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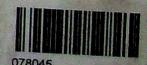
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OUR PRESENT NEED FOR MORAL EQUIVALENT FOR WAR."

L. P. JACKS.

Of all the qualities needed to sustain a nation in the time of peril and difficulty, howsoever arising, I would give the first place to disciplined courage. Equal emphasis must be laid on the adjective and on the noun, and a strong emphasis on both. When great concerted operations have to be performed, or concerted sacrifices endured, courage without discipline is more likely to wreck the "policy" than to carry it to success; while discipline without courage would be ineffectual, if not impossible.

And since in the life of nations the hour of peril and difficulty is always present, either in the shape of adversities threatened from external sources or of prosperities threatened by internal treachery, incompetence and greed, the need of disciplined courage is not only supreme, but continuous—in Peace as in war, in times of good trade as in times of bad. Even when the Budget can be easily balanced there are always forces at work which threaten to unbalance it, and disciplined courage is needed to deal with them.

Of late the cry for a more courageous type of statesman-Vol. XXX. No. 2.

ship (to which Fascism professes to be the answer) has been widely heard. But it is to be noted that courage in a states. man is of no avail if the people behind him are cowardly and undisciplined. Cromwell without his Ironsides would have been a failure. Great leaders imply great followers (an aspect of the matter often overlooked); they are ineffectual with; them; and though it is true that a brave leader will aten inspire his followers, otherwise cowardly, by his own example, yet this he will not do if the followers are sunk so low in cowardice that heroic examples no longer appeal to them, or so far gone in anarchy as to have lost the willingness to obey an order. The conception of democracy as a multitude of little men led by a few great ones is obvously absurd, though not uncommon. A true democracy is a community of great citizens differing from one another only in the quality of their greatness; some great by leason of their capacity to lead; others equally great, but with a different quality of greatness, by reason of their capacity to follow; but all great in their common possession of disciplined Democracy has no other foundation, save the sand.

Disciplined courage is a quality demanding high condition both of mind and of body. We look for it in vain among the stupid and the ignorant; among the weak, the sickly and the neurasthenic; among the masses of a C3 population. If it be true, as some have asserted, that "we are a C3 people," the prospects for disciplined courage are not bright. Undisciplined courage such people will often display; factious courage they are not incapable of, but courage on the social scale, on the scale needed to carry a whole nation through its hour of peril, is a strain they are not able to bear. They will follow their leaders so long as an easy and painless victory is assured them; so long as there is nothing but marching (and talking) to be done; so long as there is nothing but "profit" to divide. But when the thing to be divided is not profit but loss; and the thing to be done is not a march but a battle, and the walls of Jericho refuse to fall at the sound of the orator's trumpet; and the issue is not victory but victory or defeat—then it is that the ranks will break and tie up into mobs and bundles, fall to quarrelling among themselves and become as stubble under the sword of adversity. That democracy must prepare itself for these conditions by acquiring the disciplined courage to meet them needs no further proof than the present state of the world and of this country in particular. Apart from dis-

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ciplined courage the world can never be safe for democracy. Even "good will" cannot make it safe unless the "will" be "good" in that sense as in others—the will to stand firm and to keep the ranks unbroken in the hour of trial.

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Among recent historians, especially in our own country, a tendency has arisen to belittle the importance of war as a contributory force in the building up of nations, to divert attention from battles, sieges and campaigns and concentrate it, rather, on the peaceful evolution of science, literature, art, industry, political government and domestic life. Much can be said in defence of this tendency, and much can be pardoned in those who are anxious to rid the world of a scourge so dreadful as war. And yet I cannot but think that the interests of peace are not well served by belittling the importance of war as an historical force, if only for this reason, that among the contributions made by war to the building up of nations there is one that peace can never dispense with, and which, when war no longer exists to generate it, will have to be generated by other means. No doubt the importance of war was exaggerated by an older school of historians; but to overlook it altogether, or even to belittle it, is the greater mistake. I would not accuse our pacifists of despising courage as an element of human character; they are often courageous enough themselves and sometimes, it must be added, warlike into the bargain; but I think they may be fairly said to have overlooked the difference between personal courage and that higher kind of it, in which the valour of the individual is combined with the spirit of discipline, becoming thereby social and cooperative, a much more powerful and valuable quality. people composed of individually courageous persons is doubtless much pleasanter to think of than a people composed of cowards; and yet in the absence of discipline the former would be the more anarchic and probably have the shorter life of the two.

Now, it is precisely this type of courage—the disciplined type—that war has generated, and that armies and navies, though happily not elected by popular suffrage, have represented in the life of nations, and represented no less effectively than parliaments have represented the nation in other respects. I doubt if armies and navies are getting, from our pacifist historians, the justice due to them as representative institutions—as representing, namely, that element of disciplined or co-operative courage without which no organised society can survive. Certainly, I can think of

no other institution which represents it so distinctly and to the same extent. For though one can think of many institutions, such as a church, a political party, a trades union or an athletic team which demand discipline of their members and courage up to a certain point, I know of none other which goes the length of enlisting, training and disciplining its members on the express understanding that their lives may be required of them at any moment, and duties assigned them in the performance of which they are practically certain to be killed: and all this for wages that a trades unionist would scoff at. There are a few forms of service which come pretty near it in principle, though not in scope—the Merchant Service is one of them—but in none of these is the demand so explicit, so unmistakable, and so directly related to dangers besetting the community as a whole; for here the demand is not that a man shall be willing to lay down his life for his "friends" alone, but for his countrymen and his country. And, though a time may come, as some desire, when nationalism will have become a thing of the past, and patriotism "the last refuge of a scoundrel," who can doubt that the community of mankind would be built on the sand unless, somehow and in some form, it were furnished with the disciplined courage of men ready to die in defending it against disruptive forces from within, if no other. It has often been said of the League of Nations that its weakness arises from the lack of armed forces to sanction its findings. But ought not the weakness to be described in more general terms? Does it not rather arise from the fact that though the League has many a courageous defender it lacks the disciplined courage which the separate nations, barbarically perhaps, have embodied in armies and navies and trained to face death on the battlefield; and, lacking that, lacks also the dignity of a cause which men on a thousand occasions have proved themselves able and willing to die for its preservation? What, indeed, gives greater dignity to any cause than the willingness of men to die for it?

I think, therefore, that Carlyle (and the school of historians to which he belongs) is pointing a true moral, and one which a great nation can never afford to forget, when he represents the greatness of England as having one of its deepest roots in the disciplined valour of Cromwell's Ironsides, and the greatness of Prussia as built up round the disciplined valour of Frederick's armies. At the same time, it seems equally clear that our pacifists are wholly right in discouraging the kind of militarism that is fostered by the

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contemplation of victories on the battlefield. The finest lessons that nations have learnt from war have not been learnt from victories, but from defeats, for it is then, in the hour of defeat, that disciplined valour best proves its

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quality. This is notably true of our own country. Rightly understood, I can conceive of no history more inspiring to the young than a History of the Great Defeats of British Armswhich nobody, so far as I am aware, has yet had the courage to write. There has been a great multitude of such disasters, more than our popular historians allow us to suspect. My impression is that no great nation has been "licked" in war so often as the British; most of the lickings being attributable, perhaps, to a circumstance noted by Napoleon, that British armies, while composed of "lions" in the rank and file, have too often been led by "asses." Be that as it may, the list of our lickings is certainly a very long one; lickings in many ages and countries; lickings in Scotland and Ireland (English these), lickings in France, the Netherlands, Spain, Germany, Turkey and Russia; lickings in India; lickings by the Dutch in the reign of Charles the Second; by the Spaniards in the West Indies; by the French in America until Wolfe, quite exceptionally, managed to lick themlickings by revolted American colonies; lickings by Boers; lickings by Soudanese, by Zulus and by savages in general; ruined expeditions; fruitless attacks by land and by sea; capitulations and retreats; armies left to rot in Walcheren marshes, or ambushed and overwhelmed in Khyber Passes and trackless deserts, a solitary survivor escaping to tell the tale; Anson squadrons sent out to conquer a continent and returning years afterwards, reduced to one battered ship. If the general resurrection should take place as described by the Rev. Edward Young in the Last Day, it would be impossible to occupy any point in space near the surface of the earth without a risk of being hit by the resurrected bones of slaughtered Britons, flying through the air to the Judgment from their resting place on some lost battlefield.1

¹ The passage, of which the date is 1713, runs as follows:

[&]quot;Now monuments prove faithful to their trust,
And render back the long committed dust,
Now charnels rattle; scatter'd limbs, and all
The various bones, obsequious to the call,
Self-moved, advance; the neck perhaps to meet
The distant head; the distant legs the feet.
Dreadful to view, see thro' the dusky sky

And yet, in virtue of some quality of disciplined valour existing somewhere in our people we have managed to survive it all. Surely, if any nation can claim to have learnt by the things it has suffered, that nation is our own. Is not that the lesson to be dwelt on in times like this when we re threatened with a greater licking than any I have mentioned—a licking in trade? Is not that the lesson to encourage us in the present crisis, and would not the anti-militarists be well advised in allowing us to meditate on a record so inspiring? I do not claim that we are a well-disciplined nation; alas, we are not; but, thanks to the lesson of past lickings, I think we are better disciplined than some in the arts of meeting adversity, and may hope accordingly to be among the first to emerge from the crisis in the "general resurrection" we are all hoping for.

After signing a petition for a reduction of armaments, as a measure for relieving economic stress (which the present writer has just done), thought naturally turns to the question of finding a moral equivalent for war. That financial economy would achieve a gain if armaments were reduced, and a still greater gain if war were abolished altogether, and fighting forces become things of the past, is sufficiently clear. But how would the moral economy of the world be affected? Here the question is not so easy to answer. For there can be no doubt that war has played no little part, not only in the building up of nations but in forming our conceptions of the good life. Are not good and evil perpetually at war? Is not the sword of the spirit an appropriate metaphor? And who thinks it an offence to speak of the Son of God as "going forth to war," and of Christians as marching under "his blood-red banner"? Our moral vernacular is loaded with war-making metaphors; it is well-nigh impossible to write a page on any moral question without dropping into half &

> Fragments of bodies in confusion fly To distant regions journeying, there to claim Deserted members, and complete the frame.

This sever'd head and trunk shall join once more, Tho' realms now rise between and oceans roar. The trumpet's sound each fragment mote shall hear, Or fixt in earth or if afloat in air, Obey the signal wafted in the wind, And not one sleeping atom lag behind."

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dozen of them. Just as our financial economy has grown to be what it is in intimate relation with the war-making needs of the State, so too our moral economy has derived from warmaking elements that are integral to its structure, its vitality and its standards. And if in the one department the abolition of war would produce an immense saving of wealth, with its attendant possibilities, so in the other it would produce an immense disturbance and the need for readjustments all round, amounting perhaps to the re-education of the human

Not that this should be considered an evil. Nothing is an evil which forces on mankind the necessity of its reeducation. The human race can hardly claim to be well educated as yet. But if war has contributed some elements which have perverted its education, it has contributed others which have furthered it, elements that cannot be dispensed with in any conceivable scheme for its re-education. The chief of these is disciplined courage, of which I have already

Never was the need of a "moral equivalent for war" more apparent and more urgent than now; but is it not equally evident that the said "equivalent" has not yet been found? We are unquestionably confronted with great perils, not less formidable though less spectacular than if a foreign foe were threatening to invade our shores in overwhelming force. If ever a situation can exist in which it may be counted a virtue to be willing to die for our country that situation is before us now. Yet nobody has asked us to show this willingness, nor are we spontaneously showing it. We are being asked instead to make some relatively small sacrifices; to bear a little more taxation, on backs, it is true, that are heavily burdened already; to have our unemployment benefit reduced; to pay a little more for our beer and cigarettes, to cut down our establishments, to spend less on cinemas and to gamble less heavily at Monte Carlo. Such are the sacrifices we are asked to make; but some of us are not willing; and others, while admitting that they must be made, insist that the "other fellow" shall make them. All this shows our lack of disciplined courage. The moral equivalent for war has not been found though an equivalent for the peril of war is clearly before us.

Nor is it easy to find. William James, whose admirable essay on the subject is well worth re-reading to-day, saw clearly that a moral equivalent for war must be found if

"I do not believe [he says] that peace either ought to be or will be permanent on this globe, unless the states pacifically organised preserve some of the old elements of army discipline."

James was no enemy of the martial virtues, but confesses himself on the contrary a profound admirer of them, and yet a pacifist at heart. His proposal, accordingly, was not to suppress the war-making spirit, but to sublimate it, by directing its working on a new objective. He had what he called an "idea"—the idea of a new kind of war to be waged, not as heretofore, against one's fellow man, but against Nature. Huxley would have approved of that. This war against Nature has, indeed, been going on since the beginning of human history, but confusedly, without organised discipline, without strategy, without a unitary technique. James would organise it, make it a national art, inspire it with ardour, courage, and the high "traditions of the service." He would raise it to the dignity of a cause and give it a flag.

"If now [he goes on] there were, instead of military conscription, a conscription of the whole youthful population to form, for a certain number of years, a part of the army enlisted against Nature . . . the military ideals of hardihood and discipline would be wrought into the growing fibre of the people; no one would remain blind, as the luxurious classes now are blind, to man's relations to the globe he lives on and to the permanently sour and hard foundations of his higher life. To coal and iron mines, to freight trains, to fishing fleets in December, to dishwashing, clothes washing and window-washing, to road building and tunnel making, to foundries and stoke-holes, and to the frames of skyscrapers, would our gilded youth be drafted off, according to their choice, to get the childish ness knocked out of them, and to come to healthier sympathies and soberer ideas. They would have paid their blood-tax. . . . "

This "idea"—which reminds us of Carlyle's proposal for the "regimentation of labour"—is great and wise. Who can doubt, for example, that if every member of Parliament had served, under orders and "for a certain number of years," in James' army of dish-washers, the laws on our statute book would be wiser than they are; or that (for this must be add was hon ban of d get and vale bloc of t

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paid al for o can t had book st be added) if those of them who have served in the army of dishwashers, as I imagine some on the Labour benches to their honour may have done, had also served in the army of bankers, not mentioned by James, without which the armies of dish-washers, tunnel-makers and the rest, would be apt to get into difficulties in respect to their commissariat. A great and wise "idea" unquestionably. But is it a moral equivalent for war? Would our gilded youth have "paid their blood-tax" when the nonsense had thus been knocked out of them?

Up to a point, yes; but completely and essentially, no. In none of the "armies" indicated by James, nor in any others of like nature that might be added to them, is willingness to lay down one's life under orders essential to the service demanded and integral to its very nature. All these vocations are indeed arduous and some of them dangerous enough. The individual "soldier" working on the frame of a skyscraper must have a strong nerve, for he will be dashed to pieces if he takes a false step; but he is under no obligation whatever to give his life for the skyscraper nor for the "society" in whose interests he is building it. This is not to say that he is less brave or devoted than the soldier on the battlefield. He may be braver and more devoted. But the ethical conditions of his service are widely different; the one is not the "equivalent" of the other. Not equivalent in the nature of the risk involved, not equivalent in the moral quality needed to encounter the risk. In the one case, it is the personal courage of an individual acting freely as occasion demands; in the others, it is the co-operative courage of men facing death in disciplined loyalty one to another and to the "cause."

In the irrationality of war, if in nothing else—and I cannot but think that the attractiveness of war for us original sinners largely derives from its irrationality—there is something that separates its discipline toto orbe from the eminently rational discipline recommended by James; and the difference is hardly less between his disciplined contact with the "foundations of the higher life," no matter how "hard and sour," so salutary for our gilded youth, and that disciplined contact with death, described by Tennyson; "Theirs not to reason why; Theirs but to do and die." If we reflect on the episode, irrational to the core, which suggested the die episode irrational to the war history of suggested these lines, an episode to which the war history of every potion leading to the realise every nation has some parallel, we can hardly fail to realise that James, that James' admirable "idea" does not furnish even a

practical substitute, far less a moral equivalent, for war. What James has given us is an extremely valuable suggestion for the social education of our gilded youth; but the moral equivalent for war, so urgently needed in the present crisis, is still unfound. The comment of the French Marshal is more applicable to James' "equivalent" than to Balaklava

-" c'est magnifique, mais ce n'est pas la guerre."

If other "equivalents" be examined, and many have been offered, the same conclusion awaits us. Whatsoever outlets for the love of danger or the spirit of adventure we may provide, training in strength and endurance, habituation to hard knocks taken without squealing, manly sports involving the team spirit, "playing the game" in all its forms, these, taken singly or taken together, are good, but they are not moral equivalents for war. None of them grasps the nettle. None of them is explicitly based on that willingness to die for the common cause which society justly demands of its members when it finds itself threatened with destruction, whether by armed enemies as in 1914, or by economic causes as now. None of them takes account of the fact that what we call the "supreme sacrifice" differs not only in degree but in kind from all other sacrifices demanded of men, a difference of which the writer of the Epistle to the Hebrews gives a cogent reminder to his readers, already visited with many persecutions, "Ye have not yet resisted unto blood, striving against sin." Courage may be involved in them all, even disciplined courage in some; but the co-operative courage expressly disciplined for a fighting The Battle encounter with death is lacking in everyone. of Waterloo was not won on the playing fields of Eton. was won by the victors in face of a challenge which the playing fields of Eton, with all their salutary demands, do not provide, and it was lost by the vanquished (an important point to remember) under conditions precisely the same. And not only did thousands of combatants make "the supreme sacrifice" that day, but in many places—a significant difference—they made it in rows, without breaking their ranks, and lay as though they had been cut down by a mower's scythe. Even the gossiping Creevey, who visited the battlefield next day, was struck by that. Seekers of a "moral equivalent" should consider these rows, and what they symbolise for the new discipline that is to replace the discipline of war.

Dangerous as our state may be in the absence of a moral equivalent for war, it is only made more dangerous by

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thinking we have found the equivalent when, clearly, we have not. It is certainly wiser to leave it unfound than to set it up in a fictitious form. And unfound I am content to leave it; but on one condition—that the re-education of the human race is vigorously undertaken meanwhile. equivalent cannot be created by a "policy of planning," any more than a new religion can be invented, though that, too, may be equally needed.

What the re-education of the human race would involve is here too large a question to discuss. But I may say in general that the essence of it would be the breeding and multiplication of great citizens, and the training of them to that high condition of body and mind in which alone they can face the perennial danger that besets civilisation and competently perform the duties incident to democracy. This given, disciplined courage would arise spontaneously, creating its own forms, and the people in times of peril would stand together like an embattled army ready "to pay their bloodtax" and to fall in rows for the common cause. For is it not eternally true that nothing in this world is finally worth living for, unless it is worth dying for as well?

These results will be long in coming to pass, and the present emergency cannot wait for them. But, happily, the age-long discipline of war has not been thrown away on our people. It still survives, feebly in most of us, but strongly in others. These, we know, will stand firm. Minority though they be, their numbers are yet sufficient to present a formidable front to impending disaster. I think their example will steady the rest of us. Not yet are we sunk so low in cowardice and the love of comfort that heroic examples make no appeal. Not yet has anarchy wholly dispossessed us of

power to respond to the word of command.

L. P. JACKS.

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RELIGION AND THE NEW KNOWLEDGE.

SIR OLIVER LODGE.

I must first ask what is meant by the phrase "the new knowledge." I may summarise what I understand by it, somewhat thus: (a) The fact that electricity is discontinuous, consisting of isolated positive and negative charges called protons and electrons. (b) The electrical constitution of matter, with all that that involves, and the consequent variability of mass or inertia, often wrongly attributed to the theory of relativity. (c) That the atoms of matter form a regular family series, and are all accounted for by groupings or revolving patterns of a fixed number of protons and electrons, on which their chemical power depends. There is a growing tendency to assume that the electric and magnetic properties of the atom are capable of explaining all its chemical behaviour. (d) That the inertia of matter is due to a magnetic field near it, which exists in vacuo, and like all magnetic fields is independent of any material concomitant. (e) That radiation is electromagnetic too, and is only produced by the acceleration or jerky motion of electric charges, so that the clashing together of opposite electric charges is the most powerful source known. (f) That radiation is thus only produced discontinuously, so that it travels in units, called photes or "photons," each of which must be absorbed or emitted as a whole. There is a deep-seated discontinuity, called the quantum, in every relation between ether and matter. (g) The extensive importance of the velocity of light in the scheme of physics is now emphasised, so that it enters into the expression for locomotion of every combined kind, and into all material or kinetic energy. (h) That all activity is in the space between the particles of matter, the matter itself being quite inert apart from those fields of

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force. (i) According to the most recent theory, every particle is associated with a wave; waves govern the motion of a particle, almost as if they constituted it and were interchangeable with it; in other words, the distinction between

waves and particles is getting obliterated.

Many of these ideas seem in themselves to have no connection with religious doctrines, but a difficulty does arise when they begin to be applied, as they are being brilliantly applied, to cosmogony. Some people have been upset by all this "new knowledge"; but on the whole it appears to me helpful and confirmatory, or, at least, not hostile. Certain speculations about the so-called fate or destiny of the universe are certainly depressing; but, then, they have no philosophic basis; they do not really treat the universe as a whole; they deal with the inorganic or physical universe only, and tell us what seems likely to happen to that. Let us take this point first and clear the

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Sir James Jeans, that highly competent mathematical physicist, has applied his great knowledge to the evolution of the solar system, the stars, and the nebulæ, limiting himself specifically to the mathematical and physical aspect of things. He has a plausible account to offer of the removal of the earth and other planets from the sun by tidal action; a theory which at present has replaced the old nebular hypothesis of Kant and Laplace. The formation of spherical bodies from a great cloud of revolving gas still holds good, and is substantiated; but when one goes into detail and reckons the size of the bodies that would thus be formed, one finds they are not planets but suns. The nebulæ are altogether on too big a scale to produce the comparatively small outcome of a solar system. A small nebula would not work in that way. Let me sketch the present form of the nebular theory. A revolving nebula or mass of gas does not shrink in discontinuous rings; the process is rather different. It whirls into an oblate spheroid, the oblateness becoming more and more marked, until it becomes shaped like a double convex lens with a sharp edge, which might come off like a ring, but which, being unstable and liable to tidal action, is much more likely to throw off matter at two opposite poles, in the form of two streamers, which then wrap themselves round the original mass, forming a spiral round a sort of nucleus; like two great spiral arms emanating from the central body and surrounding it. These spiral nebulæ are many of them still in existence, and are seen in various stages

of evolution in the heavens, and their appearance strikingly confirms the mathematical theory of their formation. arms are, however, too long to be stable; they gradually break up into nodules or approximate spheres of gas, which gradually separate further and further from their centre, so as to form a great system of revolving spherical bodies, which ultimately separate out and become more or less independent. It has been found possible to calculate from physical principles the size or mass of these spherical bodies into which the original nebula can break up. They turn out to be much bigger than planets, in fact, to be of the size of stars, that is, Some of them are much bigger than our sun, and some are smaller; but they average out to about that size. Hence the nebula is not a seat of evolution for a solar system; it is much bigger than that, of a wholly different order of magnitude; and the assemblage to which it gives rise is a constellation of suns, or in its earlier forms a cluster of stars such as are also seen in the heavens. The nebular hypothesis holds true in a modified form, but the result is a constellation. It is a slow and majestic evolution on an extraordinarily large scale that we are witnessing both in the telescope and in the mathematical formulæ.

It is to be noted that the process of evolution is still going on, that the stellar universe is not complete, that suns are still in process of formation. We cannot see the operation actually performed in such a period as our own lifetime. The motions are not really slow, they are so distant and on such a tremendous scale that to our vision they appear stagnant; but we can easily infer that that must only be an appearance. We see the process of evolution at various stages simultaneously, here at one stage, there at another, just as we see the plants growing in a garden. We are in the position of a creature who could only see the garden for some twenty minutes, but who, having first perceived that growth is possible, would realise that he was looking at plants in various stages, some of them in leaf, some in bud, some in flower, and some in fruit, and could surmise that in every case these stages succeed one another; so that their stationary aspect is only subjective. We are witnessing, in fact, the evolutionary process of creation going on.

Our own system of stars is the result of one of these great nebular evolutions, and the particular nebula to which we belong is called the galaxy or Milky Way; the immense size of this can be brought home to us by many illustrations, such as will be found in Sir James Jeans's books. Although so

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gigantic, it is but a small part of the whole of the universe. Far away in the depths of space the other nebulæ are still revolving, throwing out spiral arms, and producing each its own system of stars. There is nothing in all this to perturb or cause apprehension. Rather it emphasises the majestic scale on which the universe is built. The light which comes to us thence, feeble though it is, brings with it a mass of information which we are learning how to interpret. spectroscope enables us to analyse the bodies chemically, and to ascertain the nature of the atoms which there exist. We are also able to compute the size of bodies, to weigh them or determine their masses, and to find that the atoms are most of them of the same nature as we experience here, that they vibrate at precisely the same rate, emit light in the same way, and, in fact, are obedient to the laws of physics which we already know and are familiar with. One system of law and order rules throughout all the vast extent. There are many varieties in detail, and some of the elements may be rare here and plentiful there; but they all form part of what we study under the atomic theory, and they fit into our series of elements, each of them numbered and constituted in a certain fairly understood way.

The first lesson thereby taught us, from the point of view of religion, is that the universe is one, all of it demonstrative of a single scheme, one system of law and order reigning throughout. Incidentally, we find also that our particular cosmos of stars called the Milky Way, consisting as it does of thousands of millions of suns, is also still revolving; and that our sun as a constituent star is revolving with the rest, round the centre of gravity of the whole, at a rate now estimated at 200 miles a second, carrying with it, of course, its family of planets. That is a detail, but it is confirmatory of the main view. It is a newly perceived, formerly quite unsuspected motion, only discovered during the present century; a motion of which we are entirely unaware by ordinary observation. We have long known that the earth is travelling round the sun at the immense speed of nineteen miles a second. But now we find that the sun itself, though apparently stationary, is travelling at a still greater rate; which shows how little our senses tell us of any kind of locomotion except the locomotion of pieces of matter relative to one another. It is part of the doctrine of relativity to assert that such relative motion is all that we can possibly So much for the nebulæ, which are so numerous that they can only be counted in thousands of millions. They

evolve into suns. Next we may attempt to follow what has

happened to a sun.

Our sun is a mass of gas, held together by gravitation, and thus compressed into a mass on the average slightly denser than water; still exceedingly hot, the temperature at its circumference is 6,000° C., while the temperature at its centre is estimated at 40,000,000°, or even more. A hot body like that is radiating energy away; all bodies at a high temperature must radiate, that is, must give out energy to the ether, and so gradually cool down. is in process of cooling down, except that its gravitational shrinkage generates a great deal of heat, and last century was thought to generate all the heat that it emitted. That was Helmholtz's theory for the evolution of heat and light from the sun and other stars. But it was soon found that this shrinkage, or falling together of the materials, is only sufficient to maintain the radiation for a limited period; a period long when compared with human life, but short when estimated in terms of the duration of the heavens. other source of energy had to be discovered, and this has been put into our hands by the recent discovery about the electrical constitution of matter. It seems that the solar visibility, or radiation energy, depends on the constitution The atom is composed of positive and negative electricity, separated from one another, and is, therefore, endowed with tremendous energy. Under certain conditions it is possible for positive and negative electricity to discharge into each other, and give a spark or flash of radiation. energy thus stored up in an atom ready to be liberated is very great, and when we consider the number of atoms that go to form a visible mass of matter, we find that atomic energy exceeds in amount anything which on the earth has hitherto been experienced. We only attempt to use here the combination of atoms into molecules, a chemical action constituting what we call combustion; to this we owe the heat of our furnaces; an amount of heat utterly insignificant as compared with what could be got by the clashing together of the parts of the atom; though this last appears only to go on under the conditions of pressure and temperature in the interior of stars, but it is sufficient, if it does go on, to account for all their radiation continued during untold æons of time.

Radiation thus generated is of a very high order, higher even than X-rays, but only a small portion of it gets out, most of it is beaten back by having to struggle up through the superincumbent material. The radiation has great

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energy, and exerts great pressure, able to overcome to a large extent the force of gravitation, and this accounts for the enormous size of some of the stars. The waves as they struggle up get lengthened by a known process, until they get down to the rate of vibration or wavelength which is able to excite the eye. We see the stars only by this leakage of radiation, which has thus become visible light. The light itself contains a great deal of energy, which has been produced by the destruction of matter, or rather by the conversion of matter into radiation in the interior of stars. the stars are visible by pouring out continuously this radiation at the expense of their own material. It is now a commonplace to say that the solar energy, upon which we all depend, is produced by the loss of matter from the sun at the rate of 4,000,000 tons every second of time. This applies to all stars, and so the amount of matter in the universe appears continually on the decrease, and the amount of radiation on the increase. Thousands of millions of stars have been emitting radiation for thousands of millions of centuries. One may well ask, where is all that radiation, and what has become of it? We know that radiation is never extinguished, the properties of the ether are perfect, and the vibrations go on with undiminished intensity, spreading out and getting more dilute as the distance increases, but never turning into anything else so far as we know at present. If this process continues, as from the point of view of the physical universe alone it must continue uninterruptedly, it cannot go on for ever. The picture of the universe presented to us is a running down universe; and if all the matter in the universe thus turns into radiation, the result will be a rise of temperature of the whole, of a few degrees above absolute zero; that is, a cold universe consisting of radiation and nothing else. This has been considered a depressing result; for it is as if the majestic frame of things, which we now see in full blast, must ultimately come to an end as a tale that is told, leaving

But such a speculation about the fate of the universe is founded upon the data now available to mathematical physicists, who definitely limit themselves in their considerations to the physical universe alone. A prediction like that is an attempt at philosophising, and philosophising with not only the physical universe into account, but the whole universe, as General Smuts in his Presidential Address to the British Association and in his book, Holism, has been telling

we take the whole, every aspect of it, into account. A theory of what is to happen to the universe as a whole is impossible for us with our present knowledge. Mathematical physicists can trace the fate of the material universe so far as the data allow. If they limit themselves to purely inorganic data they arrive at the conclusion I have indicated. Yet conspicuously the universe contains far more than matter and energy, it contains a number of things which physics does not take note of, and which if taken into account may upset the conclusions and render them quite futile.

Moreover, even in physics alone there are many discoveries in the womb of the future still waiting to be made. We have only recently discovered that matter turns into energy. Why should we not, in the course of years, discover that energy can turn into matter, that the process is reversible, and that we have taken only a one-sided view of it? There are many facts now beginning to be known which hint at such a process, that is, at the reconstitution of matter out of radiation. Whether this is ever discovered or not, I would not build upon it too energetically. My belief is that it will be found that the running down of the universe is only a human conception, and that it need not really come to an end in the dreary way now imagined. If that should be the end, it must mean that the universe had a beginning, else it would have run down already. The fact is we are not entitled to speculate with our present knowledge upon these tremendous themes. One cannot imagine a time before the physical universe came into being, nor can we imagine a time after which it will have ended. But what I want to insist is that even if these temporary deductions are substantiated, and if it be found that matter is, after all, an ephemeral phenomenon, which having gone through a process of evolution will come to an end, still we need not be depressed For the amount of matter in the universe is after all very insignificant as compared with the extent of space. heavenly bodies are at an enormous distance from each The things that should really attract our attention are not the particles of matter, but the properties of the space between them. And when we turn to that, all our ideas are modified. We gradually find what the true function of matter is.

Here and there, or at any rate here, a sun has been deformed by tidal action till it shot out a number of planets, which cooled down rapidly, till one of them stays at 8

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been anets, at 8 temperature near 300° above absolute zero, so that atoms combine into complex molecules and liquid water can exist; under these exceptional circumstances life has somehow managed to get hold of that matter and animate it. Incarnate life requires very narrow limits of temperature for its existence, and is impossible in connection with most of the matter in the universe; life only makes use of matter in the rare case when these conditions are fulfilled. We only know of life when it is incarnate in matter, but that is due to the limitation of our senses.

We have been celebrating lately the achievements of Faraday and Maxwell. Now many philosophers since ancient times have called our attention to the "void" or space between the atoms: and Faraday especially showed that there in that space all the activity and forces of the universe exist, that matter is only the means whereby we investigate these forces. The important thing is not the atoms of matter, which are inert, and only move in response to the forces acting on them: the thing that really requires attention is the nature of those forces and of the space in which they exist. An electric field, a magnetic field, a gravitational field, even a cohesional field, and the force of chemical affinity, are only indirectly associated with matter. They are all properties of what we call vacuum, that is, of the ether of space. This is a thesis I have elaborated in many of my books, and so far it is quite orthodox physics. Faraday showed that if you move a wire in the space near a magnet, a current is produced in that wire. The space in which it moves is modified, and the modification was expressed mathematically by Maxwell. We do not fully understand all that is going on, but the result is undoubted. The space is modified so that its properties are demonstrated by the movements of a metallic wire. And even when we get an electric current, we cannot directly perceive it, we can only realise that there is a current by some effect which it produces upon matter. It can heat a wire till it makes it red hot, or it can deflect a magnetic needle in its neighbourhood, or it can deflect a magnetic needle in 165 houses some material decompose a liquid; in every case it produces some material result which we can observe. And that illustrates in all result which we can observe of matter illustrates in elementary form what the function of matter really is really is. Its function is demonstrative. It shows us activities which otherwise would not be apparent.

Motter is n activities do not really belong to it. Matter is not so important as not really belong to it. important as we naturally think it is. It is only important to us because we naturally think it is. to us because without it we should be unaware of what is

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going on: it is the only thing that appeals to our senses. For some reason or other our senses tell us of nothing but We cannot appreciate electricity or magnetism or even light except by their effects upon matter. Our eyes do not tell us about light itself, but about the material body which is illuminated. What we see is a material object: it may be dust dancing in a sunbeam, but it is all we see of the Our knowledge of light is an inference from the behaviour of matter. So is an electric current, so is a magnetic field. In short, that is the function of matter generally: it manifests and displays to our senses activities which themselves have an existence apart from it.

I would apply this consideration to the matter we call animated. We do not see life or mind directly, we only study them by the behaviour of an organism which is animated by them, that is by what we call its "behaviour." All we see of each other is the bodily organism, all the rest is an inference. We cannot tell another person's thoughts except by his actions, or by the vibrations which he may choose to emit. I do not say that this is inevitably so, but it is so under our present circumstances, and supplied only with our present senses. If our senses do not perceive matter, they perceive nothing. We live in a mysterious universe, full of all manner of things of which we are conscious, conscious in our own selves. We appreciate colour and beauty; but colour after all is only vibrations—that is all we get from a coloured object; we interpret the rapidity of vibration as colour. Colour and beauty are interpretations of the mind. art and music and literature: they are all interpretations. They can be recorded or incarnate in matter, which we then call a work of art; but the work of art in itself consists only of pigments on canvas or black marks on a bit of paper. the reality of these things is in the region of the unseen, the unsensed; they are all mental interpretations. Einsteir

Our sense organs, including the brain, only give us indications of the physical objects around. The realities underlying them we have to infer; and we do this, not by the brain, but by the mind. It is yourself that admires a describe landscape or a work of art; it is yourself that has the feelings of beauty and design; aye, and it is you that have activity the aspirations and the hope and the love of which you are the path conscious, not any material organism or any part of that with pe organism. The organism we have ourselves constructed, and we use it for a time. Matter seems to have an ephemeral purpose; it does not last very long, it wears out and decays,

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senses, and ceases to be useful; then we discard it. But it never ng but was a part of ourselves, it was the instrument we used for ism or manifestation, for making signs to our fellows, and for getting signs from them; its function is to display, to manifest, what by all analogy is not in matter at all but in

What life and mind are I do not pretend to say; but I om the know that they are not functions of matter. We employ matter in the exercise of our functions at present; but there is every reason to believe that we ourselves continue to operate even apart from matter, and that the destruction of the material organism only interferes with our mode of manifestation. Things which are not associated with matter have no obvious effect upon us, at least to our present senses. They are outside our ken, and we are apt to imagine that they do not exist. The Behaviourists are physiologists and pathologists who study the behaviour of an organism, its reaction to drugs, the way its own gland-secretions act upon it. They study these things with minuteness and skill, and their results are well worthy of our attention, so long as we remember that they are telling us about what they know and can observe. But we cannot trust them to philosophise; they are attending to a small part of the universe, a merely material part, and we cannot philosophise on a part only.

The business of science as now understood is mainly concerned with mechanism, some time ago we might have said with material mechanism, and that is what chemists and most biologists are still mainly concerned with. still very often limit themselves to a study of the structure e then and behaviour of organisms; all which is in the main true, but by no means the whole truth or the most important All truth. The physicist has gone beyond material mechanism, n, the he deals with radiation and many etheric phenomena; and now, under the influence of Faraday and Maxwell and ve us with the phonocenter great philosophers, is more concerned alities with the phenomena that occur in space, or in what may be

A physical theory is by no means complete when it is the referring to the behaviour of matter alone; it is constantly A physical theory is by no means complete when it the referring to the fields in space, wherein all the energy and thave activity really lie. It teaches us that matter is inert, takes with perfect accuracy; but it has no spontaneity, no real eludes our senses, but which we can infer by its aid.

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If, then, we find in ourselves, or have reason to infer in the universe, things which are only partly displayed by matter and still largely concealed, we need not deny ther existence because they are outside our sensible ken. may feel assured that they are realities, the ultimate realities of existence, and that they will last much longer than any material mode of displaying them can possibly last.

The universe seems to me a great reservoir of life and mind; realities which I believe exist in space, and which of bea will survive the birth and death of worlds, and continue long after the material universe has run down, if its fate is to run at wo down. Life and mind do affect the material universe in inorga way which is not open to prediction or calculation. Laplace, and n calculator could predict all the behaviour of the molecules that of given their positions and velocities and accelerations at any that t one moment; but he could never attempt to treat in that are le way the action of a live thing. That has a spontaneity mind. beyond his equations. The physicist ignores live things intelligible keeps them out of his laboratory, does not attend to them redistr they are too complicated. A biologist attends to them, but tempe only from the point of view of their material structure. It therm philosophise truly requires more than that. The region d law; religion is not concerned with material objects, it is concerned physic with the higher entities of which we have some dim appre mind hension in ourselves. We have to trust our instincts and it afre intuitions. We infer these higher entities in human beings but spiritual or cosmic existence is not limited to huma takes beings; there are many entities which give no material sig uglines of their existence, and which can yet operate on the physical whole. universe.

How do we know about the effect of Mind operating the physical world? We see it all around us. Mind is organising arranging principle, sorting and ordering. life and mind are absent, so that unorganised forces a dominant, operations go on, but they always tend toward shout disorganisation and chaos; order is shattered, building organis crumble into ruin, refuse accumulates, organisms deca There is a tendency to return to chaos. When life and mill science operate, a reign of law and order begins, things are built issue, i into organised structures, and are prevented from tumbling thing i down, except when inorganic forces are too strong as durin to und a tornado or an earthquake. Under the influence of Life directly tree is compounded of the elements of what is common stages called soda water, put together with the aid of sunshine; trun of solar energy is directed to that end and to the production do, to

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infer in the oxygen essential for animal life on this planet. yed by energy is derived from the sun, but is controlled and directed by their by life into structures which otherwise would be impossible: n. We an analogy is the directing power of an organist over the realities energy supplied by the bellows; he arranges it into music. an any So also a formless mass of wax becomes changed into a honeycomb, by the agency of life. The stones of a quarry ife and are arranged and converted into a cathedral, and an element which of beauty is added by the designing power of mind. Wherever tue long we see order and beauty we may know that mind has been s to run at work. A mindless operation, such as often occurs in the rse in inorganic world, usually results in an increase of disorder aplace and mere random confusion. So much so that some hold plecules that disorganisation is bound to occur sooner or later, and at any that that must be the end of the present cosmos. But they in that are leaving out the controlling, guiding, ordering effect of ntaneit mind. Clerk Maxwell showed how the activity of sheer thing intelligence could sort out confusion into order, could o them redistribute heat which had run down into inequality of em, but temperature, and could undo the effects of the second law of re. I thermodynamics. People are apt to make too much of that egion law; it only applies to inanimate physical agency. The ncerne physical universe left to itself may be running down; but appre mind can reorganise it, can reverse the process, or can start

beings If we are raising stones to form part of a structure, it humal takes the same amount of work to place them in positions of rial sig ugliness as in places where they will add to the beauty of the physical whole. This is the result of design. Can we not see evidence of similar design in a bird's feather, an insect's wing, aye, ating even in a crystal structure? The design is deep-seated, not nd is obvious as it is in the work of a human artificer. The things Whe as it were make themselves—measures are taken to that rces a end—a still higher feat of architecture; but they positively toward shout that Mind has been ultimately responsible for their

dece Why do we not bring theology more prominently into and min science? For a very good reason. It would be shirking the built issue, it would be shirking the built issue, it would be jumping all the intermediate steps. Everything is done by Gumping all the intermediate steps. thing is done by God; but it is our privilege to find out how; s during to understand the mode of working. Mind does not act of Life directly, it acts through certain processes and intermediate mmon stages which can be understood. The mechanism seems to ne; trun of itself: that is what perfect mechanism often seems to do, to a superficial observer. The business of the scientific

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enquirer is to ferret out the details of the mechanism whether it be chemical mechanism or any other, and to ascertain its object. Every result has a cause which can be traced. We can point out the stages of the process, we can trace the operation of the secretions which bring a result to To decline to do this would be to throw up the sponge and admit defeat. Sooner or later we may have to admit that we can penetrate no further, but we postpone the collapse of our scrutiny as long as we can. We are conscious of some planning and designing power in ourselves, aye, and of some creative power. A poem or a drama or a work art is in a sense a creation. It had not previously existed, it parts were put together and arranged in due order by mental effort. We can learn from that, in infantile fashion what creation feels like. The greater the Artist the more he is hidden, concealed in his work. Not much is known about Homer or Shakespeare. We can hardly follow all the steps by which they proceeded on their way to the small kind of perfection which they managed to achieve. How can we hope to follow all the operations of the Creator of the Universe save in a spirit of awe and reverence, that is, in spirit of religion? Science probes and investigates, religion accepts and worships. There is room for both, in different If we attempt to mix them there is confusion, there may appear to be conflict. Some people avoid the conflict by keeping the two moods or atmospheres distinct. legitimate enough. But if we can contemplate the whole in a spirit of unification, we shall attain a calmer and noble philosophic standard, more worthy of our human attributes more akin, we may conjecture, to the Divine.

We have learnt even in physics that there are mysterious guiding entities. We call them waves, or we call them psi and have begun to deal with them, though we do not know what they are. I am inclined to speculate and say that these things of which the first glimpse has been caught by recent physics may be part of the manifestation of life and mind and that it is by their aid that mind operates and guide events in the physical universe. This speculation may be wrong, but whether wrong or not, we may be certain that spiritual entities exist, and have far more to do with our actions and our thoughts, our hopes and sublimer feelings, then we have rect by the part of the physical universe and sublimer feelings.

than we have yet been able to imagine.

The unseen universe is a great reality, that is the region

to which we really belong, and to which we shall one deliberaturn. We are only associated with matter for a time;

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region ne day ne ; w can use it thankfully while we are here, but need not make the mistake of assuming that it is all that exists. In ourselves we know better. A church in every village testifies to belief in the existence of a spiritual world. We are still groping after God if haply we may find Him. Let us not be perturbed by the mechanistic teaching of science, but accept it for what it is, a true and laborious attempt to interpret the meaning of the things around us, a finding of pebbles on the beach, as Newton said, while the whole ocean of truth extends unexplored before us.

So far I have dealt with religion only in general terms. But it seems to me that what I have said about the functions of matter are very applicable to such a problem as that of incarnation. We are all conscious of being spirits, we do not know in what form we previously existed, but we are sure that we shall continue to exist, and that meanwhile we utilise the matter of this planet for an episode of education and struggle and effort; having freedom to obey or disobey the laws which we find in operation here, and on the whole suffering if we disobey them. We have learnt something about the nature of this matter, which is to us a foreign body somewhat difficult to deal with. We do not know very much about it, though for some three centuries we have made heroic attempts to understand; we find that it is built of atoms, which are not indivisible specks as we used to think, but are built of electrical particles on the pattern of a solar system; also that they have the power under certain circumstances of converting themselves into a flash of radiation, and so becoming dematerialised. particles which constitute our bodies can do many surprising things, can perform heroic acts, can display self-sacrifice and human feeling and love and many of our higher attributes. So much so that even our bodies by their structure display something of the purposes to which they have been put: so that a saint or a great man can become the object of veneration even in his bodily form. How far that can be carried we do not be be be with the bodily form. we do not know. The soul constructs the body, and a mighty soul may have soul may have an influence over the body such as we ordinary

folk can hardly imagine.

Our belief is that there was one Personality who chose to become incarnate in matter some nineteen hundred years ago, state of existence, but mainly for the sake of helping those very matter of his body became on a certain occasion trans-

figured and shone with an unearthly light. We are also taught, and some of us believe, that when by the priests and orthodox people of his day he was put to death with the utmost ignominy, his body was so transfused with the spirit which had animated it that it dematerialised and left the There is nothing in that which seems to me tomb empty. impossible or incompatible with the line of future discovery about material processes and the influence of the spirit on the body. I have often wondered what instinct it was that caused the Church, and let us say that good and enlightened man Bishop Gore, to attach so much importance and to concentrate so essentially on the empty tomb. It does not help the doctrine of survival: surely in preaching about our survival as analogous to the Resurrection, the empty tomb constitutes a real difficulty. Our tombs will not be empty. though the doctrine led people to imagine that in some future day their tombs would be empty too, that their discarded bodies would be resuscitated and once more animated by the rejoining spirit. That is clearly false.

Why then should His tomb have been empty? his resurrection differ from ours? Is it that he anticipated future higher grade of mankind? Was his spirit so high that it not only animated the body, but changed it, altered the perceptible material form, so that in a literal sense he became the firstfruits of them that slept? And is it some germ of this perception that has led the Church to formulate the doctrine of a bodily resurrection, at least in his case! It has nothing to do with the forty-day Appearances: the old tortured body was not necessary for them. But it seems to me quite possible that his case was an anticipation of what in time may happen to many, that after a long course evolution, our bodies too may become dematerialised, and that all the repulsive paraphernalia of burial or burning, to get rid of the unwholesome residue of de-organising disintegrating matter that we leave behind, shall no longe be necessary. Not that our bodies will rejoin the spirit, the spirit will not need them, it will have a spiritual or ether body of its own. Our present material bodies are formed of earthly particles, and to the earth they will always return but perhaps they need not always go through the processes of decomposition which to many are so repulsive. The atoms themselves may separate and so spontaneously disappear from our ken; and the body, having served its purpose, man be not only discarded, but may cease to be. I do not know if this will ever be the fate of the higher portions of humanity

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it is a long time ahead yet anyhow, but we need not shut our eyes to the possibility. And if we find the evidence good, we may adhere to our faith that our Elder Brother had already attained this high eminence, and that the tomb could not hold the body which had been animated by so lofty a spirit.

The human race has a long time ahead of it; astronomers tell us the planet will still be habitable millions of years hence. Evolution is still going on, and what changes may occur in all that time we little know. But I am now speculating beyond the bounds of physical science, I do not know what is possible and what is impossible. All I can say is that I see no reason to doubt the possibility, and that if our faith and intuition lead us in any such direction, we need not assume that our present knowledge of the universe is sufficient to enable us to deny it, or to pour scorn upon those who hold the belief. Let us not be dogmatic either way. Our Master undoubtedly pre-existed as the Eternal Christ, and is as living and active to-day as ever He was, having acquired the power of omnipresence and many other faculties of which we have no present knowledge. He lived on earth for a short time as Jesus of Nazareth, and met with that rejection and contumely which awaits all pioneers; but already he has influenced and redeemed the world to an amazing extent. All the meaning and consequences of that Incarnation we are not likely to know, from any arguments based on scientific procedure. We can be thankful that he has revealed to us part of the nature of the Deity whose power and majesty are revealed by science, but who has other attributes of love and simplicity and affection. These truly human attributes of God were revealed by Christ. He and the Father were one in plan and intention; he was perfectly obedient to his Father's will. He foresaw that only thus could the Kingdom of Heaven arrive upon earth. too, Thy will be done, Thy Kingdom come. His prayer was, and it is ours

LAKE, SALISBURY.

OLIVER LODGE.

HUMANIST REVOLT AGAINST TYRANNY OF SCIENCE.

PROFESSOR LOUIS T. MORE.

It is most surprising, and somewhat disconcerting, to find that what is now labelled as the New Humanism in Americal philos should have become a topic of such public interest as to form and o a part of general conversation, to be debated on the lecture platform, and to vie with the newest cosmogonies tossed of isolate from the fertile pens of Eddington and Jeans. During some agree thirty years past a small group of men had developed an organ educational discipline, which they believed gave dignity and was a value to human society, and inner happiness and content it per ment of mind to the individual. They found that a certain definit serenity of mind followed from obedience to intellectual and conscient moral laws as physical security resulted from observance of our life These men expressed their views from time to plicati natural law. time, but they were largely unheeded by the reading public bound and were scorned by those critics who, under the example of same a Mr Mencken and his sort, delight to think of themselves as a intelligentsia whose creative powers must be so spontaneous are like that the least moral or intellectual restraint would utterly doubt imprison the flood of their genius.

While these New Humanists have a central philosophy i recogn common, their approach to it is often by such different paths some fr and their ideas on most questions, especially on that inos as true important one of all, religion, are so individualistic, that I done is t not believe they can be classed in a closely-knit school of Physici thought. At least, this is true of those older Humanists, Menergy, Babbitt, Mr Mather, and Mr Paul More, whom I know best conscion And I sometimes fear lest the younger Humanists, who have must as subscribed to their resil subscribed to their philosophy, will in their enthusiasm draicalled up a creed, and will attempt to excommunicate others because him to of unessential differences of belief. Humanism will no basis

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become a creative influence unless it continues to permit become a street of permit individual freedom of ideas and to hold fast only to its central

philosophy.

It seems to me that the Humanists are bound together by only one essential article of faith. They have the common conviction that man, as a self-conscious and living being is, so far as we can learn, a unique entity. By self-consciousness I include those intellectual, moral, and spiritual qualities which come from the reason, judgment, and anticipation of the future. So far as we can see this consciousness is sui generis and is not a natural or characteristic activity of life or matter, since both of those can exist and act without it. Consciousness has thus its own phenomena and laws which can be determined only by a study of human experience, and not by objective experimentation on animals, plants, or to find matter alone. In other words, Humanists are dualists in America philosophy and eschew the attempt to unite the subjective to form and objective worlds by a single discipline.

If consciousness were an entity which could be completely ssed of isolated our philosophy would be simple enough. ng some agree with Descartes that it, or the soul, existed as a distinct oped an organ situated in the pineal gland, or with Newton that it ity and was a sensorium located in the brain, or if we had a proof that content it persisted after death, the problem would be at least a certain definite one. But during our mortal existence, at least, our ual and consciousness is intimately related to our life, and the laws of vance of our life are common to those of all living bodies. This comtime to plication is increased further by the fact that life, in turn, is public bound to a corporeal body whose stuff and actions are the imple of same as those of the physical world.

es as a Immersed as we are in so complex an environment, we taneous are like shipwrecked sailors struggling vainly in a vast sea of utterli doubt unless we can agree on some acknowledged facts as a starting-point from which to reason. The geometers ophy i recognised that there could be no science of geometry unless t paths some fundamental axiom could be accepted by all geometers at 100s as true; and they have held to the belief that the straight nat I dine is the shortest distance in a perceptive world; so also the chool physicist with his axiom of conservation of substance and ists, Menergy. In a larger sense, the philosopher must accept selfby best consciousness as an absolute fact; that is, he must have, or ho have must assume to have, an intuitive knowledge of what may be m draushim to judge both order of the universe which will permit because him to judge between truth and error. Unless he has such because basis of real knowledge from which to reason, his logic

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Hume would argue away the universe in his study, yet he confessed his life was conducted as if he were guided by a conscious free-will or by what I have called intuitive know ledge. It is only from an accepted axion of absolute truth that we can interpret the laws of life and matter by objective observation and reason. It is the fashion of the day to believe just the contrary. We are told that the truths and facts of our consciousness are to be found only by observing and interpreting chemico-physical phenomena. Somehow from things, which are neither alive nor conscious, we can learn what life and consciousness are. It is much the same as saying that those things which can be known only by the mind, prove the existence of the mind.

Our conscious life is passed in a universe of three plans I have already spoken of our own subjective plane of sensation, reason, and emotion which comprises our human world. Its facts and laws we must assume to be absolute, since by them we become aware of everything else. They form the standard of comparison for knowledge just as the Imperia yard-stick is the standard to which all other lengths and

compared.

The second plane embraces those phenomena which appeal to us as sensations. By our sense organs we percent a flux of events from an objective or natural world. But, I spite of every effort, we can go no further than to create a artificial world which we hope may be an image of a real world, because our contact with it is not immediate but must be interpreted subjectively according to the laws of the mind For example, we have formulated laws of light which at quite independent of our sensation and laws of sight. all the phenomena of this natural world, which we interpret as due to a common energy of motion of matter are trans formed into the separate and unrelated sensations of sight temperature, sound, etc. Even the habits and characters animals and plants can be imagined only so far as the conform more or less to our own. And we are hopeless confused unless we can liken their powers to our own; the to adr the migratory power of birds, and the extraordinary instill now w tive habits of insects are quite beyond our comprehension far as because we can find no similarity to them in our own habit that t and powers.

So, also, we are conscious of a third world, who chemic phenomena are those of the spirit and whose laws are the principles of good and evil; and here again we have

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conviction that its eternal ideas are the archetype from yet he which we derive our own judgment of the future consequences of our acts. And this anticipation or judgment of the future is the basis of religion and of good and evil. It is because we are convinced that animals are unconscious of the future onsequences of their acts that we free them from the responsibility of morals. To say that animals are selfconscious and know the future effects of their actions and, at the same time, not to hold them morally responsible, is a plain confusion of ideas. For example, the sin of murder does not arise from causing the present cessation of life but in knowingly preventing its future continuance. As we must imagine Nature and the natural laws to be in conformity to our observation and reason, so we must pattern God and the spiritual laws in the image of our own spirit. The existence of this spiritual nature seems to me to be as essential to the definition of a man as is his corporeal body, and as far back as we have any records of the activities of man we have indisputable proofs that he had a highly developed religious sense. Obedient to the dogmatic statement of the biologists and anthropologists, the genus homo has been specified only by the dimensions and functions of his animal body; and a which those qualities which really signify his individuality are perceive ignored or are casually stated to have developed after he But, was a man. Someone finds a fragment of a skull, or some bones of a prehistoric animal, which has left no record of any of a real of these distinctively human activities. If the body which is out must reconstructed on the basis of these fragments is sufficiently he mind distinct from the skeletal structure of an ape, it is labelled hich of the Piltdown man or the Neanderthal man. at. An knows what this prehistoric animal was, but it certainly was interprent not a man. We have been so obsessed in showing the of sight acters as the acters are like those of other animals, they have acceptable acters are like those of other animals, they have acceptable acters are like those of other animals, they have acceptable acters are like those of other animals. opeless are like those of other animals, opeless actly the same functions to perform. I am quite willing on; the to admit a comparatively close similarity of man as he exists insting now with a Neanderthal, a Piltdown, or an ape, or a dog, so chensio far as his animal form and habits are concerned, but I claim that there is an even greater gulf between animals and man when self-consoichen greater gulf between there is between when self-consciousness is considered than there is between chemical matter. l, who chemical matter and life. If self-consciousness were a necessary product of evolution, it would be reasonable to have that plants and the simple forms of animals would

show some rudimentary trace of such self-consciousness as physi they do of organic functions, and that life would have huma produced this characteristic in several strains; but even the fulcri dyed-in-the-wool evolutionist Huxley maintained that when This is equivalent man appeared natural evolution ceased. to saying that there is one evolution or development amongst animals and plants, and another in self-conscious man, but not an evolution common to both. And just as the earliest fossil remains of animal and plant life prove that the essential organs and factors of life were even then developed and clearly differentiated from chemico-physical activities, so the earliest historical records of self-conscious man, wherever he has been found, show that he was extraordinarily like us in the essential qualities of the mind—having the same sense of beauty, the same faculty of speech, and the same conviction of a spiritual nature. To discuss the forms of life prior to the record of fossil remains or to discuss the mental character istics of men prior to the time he left to us any historical records is, and must always be, sheer guessing. The age-long discussion of philosophers and psychologists as to the existence of the human mind, and their attempts to explain how it originated, if it exists, seem to me utterly futile. what shall we determine the existence of the mind, except by the mind; or how shall we decide on the validity of the reason unless the processes of the reason are valid? No physicist in his laboratory could obtain any results, if he first denied the existence of what he is trying to study. is only by first postulating that our conscious minds are the criteria of truth about ourselves, that we can hope to find the truth about things other than ourselves, or, at least, a degrade they appear to us.

The Humanist is not concerned with the origin of selfconsciousness. He accepts its existence as axiomatic. His chief interest is to develop this distinctive character of ma and he is convinced that the one and only way to achiev this purpose is to study and compare the acts and thought of men who have lived and have left their record of wisdon and folly. From this education, he can discipline himself and train his judgment to choose wisely for the future, both for his own advantage and for that of his fellows. order to live wisely and fully, he must also learn the laws of his environment. The well-balanced life is that which gives a due regard to both the natural and the spiritual laws and cultivates to excess neither science nor religion. more difficult for us to preserve an even balance between

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sness at physical and spiritual qualities on the central pivot of our d have humanity than it is to poise a material bar exactly on a sharp ven the fulcrum; experience teaches us that there will always be an at when oscillation towards the one side or the other. He who approaches nearest to the true-balanced man, is the ideal mongst philosopher as defined by Plato. Perhaps the clearest an, but explanation of this humanistic ideal can be given by citing examples from history.

During the best period in Athens and, notably, in the ideas clearly of Socrates as developed by his two greatest disciples, Plato and Aristotle, the Humanist finds the clear illustration of the philosophy of the well-balanced life; one which, if cultivated. leads to true happiness and nobility of character. He who follows it will find dignity and not shame in this bodily life; he will strive to fit himself in his natural environment and to use all its resources. But he will not value such success at the expense of those spiritual and eternal ideas which should

be his highest aspiration.

While I believe the Christian religion is the purest and fullest expression of the spiritual life and adds an element to Greek philosophy which the Greeks could never have discovered or developed by themselves; yet its predominant emphasis on other-worldliness is too apt to distort our sense of values. Admirable as were the ideals of the Middle Ages in the search for the Kingdom of God, the doctrine, that the necessary and pleasant functions of life are, in themselves, evil, and that the search to elucidate the mysteries of nature is not only a waste of time but even destructive to the soul, introduced an unhealthy disturbance in life. east, as degradation of human character which accompanied the belief that life even in its finest activities is essentially evil led inevitably to the dogmatism of religious creeds and a domination by priest-craft that in the end smothered true spirituality; it brought about corruption in the Church, the substitution of superstition for reason, and the expansion of

religion into fields where it had no rightful jurisdiction. However the Renaissance may have been confused by many cross-currents, its central effort was to restore the balance of life by returning to the classic mean of nothing to much No. too much. Nor was it an attempt to copy slavishly a past and gone Greek culture, but rather to use it and adapt it to serve the new conditions of the age. We cannot hold that the genius of the D the genius of the Renaissance excelled the Greeks in literature or art, but the Renaissance excelled the Greeks in both religion or art, but there did occur a great advance in both religion and in science. and in science, and there was a sincere endeavour to assign a

In this essay it is my purpose to proper value to each. discuss the place of science and the scientific method in the

philosophy of Humanism.

It was inevitable that the New Science of the Renaissance should begin with the subjects of astronomy and mechanics During the Middle Ages the attention of scholars had been concentrated on the abstract problems of the soul and the immortal life after death; only a minor value was then attached to the sciences which concern themselves with the problems of our transitory and earthly life. If one immersed himself in the acquisition of material knowledge he was convinced that he was only too apt to lose his soul and to call to his aid the black magic of the devil who was busily engaged in laying traps for the unwary. Mathematics as an exercise in abstract logic offered the least danger and could be cultivated as a branch of metaphysical philosophy. In addition to its aid in business affairs, mathematics was necessary in determining the positions and motions of the planets. During the whole period of the Middle Ages, astronomy, or astrology as it was called, was the only science whose fruits were regarded as of fundamental importance The belief in the influence of the stars on human affairs and that a knowledge of the future could be obtained from the positions of the planets goes back to the dawn of civilisation Pythagoras had incorporated this doctrine in his mystical philosophy of numbers and harmonies, and from the teaching of his school there had been elaborated a complicated mathematical science of astrology. It is scarcely an exaggeration to say that the revelations to be derived from the secular books of the astrologers vied in authority with those such p from the sacred books of the Hebrew prophets. Thus the future background for the New Science was in astronomy and it cou mathematics.

It is significant that the New Science dates from the of thou publication, in 1543, by Copernicus of his heliocentric to mes planetary system. And it is even more significant that he life an believed he had been directed to his new idea by the teaching and the Dhille Book and of Philolaus the Pythagorean. So, also, Kepler, Galileo, Bullialdus, Newton and others, stated explicitly that their upon I purpose was to make a break with Mediævalism by substir movin tuting the scientific method of Pythagoras and Plato for that this ca of Aristotle. Surprise is often expressed that the substitution of the confidence of the substitution of t tion of the sun for the earth as the centre of the solar system by tho should have caused such a profound effect. The answer is conscient that the change from the solar system is conscient that the change from the solar system is conscient that the change from the solar system is conscient that the change from the solar system is conscient to the solar system. that the change from astrology to astronomy broke the cop was hu

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Prom that time, man began to trust to his d in the worlds. From that time, man began to trust to his powers of observation and reason instead of depending on an inner aissand of opservation by Divine revelation. The facts of our life and chanics environment were no longer believed to be in the possession of the priest but to be disclosed by the patient investigation of the scientist. If the earth were merely one of the planets as then revolving about the sun, and if the planets, in their glory, with the were mere masses of inert matter and without influence on human character, all other natural phenomena certainly had he was no spiritual significance. The power of religion began to wane, men's minds and ambitions were turned more and more from interest in a future life and concentrated on acquiring power over their present environment.

The revolution begun by Copernicus was developed by a osophy, succession of brilliant mechanicians and astronomers, and was completed by the appearance of Newton's Principia a century and a half later. The essential idea running through this work was that all physical phenomena are due to science variations in the motions of material masses which are mutually attracted towards each other by a universal force irs and of gravitation. This universal machine was created by God com the who had instituted rigorous laws for its future behaviour.

These founders of the mechanistic philosophy gave an nystical exact meaning to the scientific method, and I should like to eaching emphasise it. The scientific method meant to them the olicated observation of phenomena which required location in space n exage and variation of spatial relations in time; that is, the om the positions and motions of bodies. From the classification of h those such phenomena, they formulated laws which would predict nus the future events; but no such law was considered valid unless ny and it could be expressed quantitatively in numerical ratios. Since it was found to be impossible to connect the functions of thought om the of thought, or of the will, or of life, with qualities of space or ocentric to measure them in mathematical terms, the phenomena of that he life and consciousness were excluded from the physical world eaching and the scientific method. Thus a man at rest should, Galileo according to natural law, continue at rest until he were acted t their upon by some external force such as the impact of another substitution, some external force such as the impact of substitution, that this causal act. If the man began to move by his volition, for that this causal act was not due to chemical energy although the bstitu resulting motion obeyed physical law. While man could not systen by thought or will disobey or alter the physical laws, yet his system consciousness and life were in a world apart. This doctrine was humanistic in the life were in a world apart. was humanistic in its ultimate distinction between consciousness and natural law. However useful science might be in aiding our life and in acquiring power over our environment it was clearly perceived that our highest duty is to cultivate character and judgment which can be achieved only from human experience. They rightly found no moral lessons in running brooks, in flowers, or in stones. Such could be learned only by searching their own consciences and from the history of human conduct. Science was a valuable and to religion as it freed the mind from natural superstition, and it enlightened the ignorance on which the sacerdotal power had fed.

No period in history has shown a more rapid advance in scientific achievement than occurred in the seventeenth and eighteenth centuries. The victories of science are so much easier to grasp than are the inner conquests of righteousness that the domination of natural law steadily grew at the expense of the inner consciousness of the spirit. Man came to be regarded as a mere spectator of a purely mechanical world, and the Creator, Himself, shrank to a sort of superman, impotent to control or alter the actions of the Juggernaut

He had called into being.

While the Renaissance had temporarily restored the balance between the cultivation of our material and spiritual natures, and had properly restricted the scientific method to the solution of material problems involving measurable space and time, the separation had been too complete and absolute With the greater knowledge which followed from the systematic study of plant and animal life, it became evident that the self-conscious mind, or soul as it was still called, was intimately affected by the functions of life and by chemico-physical actions of the body; and also that and matter could be interpreted objectively only in accord ance with the laws of our mental processes.

This complete separation of man, as a unique and sell conscious being, from his environment, led to an impossible situation; and it was the great effort of the nineteent century to enmesh him as an integral part of the physical universe by the hypothesis of a universal evolution. final step in this grandiose synthesis was taken by Spencer who as an engineer forsook the construction of concrete the wildings to the construction of concrete the construction of concrete the wildings to the construction of concrete the construction of concrete the wildings to the construction of concrete the construction of concre buildings to erect an extraordinary edifice of the imagination gates What we call the gay 'nineties exhibited its fancies in hetter form the gay 'nineties exhibited its fancies in hetter for the gay 'nineties exhibited its fancies in hetter for the gay 'nineties exhibited its fancies in hetter for the gay 'nineties exhibited its fancies in hetter for the gay 'nineties exhibited its fancies in hetter for the gay 'nineties exhibited its fancies in hetter for the gay 'nineties exhibited its fancies in hetter for the gay 'nineties exhibited its fancies in hetter for the gay 'nineties exhibited its fancies in hetter for the gay 'nineties exhibited its fancies in hetter for the gay 'nineties exhibited its fancies in hetter for the gay ' better form than in this game of making worlds. Spence Wrote and his disciples, starting from a uniform primordial chaos scienti borrowed from Laplace's cosmogony, first segregated the theory

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uniform matter in the stellar systems and followed this process till they finally got the earth detached in a hot and molten mass. The rest of cosmic history seemed to them comparatively easy. In their mind's eye, they watched the earth cool, and by a marvellous concatenation of physical and chemical actions fit itself to create life. Finally, some-when and somewhere, some millions of years ago, in the slime of the sea-coast, a peculiarly complex aggregation of chemical atoms formed which had the essential properties of life—a protoplasmic body which, though subject only to the laws of mechanical motion, yet gradually assumed the power of evolving into definite species of living forms. All evidence of this existed only in the mind of the philosopher, since no fossil remains can be found in the rocks of this early period. The first fossils to be found in the lowest stratum of rock give no support to an evolution from matter to life, since they even then possessed all the essential organs found to-day in the most complex living species-locomotive, digestive, procreative, and selective. Thus the whole evolutionary hypothesis in its vast early stages from chemical aggregations of matter to animal and plant forms far advanced red the in complexity is, and must remain, without any direct evidence of fact. If one can shut one's eyes and blindly jump thod wo over those unrecorded ages, measured in units of millions of le space years instead of centuries, the theory of evolution can be bsolute subjected to the test of palæontological record. While there om the is proof of great variation within a species, there is no evident sufficient proof from fossils of variation from one species to led, was another, since the gaps in the record are admittedly too great. by the Nor can we speak of a law of evolution until we can predict hat life from the changes of past species what will be their future accord forms. Also no natural cause of variation of species has been found. The old jejune phrases of survival of the fit, nd sell natural selection, homogeneity to heterogeneity, etc., have possible been abandoned. Whatever they may mean, they certainly eteent are not mechanical or chemical causes.

To prove I am not exaggerating when I say that at the The close of the nineteenth century it was confidently believed Spencer there was but one universal and mechanical law which bound concrete the whole universal and mechanical law whole universe into a continuous evolution from aggreination gates of chemical atoms to man, one has merely to read Huxley, the continuous evolution ists. He es in Wrote an elektronical atoms to man, one has increases in wrote an elektronical spokesman of the evolutionists. Spence wrote an elaborate essay to prove that there was but one 1 chaos scientific method, and that it was exemplified by the physical theory of mechanisms and that it was exemplified by the physical biology. ted theory of mechanics; to be scientific, biology, psychology,

and all other branches of knowledge which had any claim to truth, must be purely mechanistic. His modern successon who insist that to seek the truth by any method is to be scientific should pause to consider that those who instituted this movement limited the scientific method to the experimental and mathematical method of the physicist. Believing as they did that all phenomena are mechanical, they were correct in holding that all truth is scientific. And they No. 5 thought that in a short time thought would be measured with the yard-stick and goodness would be tabulated in columns of numbers.

Such a doctrine demolished with one blow all the expenence of the past and all the teaching of the ages. To know the truth of human conduct we are bidden to turn from the precepts of Buddha, Jesus, Socrates, who from the fullness of their experience taught personal responsibility for our deeds and freewill to choose between good and evil, and spare time. to rely on the biologist who claims to discover the laws of The keyn life by the microscope and on the chemist who is expected to tions is nove combine and dissociate thought in his test-tubes. I wonder whether it is worse for the intelligentsia to rail at the weragely in dogmatism of religion when they see some faithful, but triking a no hat variation ignorant, person praying for help from an idol than for us to deterary edite submit to the dogmatism of science which held, and still magazine novel point teaches, that our thought and our emotions are but the poical subject to the poical subj motions of atoms and the operations of Nature. Let us keep How ofte our balance and merely ask in what space and time units are tricle upon life and the conscious mind to be measured.

We constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now there is no war between printed to for the constantly hear that now the constantl science and religion, and there is a university school of presents, these school of presents, the school of presents and the school of presents, the school of presents and the school of religion which sends out millions of pamphlets in which and any orig physicist or a biologist says there is no such war because he are of a syn can work six days in the week as a mechanist, then close that But there compartment of his brain and go to the Baptist church of his brain and go to the brain and go the brain and go to the brain and go to the brain and go to the Sunday. We are much impressed by the statements of the statement religion by eminent scientists, but we carelessly neglect to inquire whether their opinions on philosophy or religion are by based on either education or thought in those subjects. many scientists think that science requires sober thinking but that religion should be a mere effervescence of the emotions. There is no war between true science and real religion because their aims and methods are, or should be different; but there is, or should be, a bitter war between pseudo-science, which claims everything, and religion. reason why there is not strife to-day is because pseudo"

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tituted The Writer's News

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NEW YEAR, 1932

For Literary Aspirants

What Editors Want

By a PROFESSIONAL JOURNALIST

om the Light, you are able to view a subject in a cullness I new light, you are, if you can write the capable in the capable i Or Our English, a potential journalist capable of earning a considerable income in your spare time. English, a potential journalist capable

The keynote of all newspaper contribucted to tions is novelty. There are comparatively wonder would be worked as were subjects; but there are many at the weragely intelligent person is capable of but striking a new note. It is that new note, hat variation on familiar themes, that rus to the iterary editors want—in fact, one type of magazine article is nothing more than novel point of view upon a familiar or opical subject.

is keep How often does one come across an nits are ricle upon The Modern Girl, or variaons on the subject of whether a woman's ons on the subject of whether a woman's lace is in the home or whether she is lace in the lace is in the home or whether she is lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the home or whether she is lace in the lace is in the lace in the lace is in the lace in the lace in the lace is in the lace in the lace in the lace in the lace is in the lace in the lace

se that But there is another kind of article reh of the possible of the possible of the property of the pro

of the state of th The sewife, are also a transcription of stamps and sign yourself "A Philatelist." Or you can put yourself in another's place, as, for example, "Pity the 'Bus Conductor' (By a Passenger).

That is the secret of subject choosing.

Ideas for articles are endless. free lance needs something more; he needs to know the technique of article writing. It is not difficult to acquire. Anybody who takes the trouble to do so and can learn how to treat subjects in an entertaining way, has a wonderful chance to add to his income and in a way that is not only really fascinating, but which broadens his outlook and interests amazingly.

To be able to write is not only of definite cultural value; it provides one with an absorbing hobby, and it can result in increasing one's income to a considerable extent.

The Regent Institute, Regent House, Palace Gate, London, W.8, is a school of journalism whose primary aim is to turn out writers who can sell their work, but it also welcomes those who desire to learn the craft of writing because of its cultural value or those

who want a fascinating hobby.

Send for the Institute's free booklet, "How to Succeed as a Writer."
It will show you of whar
the literary Courses consist and how it is possible to make an absorbing hobby both cultural and remunerative.

Post the coupen given on page 4 or write a simple request for the prospectus.

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If you have aptitude for literary work—if, for instance, you can write an interesting letter—you can be trained to turn out articles for which editors will pay big prices. Send for the interesting booklet. How to Succeed as a Writer. (free and post tree) today, and learn how the Regent Institute has enabled fundereds of men and women to write for the press. Many of them started to sell their work while still taking the Course.

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Great Demand for Short Stories

By a WELL-KNOWN NOVELIST AND SHORT STORY WRITER

WHY are so many American stories
—stories which have to be adapted
in many cases—printed in British
magazines?

Because editors cannot get what they want from British authors. The supply of suitable short stories is very much less than the demand.

The scope for the fiction writer in this country is enormous. Payment varies between one guinea and five guineas a thousand words (short stories are from 2,000 to 7,000 words long), all types of story are wanted, and the work of the unknown writer is carefully considered. Editors are always, on the look-out for new authors with talent, and spare no trouble to encourage them.

Story-writing demands an ability to write, imagination and a knowledge of the rules of construction. And a great number of people who do not write have the ability to do so (their entertaining letters are witness to that) and the imagination which, if used correctly, could seize on the myriads of ideas that everyday life provides and make plots of them.

If you have literary aptitude you can be trained to work ideas into plots and make stories of them which editors would be glad to buy.

As a spare-time occupation story-writing is the most delightful of all hobbies, and it is probably the most profitable. A trained writer can turn out a 3,000-4,000 word story (the most popular length) in six hours or so, and be paid anything from three to twenty guineas for it.

There is a short cut to successful storywriting—the Regent way. In a fascinating Course of ten lessons, conducted by corre-

spondence, the literary aspirant is show what a short story really is, how to go plots (the Regent Plot Finder, an iniminable production, taps dozens of sources of material for story-writers), how to construct them, how to write dialogue, how to characterise and gain atmosphere, how to prepare MSS. for the market and Hol TO SELL THEM for the best prices

The tuition is conducted on individlines by well-known authors (one of a tutors has himself sold 300 stories to wide variety of publications).

Wanted— Women Writers

By MARGERY TUDOR

THERE are many markets open women writers. How big is field may be realised when one or siders that nearly a hundred principal magazines and periodicals are devote entirely to feminine matters.

In addition to these publications, the are dozens of daily, evening, and we papers with women's pages and magazinnumerable that contain women's tions. Each journal makes its own spapeal. Catering for this appeal is a moof training—not a very arduous one mit is guided by established writers.

At the Regent Institute you will successful authors and journalists read give you the full benefit of their known and experience. Women's journalist one of the special features of the tuition, and so thorough and practice the training that many students self work after a few lessons, while keen upupils have been enabled to cover the several times over before completing courses.

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How I Sold 680 Articles

By HILDA CHORLTON

IKE most people with literary tastes and ability, I started free-lancing filled with boundless faith in my power to succeed. I had numbers of ideas for articles; I had a fluent pen; I loved writing. What more could a journalist need?

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That something else was needed I soon discovered by painful experience, for my first article returned with monotonous regularity. I altered and amended; still it came back-and those I wrote during the subsequent few weeks shared no better fate. By this time my faith in my powers had dwindled sadly. As a last resource I enrolled myself as a member of the Regent Institute.

Never shall I forget my surprise when my first much rejected article came back to me with the second lesson, corrected by an expert. It was my article—but with what a difference! The title had been given a fascinating twist; unnecessary words were ruthlessly omitted; the first sentence was now arresting—in short,

it was "sellable." And it sold immediately!

Certainly, until I had read my cleverly corrected article, I had not realised that journalism, like the kindred arts of music and painting, can only be learnt successfully from a master of the craft; to natural ability must be added that technique and knowledge which only a teacher can give. And this belief was strengthened as I forged my way through the succeeding lessons. Moreover, if practical proof was needed, there was the ever-growing list of MSS. sold since I started the Course.

Even now, although five years have passed and I have over 680 acceptances to my credit, I like to have the Institute at the back of me; any perplexity, any doubt—I know that a letter to my literary mentor will bring me all the information I require.

Excellent tuition and a lasting, kindly personal interest. . . . No wonder that the Regent way is the way to success.

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How I Made £600 In Spare Time

By a NEW WRITER

This is a brief account of substantial success won by a new writer under the expert postal tuition provided by the Regent Institute. Writing in spare time only this student has made £600 in four years.

I HAD always been keen about writing, though I had no practical knowledge of how to dispose of my MSS. I decided to join the Regent Institute.

I paid my fee, and before I had got to the end of the third lesson had refunded myself in full.

I finished the Course, which I found tremendously interesting, stimulating, and helpful. Not only were my articles criticised and corrected, but I was given the names (with the happiest results) of those papers likely to take my MSS. In a few months I had made more than enough to encourage me to continue.

It was pointed out in one of the lessons that an author should write on those subjects of which he or she has some personal and practical experience.

This advice has been the keynote to my success. I asked myself what subject I

knew most about. The answer came in a flash. I wrote my first book. It ran at once into over 20,000 copies and is still selling., I followed this up with others on the same subject, and in four years have made well over £600. Last year I made £240 from royalties and other sources, and this in the midst of a very busy life.

Truly, my introduction to the Regent Institute was a very lucky one for me!

D.H.

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and you will receive a free copy of "How to Succeed as a Writer," an interesting booklet which describes the openings in Journalism and explains the unique advantages offered by the Regent Postal Courses.

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science has swallowed up religion. If the clergy, who subscribe to the dogma of mechanistic evolution either from subscribe to to be in the fashion, once realised their folly, they would see that they are digging their own graves; if it be true, neither they nor their congregations can do one tittle different from what they do, since all follow inexorable law; science can admit no free will or power to control or alter the sequence of our thoughts or actions. Our life must be like a stream of water, propelled in a course

prescribed by the slope of its bed.

There is no doubt, as I have said, that by the end of the nineteenth century it was confidently believed that the whole organic world of life and consciousness can be interpreted as a physico-chemical system in the sense of Newton's mechanical interpretation of the inorganic world. We were told that there was nothing left to do but to close the gaps by future scientific experimentation. Now everyone will admit that a scientific hypothesis must depend on the facts of observation, and the hypothesis of mechanistic evolution is no exception to the rule, however emphatically its champions may assert that without it a biologist would be unable to work. Nature is neither a respecter of persons nor solicitous about problems of unemployment. She has not been tender towards the cherished hypotheses of scientists and has consistently smashed them. But, to my knowledge, the scientists have not gone out of business, but have merely changed their opinions without advertising the fact. truth is, that instead of closing the gaps in the mechanistic hypothesis, the accumulation of facts during this century has steadily widened them, and the hope of finding any continuous evolution as a general principle binding together physics, biology, and psychology is being abandoned; only the shallower minds still cling to it. This I shall prove from the evidence of scientists.

In the first place, chemists and physicists now admit that the phenomena of the inorganic or material world cannot be neluded in companion of the inorganic or material world cannot be ncluded in a mechanical hypothesis. This is vouched for by he commonly expressed statement that Newtonian mechanics hat Newton 1. I have for many years past pointed out that Newton, himself, made no such claim, and, in fact, pelieved just the lativists, Delieved just the contrary. The recent work of the relativists, Linstein, Whitehead, Eddington, Jeans and others, is an Littack on Mountain, Eddington, Jeans and others, They ttack on Newton's interpreters and not on him. They henomena can having that light, heat, and other physical phenomena can be explained as secondary qualities of matter,

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as a nent. in terms of the mere positions and motions of material bodies; and they are asserting that as our contact with the objective world is through our sense perceptions its interpre tation must be in accordance with our mental processes Thus, the physicist has created an artificial world whose law are expressible in the language of mathematics. But the was the basis also of Newton's philosophy. If it be correct interpretation of physics, and I believe it is, to say that a mechanistic hypothesis is not adequate to explain the properties of dead matter, how can it be extended explain life, or the mechanistic method be applied to the solution of the problems of life? I could cite many opinion of physicists in support of this view. I should, however admit that I have been severely taken to task by sud eminent critics as Mr Walter Lippmann, Mr Max Eastman and others, who have come to very definite views about physics and science in general. They seem to me to be blessed with a marvellous intuitive knowledge of science and of the rather abstruse ideas of Einstein without the new of the drudgery of years spent in the laboratory or in master ing mathematics.

If we turn to the biologists we shall find that their recent work is widening, instead of closing, the gaps between his and matter, and between life and self-consciousness. Instead of proposing a specifically mechanical, or even any definite cause of variation, they have nothing left but the vague belief that a potentiality of variation is present in each species and that from time to time in an unaccountable well this potentiality becomes an actuality. This recrudescent of Aristotelian scholasticism is disguised by new labels, but it would be difficult to give any other meaning to the mutation theory or to emergent evolution. It very likely is true that we know nothing about the cause of variations, but it must be shock to the mechanist, the behaviourist, and the naturist I shall quote only a few statements as evidence of the confision which prevails in regard to the theory of evolution.

On the link between matter and life:

T. H. Huxley: "The present state of knowledge furnish us with no link between the living and the not living."

Dr Chamberlin: "The actual beginning of life remain

an unsolved problem."

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¹ The reader who desires a comprehensive collection of the confliction opinions of biologists should read *The Theory of Evolution* by Mr Nau Moore. He has collected the evidence for evolution as a lawyer prepara a case for court.

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Dr Vernon Kellogg: "It is only life that produces life. . . The thoroughly logical evolutionist . . . simply says . . . living matter . . . came from non-living matter."
Dr David S. Jordan : "All life, so far as we know, starts

from life." Dr Raymond Lull: "When, where, and how life began,

however, we do not know."

So much for the identity of life and matter; I need not point out that it is what we know, and not what biologists

say, which should guide our opinions.

It is clear from these quotations that present-day biologists state unqualifiedly that life can be produced only by life; and that we have no knowledge how life began; this certainly means that the cause of life by chemical and physical action has no foundation of fact. Until we have knowledge to the contrary there exists a complete break between life and non-life, and the mechanistic theory is untenable.

Next; a few quotations on the link between animals and man:

Dr Lull: "That man and the great apes are cousinly descendants from a common stock all scientists believe."

Dr Arthur Woodward: "Fossil apes . . . must be regarded as the ancestors of both the modern apes and man."

Dr G. Elliott Smith: Denies this and claims that both apes and men descended not from a fossil ape but from the tree-shrew.

Sir Arthur Keith: Will admit only that we descend from

an ape-like ancestor.

It is evident, from these statements, that our descent from apes through such links as Neanderthal, Piltdown, etc., has broken down. No more is now claimed than that men and apes had a common ancestor in an unknown mammal. In fact, such creatures as Neanderthal are now supposed to be extinct offshoots from a mammalian stock, and not our ancestors. It is also evident that the hypothesis of evolution is not demind a least our hestial is not derived from direct facts discovered about our bestial ancestry; but evolution is first assumed as true, and therefore we much have fore we must have evolved from an animal because we have an animal like evolved from an animal because we have an animal-like body. Such reasoning is a reversal of the scientific methods. Such reasoning is a reversal because scientific method which requires that an hypothesis must be deduced from

deduced from, and be supported by, observed facts.

The real and be supported by, observed facts. The real weakness of the biologist's argument, however, in the fact the solution to the biologist's argument. lies in the fact that he is defining man only in terms of his animal form and f animal form and functions. I am quite ready to admit that my body is like an animal's and performs the same duties, thus there may well have been a common bodily ancestry. But I deny that my bodily form and functions define me, as a man. That which distinguishes man is his consciousness his thought, knowledge of future, judgment, religion, etc., and evolution must show that consciousness can develop and has developed from the principle of life; that it can be exhibited in the oyster, the microbe, and the tree; all of which show life fully developed.

Let us see what biologists say about the origin of selfconscious man; the references are fewer because biology pays

little attention to the mind:

Thomas Huxley: "Natural evolution ceased when man became self-conscious"—I hold that to be the initial state of man.

Dr MacCurdy: "The human prototype passes the line into the man's estate when he becomes man both physically

and mentally."

Julian Huxley: "Lower animals are automatic and non-conscious; whereas those operating on the human level... are in part conscious, and include ideals of truth, beauty, and morality." What animals operate on the human level, except man? And can the non-conscious evolve into the conscious?

Professor Lull: "On the origin of the human soul science is silent. Was it also the result of evolution? It may have been; or a divine awakening of an already evolved body."... In my former quotation from Professor Lull, he states that all scientists believe men and apes are descended from?

common ancestry.

Further quotation would merely increase the confusion which the lack of clear thinking and clear expression of the biologists has caused. The well-educated public, the sociologists, and the clergy do not understand that biologists are not interested in man as a self-conscious being, but only as an animal. Biologists naturally do not wish to make their study more difficult by including such questions in their evolutionary hypothesis or to be burdened by the task supporting psychology, just as the physicist is unwilling to include life in mechanical laws. We have the humorous situation of the psychologist leaning heavily on the unwilling biologist, and the biologist leaning on the protesting physicist and the unsuspecting public unaware of their unexpressed discontent. I say leaning, but the support is only imaginary, there is no known contact between the three individuals.

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As I have before remarked, at the end of the nineteenth century it was confidently believed that matter, life and consciousness, are all manifestations of chemical substance and physical energy. What has been the subsequent history of science? Has that belief been confirmed by later experimentation? I shall next quote from Professor Haldane. While other biologists may differ from him, they must respect his opinions; and he has the added quality of being, what is somewhat rare amongst scientists, thoroughly educated and interested in philosophy. The following quotations from his recent G ifford Lectures published under the title Sciences and Philosophy will be sufficient to convey his ideas:

"The most striking differential feature of living organisms is what may be called their active and specific stability, . . . of inorganic bodies a passive stability." . "Another fundamental difference is the capacity of a living organism to reproduce itself in every detail, the reproduction starting in part of itself." . . . " In the phenomena of life we are in the presence of what cannot be interpreted physically, but implies a fundamental conception different from those of physical science."... "In spite of the instability of their protoplasm, the various parts of the organism are constantly engaged in preserving a constant stability in spite of wide variation of their environment. And this stability of structure and behaviour is preserved from generation to generation. Of this reproduction the mechanistic theory can give no account whatever. No structural machinery can reproduce itself indefinitely."... "There may be still some physiologists who believe that progress of physiology is bringing us nearer to a physico-chemical conception of life. But if there are, I can only say that their intellectual vision seems to me to be very defective."

Professor Haldane then cites a wealth of evidence to prove that life is not a form of chemico-physical energy. One would think it is not a form of chemico-physical energy. Would think that, having proved to his satisfaction that life is life and not matter, he would conclude that we must accept as a fact the life as there is a as a fact that there is a vital activity of life as there is a mechanical activity of matter.

One would think so from the following statement [p. 69]: "What still remains mysterious is the specific co-ordination of activity, and corresponding organisation of structure of structure. These are characteristic of all life, however lowly and that in lowly lowly an organism may be. The idea that in lowly

organisms or 'simple' protoplasm we are getting beyond these characteristics has been a veritable ignu fatuus to biologists."

This would seem to be a direct statement that between the simplest life and the most complex matter there is an impassable difference in kind. But observe how even so philosophic a biologist as Professor Haldane cannot rid himself of the idea that he must be a mechanist. an extraordinary volte-face [p. 70]:

"Now if we admit that processes in which matter and energy are concerned are by themselves purely mechanical in their ultimate nature, it must lead to great scientific confusion if an invisible and intangible something [i.e. life] which interferes mechanical processes is assumed to exist the had immediately ately before proved that it existed within the bodies of organisms. With such an assumption we never know 'where we are.' The assumption will 'explain' any thing and everything which occurs in a living organism; [what more could we ask for] but in practice it cannot be definitely tested in the investigation of individual phenomena, and is practicably useless in detail as a working hypothesis."

Could there be a better illustration of the fallacy that knowledge can be obtained only by the scientific method of investigating material phenomena? Professor Haldane first says that life and matter are in fact different entities, but if there is assumed to exist an "invisible and intangible something " [that is life], the biologist will be thrown out of his reckoning and his hypothesis will become useless. universe a sort of game created by the scientist in order that he may exercise his ingenuity, and excite admiration by the activity of his brain? Should he not contemplate it mor humbly and admit that he can only study facts as the present themselves to him? The Mediæval Theologian created a world according to what they called an inne knowledge by Divine revelation, and the facts of nature were twisted to conform to this inner knowledge. And they also an infallible wide accepted their inner knowledge an infallible guide we should not know where we are. to the to-day the Modern Scientists have created a new work according to their inner knowledge by Hypothesis and again the facts of nature must be twisted in conformity to infallibility of their inner knowledge.

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The acceptance of a principle of vitalism, which is a most appropriate name to express the fact that there is an invisible appropriate activity added to matter which is essential in life, does not explain everything and anything; it merely admits that we cannot explain life by what is non-life nor consciousness by unconsciousness. By long usage the word science had come to mean the study of material, and nonliving, phenomena, and the scientific method to be the formulation in mathematical language of laws which give the temporal and spatial relations of visible and tangible bodies. And since it is becoming more and more certain that there are phenomena of both life and consciousness which are not subject to the temporal and spatial relations of material bodies and not expressible in mathematics, I hold that Humanism and the humanistic of subjective experience are necessary in order to make clear a fundamental difference of fact.

For thus limiting the uses of the scientific method I am generally called an obscurantist, and especially by those whose lives show no discipline in either physics or biology. anism; They complacently assume that men are merely curious cannot mechanisms, but at the same time they protest against lividual admission of any rigorous laws of life or of morality because any restraint or inhibitions would fetter the spontaneous outpourings of their creative genius. One litterateur has dubbed me a King Canute, vainly trying to force back the onflowing sea of scientific knowledge by holding up a protesting hand. I accept the term. Canute was a Norseman, and was thoroughly acquainted with the sea and its tides. He was familiar enough with the ocean to know that the oncoming tide was but a little and temporary disturbance in the vast waters unaffected by extraneous causes; and he knew that if he held up his hand at the proper time, the tide would seem at least to obey him. Believing as I do that there is a vast body of true scientific phenomena and laws it more which have not been explored, I trust I may be a prudent ologian and wise Canute in teaching that the present Noachian flood n inner extraneous converge tide of pseudo-science produced by re wer extraneous causes. When this temporary mechanistic fever has subsided, let us hope we shall again realise that our character and let us hope we shall again from human edge a character and our spirit can be studied only from human And experience. That is what the Humanist believes will lead world to the well-balanced and full life.

UNIVERSITY OF CINCINNATI, OHIO. LOUIS TRENCHARD MORE.

THE INTIMIDATIONS OF THE SCIENTIFIC METHOD.

A. VICTOR MURRAY, M.A.

THE Golden Age of science in this country was the seventie of last century. The publication of the Origin of Species with its doctrine of development had marked a distinct watershed in thought between all previous ages and thou that succeeded. It was so among scientific men themselves and long and fierce were the controversies that went of between the old men of science like Richard Owen and the new men of science like Huxley. It is not only theologian

who quarrel and fight.

The new men won the day and in the seventies the country went science mad. To the dust-laden victors of that combat two points seemed to be established. First, that everything was explicable in material terms, and secondly that ther was now discovered an alternative world view, a rive Weltanschauung, to that of Christianity. It is very comfort ing to live in a house all the doors of which will close, both the outer door and those between the rooms, and this Wa the kind of house that men like W. K. Clifford lived in. Ther might be something outside, they did not know, and in an case it might only be the night in which all cows are black Inside, however, there was plenty of light.

Why was the conclusion so easy that materialistic science as was was an alternative to Christianity? We shall find the turned reason in the nature of contemporary Christian apologetic which It too was an exact science, and its professors also lived a house with closed doors. The scientists lived in separate new or rooms in their house—labelled chemistry, biology, physics and geology and after it and geology, and after the manner of flat dwellers the reality quarrelled violently with their neighbours, and only unite reality to congratulate themselves that they were not as other me whole i

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are, dwellers in the dark, even as these Christians. are, unclied in separate rooms—Catholic, Episco-Christians too lived in separate rooms—Catholic, Episcopalian, Presbyterian, Methodist and Congregationalist—and they too quarrelled with their neighbours except when they were congratulating each other on the delightful prospect of the hell that awaited the people outside, even these scientists.

There was no intimidation of science in those days. The Christians accepted the challenge of the scientists and recognised no truce, no possibility of truce, with them. Christians no less than the scientists felt that everything was completely explicable in material terms. The scientist had a map of the world that now is, and the Christian had a map of the world that is to come. Each denied the possibility of the existence of the map which the other claimed to possess, and they each spent a lot of effort in denouncing the other side's denials. The scientists' map did not seem to account for the scientists' crusading ardour, any more than the Christians' map taught the Christian the bearing of the virtue of Christian charity. Those were great, glorious, imperial days, full of the zest of battle.

Well, peace be to their ashes. Both sides won victories and the for us of to-day. Freedom of speech, the historical method, the Bible in the schools, the emancipation of women, were all products of those controversies. We are debtors to the Greeks and to the barbarians, although it would be foolish combal to attempt to say who were the Greeks and who were the erythin barbarians of those Homeric contests.

Times have changed, and we with the times. Each side a rive perhaps had suffered from that little learning which is comfort dangerous, and by this time both have drunk more largely se, bot of the Pierian spring and have lost their intoxication. It this was seems to me that there are at any rate two reasons in each Ther case which have acted as sobering influences. First of all, a d in an great deal of work has been done on what we may call frontier e black subjects, and secondly, the subject-matter itself has been re-examined re-examined and has been seen to be not so fixed and finite scient as was at first supposed. This last produced an agnosticism ind turned in upon itself in contrast to that of the older generation blogetic which was concerned only with other people.

The study of frontier subjects in science has resulted in a lived new orientation of science itself. Chemistry, mathematics, physics and biol of science itself. physics and biology are seen to be not separable compartphysiments and biology are seen to be not separable compared in the reality from headily from he reality from a particular angle. They are aspects of the her me whole rather than areas of the whole. Between physics and

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chemistry, for instance, there sprang up a new study physical chemistry—which in turn became further expanded until it became impossible to tell where physics ended and The same thing happened between chemistry began. chemistry and biology and between physics and mathematics Mathematics itself became the organon of all the sciences which thereby became quantitative rather than qualitative Geology came to be almost swamped by a new rival geography, while both suffered a certain subordination anthropology, which again was linked on one side to biology This unification of the field of knowledge has gone hand hand with a more intensive specialisation, and those wh would take a wide sweep have been more and more dependent on those who burrow in a more and more restricted area, s that they are less able (although not perhaps less willing) to dogmatise on the general bearing of their subject.

Nevertheless, the attempt has been made, indeed it is necessity of the human mind that it should be made, in this generation as in previous ones, to find a formula of university validity for the whole scheme of knowledge. The old view that matter is the ultimate reality is now exploded, and the comfortable assurance of the mid-Victorian scientist has gone with it. This so-called "ultimate reality" has itself been seen to be analysable, and if the things that we can see and handle are not the fundamental things the fundamental things can only be something that cannot be seen or handled and matter itself is an illusion.

The great globe itself, Yea, all which it inherit, shall dissolve And, like this insubstantial pageant faded, Leave not a rack behind.

The popular exposition of the modern view is, of course that of Sir James Jeans. It is probable, he says,

"to borrow Locke's phrase, that 'the real essence substances' is for ever unknowable. We can only progress by discussing the laws which govern the change of substances and so produce the phenomena of external world." (The Mysterious Universe, p. 131.)

After pointing out that the universe does not appear work as was at one time thought, on animalistic or anthrophorphic lines, nor, as was recently thought, on mechanical lines; it rather works on purely mathematical lines; continues:

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"To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter." (Ibid., p. 148.)

A writer in The Times, commenting on this, recalled the remark of Robert Boyle that "mathematics is the alphabet in which God wrote the world."

All this, of course, is very comforting to the theological student. Apparently he has just had to sit still in order to wait until the scientists have come round to his conclusions. But were these his conclusions? If we look at the history of theology in the last sixty years we shall see that the same transformation has been taking place within Christian theology as has taken place within natural science.

First of all, there has been a development of frontier subjects-and that in two ways. The frontiers between denominations have been investigated and the

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between them has been gradually drying up. They have been seen to be one continent. A minor, and not altogether happy, result of this has been the movement towards Christian Re-union, if we consider it simply as an affair of internal economics. A far greater consequence has been the investigation of the frontiers of this continent itself. The historical method applied to the Bible and the creeds, the canons of the comparative study of religion applied to the subject-matter of faith, the corrosive application of psychological principles to religious experience, and the extension of Christian values into the economic world and the consequent humanising of those values themselves, have all shaken us out of the assurance of our forefathers. There is in theology as in science a self-regarding agnosticism, and we have become like the carried transfer agnosticism. like the caricature of the theologian in Ronald Knox's poem:

Whose suave politeness, tempering bigot zeal, Would alter "I believe" to "one does feel."

In the second place, like the scientist, we have come to seek a new basis for ultimate theological reality. That solid and obvious material object, the Church, was once our

authority in these things. Succeeding this, and alternative to it, we had the perhaps still more obvious material object the Bible. Both have proved unsatisfactory as the substance of "ultimate reality." As Dean Inge has pointed out, the Copernican cosmology has never yet been reconciled with the Christian faith. Luther, equally with his Roman Catholic opponents, postulated the Ptolemaic theory, which indeed is essential if we accept a verbally inspired Book of Genesis as the only true account of the origin of the world. We have however, turned our backs on these things, although we have been willing to allow a group of brilliant amateurs like H. G. Wells and Middleton Murry to force the pace for us, as no amateur has been allowed to force the pace of the scientists. Germany has witnessed two re-statements of old positions the rationalised mysticism of Otto and the neo-Calvinism of Karl Barth—re-statements to be understood rather by what they deny than by what they affirm, but no such re-statements are really satisfactory. "Authority" is to the theologian what "matter" has been to the scientist, and it is the nature of authority itself that is in question. There seems to be no place where authority is integral save in the realm of pure spirit, the thought of God operating within the soul of man and conforming it to His likeness.

Now, if the position of the modern scientist and that of the modern theologian have anything in common it would seem to be this, that in form rather than in content is to be found the ultimate reality. The subject-matter of science and the subject-matter of theology are different and distinct one is the world of phenomena, the other is the accumulated records of the soul's quest after the epiphenomenal realitybut the form is of the same nature in both. It is mind, to quote again from Sir James Jeans—" not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown, exist as thoughts." This does not rule out content as of no importance—it is of the utmost importance, and to speak as Professor Julian Huxley does, of "Religion without Revelation," is as if a scientist were to speak of a science of physics without the tangible objects which are the permanent starting-point of study. But the thing which makes religion what it is, and the thing which makes science what it is, is the form rather than the content

What then is this "form"?

It is noticeable in these days that mathematics, the organon of physics, has come to be the organon of all the sciences. In other words, as I have already said, science

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which ntent. nowadays is quantitative and not qualitative. Here, however, we come to what is to my mind an important distinction. Mathematics has two aspects. When I speak of it as the organon of all the sciences I mean that measurement is commonly the method by which in these days a study becomes a science. Science may, if we like, be simply "organised knowledge," but it is held to be knowledge organised in this particular way. It is, of course, supremely so in the physical sciences. But in these sciences mathematics has also a second aspect. It is not only the method of approach, it is also, as we have seen, the form of the science itself, and so brings us to the ultimate reality which the science reveals.

It is very interesting that it is those sciences which deal particularly with exact measurement and wherein exact measurement is possible, that ultimately issue in a view of the world as the creation of mind, while it is those other sciences, the biological sciences, whose subject-matter is least capable of mathematical analysis, which still give us a considerable weight of opinion in favour of the mechanical theory. This is, indeed, a paradox, but it is, I think, a paradox which arises from a confusion between a method and a form. Mathematical measurement is the method which all sciences have borrowed from physics, and so far so good. But it is a fallacy to suppose that mathematical measurement necessarily stands in the same relation to all sciences as it does to the physical sciences. In the latter it is form as well as a method. That is to say, it is not only a way of treating things, but also supplies the meaning of the things that are so treated. It is meaning as well as manipulation, an end as well as a tool. Outside the physical sciences, however, this is not so. There mathematics is simply a convenience, a help in arranging our material, in so far as it is subject to arrangement. And whereas in the physical sciences mathematics is the chief to the clue to what is most typical of these sciences, in the biological sciences with those biological sciences it is simply a means of dealing with those measurable at the simply a means of dealing with those measurable phenomena which are the least typical. attempt to exalt the mathematical method in the biological sciences to the place it holds in physics is a confusion between method and a place it holds in physics is a confusion between method and form and results in what I have ventured to call

Many good examples of such attempted intimidation are to be found in the study of psychology. I will deal with this religion and science of the frontier subjects between the science. Here the subject of study is the

behaviour of the human mind itself, so far as we can notice it by introspection and by external evidence. We will all agree that psychology is a science in that it has by this time collected sufficient evidence to be arranged in a system. But no science is independent of its principle of classification, for that is its form. There are exact sciences so called, but other studies may none the less be sciences even though their form may not be "exact." Psychology, as the study of the human mind, seems to me to be one of these. Nevertheless, at least three attempts have been made to make it an exact science. These are "behaviourism," which is a grafting of psychology on physiology, "experimental educational psychology," which is a grafting of psychology on logic, and certain aspects of the so-called "new psychology," which are less crude than behaviourism but

not less dogmatic.

We may ask ourselves the question, why it is that when the physical scientists are agreed that the mechanistic theory is exploded, there should still be any reputable person who believes that reflex action will explain all the processes of the human mind, including, presumably, the explanation of itself? The reason seems two-fold. In the first place, while exact analysis is a normal method in physics, it is an alien method when applied to living things. It is a tour de force to bring it in, and in consequence its professors protest too much The physicist need spend no time vindicating his own method: the behaviourist spends most of his time vindicating his, with the consequence that there is a great deal of pother and no result. In the second place, the behaviouristis himself one with the data he is studying. He is not like the physicist dealing with something quite outside himself. is dealing with himself as well as with other people. sequently his own knowledge of himself, what he does and what he desires, complicates his views of other people, and his theories are apt to be projections of his own feelings The personal character of Sir Arthur Eddington is not relevant to his theories of physics. The personal character of a behaviourist is, on the other hand, very relevant in his consideration of psychology. And so to rule out these subjective factors and to declare that the only relevant factors are those that are measurable is really to confess oneself as "unscientific" in this particular science. same time, one does not wish to deny that useful work psychology has been done by the behaviourists, sometimes in spite of their theories.

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The same kind of exactitude, although not mathematically measurable, is claimed by the less responsible exponents of measurable, is chology." A professor of this science once declared that the gracious humility of a well-known Scottish divine was due to the fact that he was an illegitimate child! Notice the pseudo-scientific form of that statement. Here are two facts which are true quite arbitrarily strung together and raised to the status of cause and effect in the endeavour to provide a scientific explanation for one of them. no intimidation so terrible as that which is here illustrated. Our complexes have been tabulated and our very dreams explained. Enthusiasm is due to a repressed instinct seeking some other than a normal outlet, self-denial is sadhism, Newman went over to the Church of Rome because he had a mother-fixation, Gandhi's hold on India is due to nothing more than a power-complex. It is all so clear, so definite and exact, and many people are worried by it. Psychoanalysis in the hands of responsible people has been a great means of good, but with others it becomes almost a form of scientific blackmail. There is no need at all why we should allow it to be so. A friend of mine once accused me of all manner of unpleasant faults, and was willing to prove to me that I had them. But I knew all that better than he did, and I confessed them all straight away, and pointed out that my trouble was not to confess them, but to get rid of them.

Unfortunately he had no formula for this. Education, too, has become an exact science, and has a place in the proceedings of the British Association. The shy delicate relationship of the growing mind to the mature mind and their common exploration of the nature of the world and the heritage of the ages has become with some people a matter of intelligence quotients, sine curves, and formulæ. It is a region in which many men who are not scientists may clothe themselves with the esteem that we give to scientific men. Apparently the worst condemnation we can apply to any work of teaching or any school is that it is "not scientific" and it is treet children tific," and in the craze to be scientific people treat children as so many cases rather than as human beings. It is curious that "ods cases rather than as human beings. that "educational psychology" is almost always treated as a unilateral subject. It concerns one person learning rather than one learning what another is teaching. The "learning material" is the invariable material" is consequently looked upon as the invariable factor in the consequently looked upon as the invariable factor in the process, and so it gives a fixed point against which the effort services with which the process, and so it gives a fixed point agwith scientific precision of the learner can be measured with scientific precision. In this way the scientific method applied

to education is only possible by eliminating from education

all the elements which make it really educational.

I have just said that the psycho-analyst has no formula for psycho-synthesis, if we may use such a term. There are others who have. There was an intimidation by science long before there was any science as we know it to-day. The Roman Church had reduced the soul's relationship to God to the level of an exact science, and the arts of casuistry were invented to guide the practitioner, and these rules still hold good. When the General Strike occurred, Cardinal Bourne contributed to the solution of the country's problems by an application of these rules, and pronounced that the Conservative Government was ordained of God and that rebellion against it was a mortal sin. One felt that a formula in algebra had somehow cropped up in the course of a street fight.

But the Roman Church is not the only one that has used such intimidation. The Evangelicals and the Modernists do the same. The science of conversion with its emphasis on "the blood" and "assurance" and "sanctification" and what not, has exercised a very real intimidation over the minds of men. Mere exactness always does intimidate. The human mind is not made in that way, and we are made to feel our limitations and are driven to seek refuge in what appears to be certitude. The Modernist perhaps feels that he alone has got a form of certitude which the scientific man outside the Churches can endorse, and he is apt to be exceedingly annoyed when people still cherish practices which he can quite clearly prove to be "superstitions" and get out of them not only emotional satisfaction, but even a rule of life Yet human nature is always one too many for the logician.

It is not only in theology and psychology that there is the intimidation of science. It is present in politics also. I have mentioned the General Strike. To Sir John Simon the General Strike was little more than a problem in mathematical jurisprudence. In a short book he proved by the use of formulæ that the General Strike was illegal. This was probably true, but it was no more helpful than Cardina Bourne's dictum that it was a mortal sin. To say "You can't strike. It's illegal," is as if one were to say to Audi Emily "You can't go No Trumps. The Portland Club wondlet you." It is not surprising to find that the Simon Report on India was an excellent document except for the off important omission—it showed hardly any understanding Indians.

A rather remarkable example of the irrelevance of exact

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science in the conduct of human affairs is to be found in General Smuts's well-known lecture on "Democracy." This is the more surprising because General Smuts is ordinarily a doughty opponent of the mechanistic view of life. Yet he says:

"I have no doubt that the rapidly growing influence of science in all departments of human activity and of government will yet lead to a far more important place for science in the organisation of the state in future.

... But apart from the power and results of science, we want to-day the scientific spirit in human affairs. Its method is that of complete impartiality and absolute respect for fact and for truth. . . . Emotions, desires, passions, carry no weight in the balance of science. Illusions do not count with science. Science is cured of the childish belief that what is desired must be true or must exist, hence I have spoken of the maturity of the scientific spirit. It is this spirit which above all is to-day called for in the administration of human affairs."

There is much truth in this, but one may say in comment that it is precisely the ignoring of human emotions, desires and passions which has made the situation in South Africa such a burden for the black man. It is the existence of emotions, desires and passions that makes human affairs human and not the movements of pawns on a chess-board. The elimination of these things will make human affairs more calculable, more easy to manage, but only at the cost of taking from them their essential nature. General Smuts here has clearly lapsed from his own scientific principles, for he would ignore the most characteristic element in the situation with which he deals

The Christian Church, as I have indicated, perhaps suffers most from the intimidation of science. On the one hand, the orthodox are so much criticised by scientists, and, on the other, the modernists are so much patronised by them, that try to make their methods scientific, that is to say, to make them less spasmodic and more organised. The new people expense of conviction. Missionary effort is "scientific," and with anthropologists and others to "investigate the facts." In the church tends to be based on a study economic problems rather than to spring out of

her essential Gospel of deliverance. There are "training courses" for everybody, and the "graded Sunday School" is supposed by some to be in itself the last word in religious

efficiency.

In so far as the Church is self-critical—and there is no body in the world to-day that is more so—she has the scientific spirit. Sir Arthur Keith may rail against the obscurantism of the Church, but there will probably be found more copies of his books in parsons' studies than copies of Bampton Lectures in the studies of scientists. But self-criticism means criticising oneself by a certain standard. And what is that standard? Is it, in the attempt to be scientific, measurement and analysis—measurement, that is to say, by the external rules of doctrine formulated by Catholic or evangelical, or by the standard of psycho-analysis, or comparative religion or social service, or the historical method? These are useful, but they are not of the essence of her subject-matter and their use as criteria is largely due to intimidation.

Ramsay MacDonald put his finger on the spot in an address at Oxford nearly twenty years ago, when he said, "the function of the Church is to keep alive a spring-time freshness in the world." She can do that only by making Christians and by helping people who are weary of fruitless striving and endless argument to find the goal of their spirits in prayer.

A. VICTOR MURRAY.

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RAY.

ARE WE ALIVE?1

ERNST JONSON.

I BELIEVE that I am alive, that I am not mere mechanism gone conscious, but that I am creative force. This sense of being alive is one which no argument ever wholly eradicates. In the conduct of life even the theoretically most consistent mechanist takes many a scientific holiday to disport himself in the scientifically abjured realm of life, though when he puts on his professional harness he repudiates these lapses into the easy-going ways of common sense. The sense of truth attached to mechanism is purely theoretical; no one holds mechanism for practically true; no one lives as if it

The question of mechanism or vitalism is not amenable to experimental adjudication. Our senses are affected only by mechanical energy, and there cannot, therefore, be any sensible evidence for or against life. In every network of mechanical causality, no matter how unbroken it may seem, there are meshes which may be open, and where some vital element may be open, and where some vital element may have been injected. Mechanism could justify itself only account have been injected. itself only as a probability, and could do this only by presenting a tanglel as a senting a tenable conception of the universe as a whole as a purely mechanic conception of the universe as a whole as a purely mechanical event. This it has hitherto failed to do, and will forever a conception and will forever fail to do. In every mechanistic conception of the universe the decides a host of of the universe there will be two major gaps, besides a host of minor difficulties. minor difficulties, and it is these gaps which justify vitalism.

The most obvious difference between inorganic matter and living tissue is that one grows by the addition of like matter from without the grows by the division matter from without, while the other grows by the addition of A replacement in the next A reply to this article by Sir Oliver Lodge will appear in the next A reply to this article by Sir Girle of the HIBBERT JOURNAL.—EDITOR.

of its own units. There is something about growth by division of cells that is essentially unmechanical, something that violates one of the basic laws of physics, the second law

of thermodynamics.

Common sense has long recognised the fact that a burned house never unburns itself and so gets itself in position to burn a second time. But it was not till the middle of the nineteenth century that this common-sense conviction received full recognition by science. In October, 1852, Sir William Thomson published a paper: "On a Universal Tendency in Nature to the Dissipation of Mechanical Energy." This new law of nature—the Law of Dissipation of Energy—he stated as follows:

"There is at present in the material world a universal tendency to the dissipation of mechanical energy. Any restoration of mechanical energy, without more than an equivalent of dissipation, is impossible in inanimate material processes, and is probably never effected by means of organised matter, either endowed with vegetable life or subject to the will of an animated creature."

Restoration of mechanical energy is impossible. does that mean? Place two vessels side by side and on the same level. Connect the vessels by an inverted syphon, that is to say by a U-tube entering the bottom of each vessel. Fill one of the vessels with water. The water does not stay where we put it. A part of it flows through the syphon into the other vessel. The flow ceases when the water-surfaces in the two vessels are on the same level. At that point a state of equilibrium is attained, a state from which no further move ment is mechanically possible. The water which has flowed into the second vessel cannot flow back into the first. In other words, mechanical process cannot reverse itself. water has dissipated its mechanical energy, and a mechanical restoration of this energy is impossible. That is the meaning of the Law of Dissipation of Energy.

The law of dissipation of energy is now called the second law of thermodynamics, or the law of entropy. The approach toward equilibrium which characterises all physical process is a movement from an unstable state towards a stable state. Physical process can move only in one direction. It cannot reverse itself and return to its starting point. Physical process cannot even arrest itself and hold itself at some stage short of equilibrium, but must by necessity proceed towards equilibrium. The unstable state is said to have potential

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City Memories

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SWEET are the uses of adversity—sometimes; mainly because adversity sets flowing the stream of practical kindness which best can modify and heal the pains of the world.

How little a while ago it was when the sight of a crippled deformity often brought laughter and ridicule. Nowadays, in a more sympathetic age, this statement may seem not true; but that it was true is proved by the drawings of Hogarth and Rowlandson; while many of us are old enough to remember scenes of cruelty in the streets—the calling of names at a lame old woman or man, the throwing of stones at a poor outcast dog, the wilful tying of a tin-can to the tail of a starved cat.

In thankfulness we know that such abominations have become impossible. The spirit of brotherhood, wherever it is really called to, is alive among all classes; and this wonderful improvement in man's humanity to man and the creatures subject to his will is due to many combined causes: the influence of religion, the sense of fair play to all stimulated by the national ardour for games, and the power of such warm-hearted writers as Charles Dickens and William Blake, who could depict convincingly the sufferings of little children born to hardship frequently beyond their endurance.

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Well, the world is changed for the better, so far as human sympathy is concerned; and nothing proves it more effectively than the work of the Cripples' Hospital and College founded by the late Sir William Treloar when Lord Mayor of the City of London in 1906-7.

Of all the philanthropic institutions which it is the proud boast of this country to possess, none stands out more prominently and appealingly than the

Lord Mayor Treloar Cripples' Hospital and College, Alton, and Seaside Branch at Hayling Island, Hants.

It is a standing monument to the deep affection of a man for little crippled children and the most enduring proof of what sympathy, aided by indomitable perseverance on behalf of the afflicted, can perform.

360 CRIPPLED CHILDREN FROM ALL PARTS OF THE COUNTRY ARE GIVEN EVERY CHANCE OF BE-COMING FHYSICALLY NORMAL CITIZENS.

50 CRIPPLED LADS FROM 14 TO 16 YEARS OF AGE ARE BEING TRAINED IN SUCH SKILLED HANDICRAFTS AS WILL ENABLE THEM TO EARN A LIVING.

Children suffering from tuberculous disease of the bones and joints are practically debarred from General Hospitals owing to the long duration of treatment necessary. The average length of stay at Alton is over a year.

The great aim, and the true aim, of every such Institution is to help the sufferers to help themselves. That the Lord Mayor Treloar Cripples' Hospital and College effectively carries out its mission is proved beyond doubt or question. The great work of transforming little cripples into strong, healthy, useful citizens is dependent upon voluntary contributions. It needs your help. You can open the door to another pitiful sufferer. You can help to fight the grim enemy—surgical Tuberculosis. You can honourably earn his living. WILL YOU, PLEASE?

FUNDS ARE URGENTLY NEEDED TO MAINTAIN THIS NATIONAL HOSPITAL

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Description or Title....

BE MADE PAYABLE TO "TRELOAR CRIPPLES' HOSPITAL" & CROSSED MIDLAND BANK LIMITED."

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because it contains the possibility of physical process. Entropy is the lack of such possibility. When entropy has

come nothing more can happen.

Potential or instability is the sole motive power in physical process. All such process results from the existing potential, and is attended with an increase of entropy. Dissipation of energy, or loss of potential and increase of entropy, is the essence of physical process. A clock runs because in winding it we have put potential into the weights. When that potential is exhausted the clock stops. running of the clock consists in the dissipation of the potential in the weights. A motor car runs because the potential escapes from the gasolene. All the work done by the car consists in the dissipation of the potential locked up in the gasolene. When that potential is dissipated the car stops.

However, there occur in nature phenomena in which there is a restoration of potential. The formation of a cloud from the water of the sea is such a phenomenon. But in all such phenomena the restored potential is but a fraction of the potential lost in bringing the restoration about. That is to say, the quantity of energy raised into the available state is only a small part of the solar energy dissipated in the forma-College tion of the cloud. The net result of physical process always

and necessarily is a loss of potential.

III.

The facts that living tissue grows by division of cells and that living individuals propagate by such division mean that the cell is infinitely divisible. This infinite divisibility is a property which inorganic matter does not possess. If a molecule of coal not be molecule of carbon dioxide be divided, the parts will not be carbon dioxide be divided, the parts will not be carbon dioxide be divided, the parts with of the species, of the species, of the species carbon and oxygen.

The mechanistic interpretation of life presupposes that re exists in the interpretation of life presupposes that there exists in the living cell a physico-chemical structure which determines the living cell a physico-chemical structure which determines the living cell a physico-chemical structural and thereby also in the development and behaviour of the cell, and thereby also the structure and functioning of the organism of which it forms part.

All material unfoldment consists in a falling into actuality pre-existent not be actualisation the of a pre-existent potential situation. In the actualisation the potential is lost, irretrievably lost, and to recover it lies not cannot the realm of the realm of the realm of the realm of the real than the within the realm of physical possibility. The unfoldment only if there he spother germ of the requisite possible only if there be another germ of the requisite

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potential. Physical process cannot reverse itself; it cannot generate potential out of the unfolded actuality. The quantity of unfoldment is proportional to the quantity of potential. For every item of unfoldment there must be a potential.

corresponding item of physical potential.

Life propagates by division. A cell divides in two parts and each part becomes a whole cell. This unfoldment pre supposes, on the mechanistic hypothesis, a duplex formative mechanism in the mother-cell, one expending its potential restoring the mother-cell to its original condition, the other in the formation and development of the new cell. new division pre-supposes an additional formative mechanism in the mother-cell. It is not unreasonable to assume the the average female produces five hundred egg cells, and the each one of these is able to produce, in its turn, five hundred Assuming that life on this planet has passed through fift million generations, the number of duplicate formative mechanisms contained in the first living cell must, on the mechanistic hypothesis, have been five hundred raised to the fifty-millionth power, which is a number written with ou hundred and thirty-five million figures: that is to say, number filling a book of some fifty thousand pages. In order to fully realise the absurdity of this inevitable implication the mechanistic hypothesis, it should be remembered that the number of molecules contained in a pint of water is on eighteen million nine hundred thousand billion billions number written with but twenty-six figures. In other words reproduction by division is, on the mechanistic hypothesis, theoretic impossibility. And an hypothesis which renders fact theoretically impossible is an absurd hypothesis. conclude, therefore, that there is manifested in organic being a non-physical force which produces physical results are different from the physical results which would be produced by the produce duced by physical forces alone, and that when rightly sidered, the facts of science confirm the intuitive convictor that we are alive. The real ground, however, for the bell that we are alive is not this scientific evidence; it lies the fact that this belief is wholesome and good to live while the contrary of it is unwholesome and not good live by live by.

IV.

Another weakness of the mechanistic interpretation life is its inability to account for the origin and survival consciousness. In the first place, the origin of consciousness

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it cannot through mechanical causation, through the action of strain y. The and motion, is beyond our powers of imagination. In the antity of second place, the materialist must hold to the theory of ust be evolution through mechanically caused variations and atural selection. Then, if the causality of the universe were wo parts purely mechanical, consciousness could not have possessed nent pre any survival value, and hence could not have become estabormative lished through natural selection. Least of all could spiritual tential values have survived. In a purely mechanical universe there the other should be no art, no religion.

V.

The attempt to find a purely mechanical interpretation hundred of life presupposes that the universe as a whole may be so ugh fift interpreted. It would be foolish, indeed, to try to conceive ormatin organic phenomena as purely physical if the universe as a t, on the whole cannot be so conceived. If the mechanist would try to ed to the think through the proposition that the universe is a purely with on physical process, he would find himself confronted with an say, insuperable obstacle—the second law of thermodynamics, the In order law of entropy. The net result of physical process always and cation necessarily is a loss of potential, so that, if the potential of the that the universe were a once-for-all fixed quantity, every physical r is on event would bring the cosmos nearer to a state where no illions mechanical event any longer would be possible. A purely er words physical cosmos could remain in operation only through a othesis, finite time, and must have had a beginning. Had it existed renders from eternity it would now have exhausted its potential and esis. Would have dissipated itself as radiant energy into infinite

This universe of ours still is in operation. It has not yet exhausted its potential. The sun still shines, so do the stars.

There is coal and its potential. There is coal and oil to burn. The coal and the oil received their potential. But their potential from the sun. They had a beginning. But what of the sun. They had a beginning, or, what of the sun? Manifestly it too had a beginning, or, maybe, it has a Manifestly it too had a beginning, or, maybe, it has a continuous beginning. The fact that the material cosmos is still going means that potential is

The generation of physical potential is not a physical process. Such process results in entropy, not in potential. The fact that the physical cosmos is still going means that a non-physical power operates upon it and that the constructive work of this power equals the destructive work which we call physical power equals the destructive work tation power operates upon recousing which we call physical process. It would be foolish to deny

the existence of a non-physical power on the ground that no alone, such power has been immediately observed. Our senses are force. affected only by dissipating energy, and, consequently, the non-physical action of the cosmic power must lie beyond the meaning ken of empirical science. In so far as we understand physical that the process, in so far as we see clearly that its essence lies in element dissipation of energy—in ceaseless loss of potential,—we also that the see that the concept of physical process needs to be comple cosmic mented by that of creative process. In so far as the second electron law of thermodynamics is to us no mere authoritatively is to sa certified formula, but has real meaning, we are forced to potential abandon materialism, and to recognise a non-physical atoms: generator of physical process. Entropy is the fact which energy, makes materialism forever untenable.

Our experience of the material cosmos is built up from priety of material furnished by the senses. This experience consist That in an intellectual integration of sensations. The sensation of poten arise as a vital reaction to that external event which con eternal, stitutes the mysterious substratum of physical process. This but mus vital reaction occurs only when energy is dissipated. Stable cannot energy produces no sensation. A stable cosmos would no be a cre be a possible object of sensible experience, and hence would not give us the experience of matter. Energy affects ou the univ senses only as it falls from an unstable into a stable state the university Then, if matter is that which we perceive by the senses, Cosmic follows that stable energy is not matter, but that unstable cosmos. energy alone can rightly be called matter. Energy is matter universe when it has potential. Hence, potential is the very essend grasped of matter. Without potential there would not be any matter and whi Actual materiality consists in loss of potential. So-called Conceive materiality is a process the essence of which lies in the mind my destruction of the mind my destructi destruction of the condition which makes the processible possible. Every moment of actual materiality involves immense loss of its equivalent loss of its equivalent in potential materiality. Materiality a transient state of the cosmic energy. It is the state materiality passage from instability to state of the cosmic energy. passage from instability to stability. Materiality should infinite conceived as that phase of the cosmic energy in which deterioral passes from the creative state into the state of entropy they are eternal, but as dependent and every state in the state of entropy they are eternal, but as dependent and evanescent. The material of the visible universe implies an immaterial matrix by white matter is generated. That is to say, a universe while manifests itself as a material process must, by virtue of the time of the concept of mechanical energy cannot be thought by

Eve cosmic

that 10 alone, but requires the complementary concept of creative

Even the scientific mind is sometimes hazy as to the enses are force. yond the meaning of the term "creation." For instance, we are told physical that the creative process is going on now because chemical ce lies i elements are being formed from electrons. We are told also -we also that the evidence of such "creation" is found in certain comple cosmic rays. These rays, manifestly, are energy lost by the e second electrons which combine to form the elemental atoms. That itativel is to say, what really happens is not a creation of new orced to potential, but a deterioration of electrons into elemental physical atoms: a deterioration resulting from the instability of their ct which energy, and accompanied by the loss of potential seen in the cosmic ray. The term "creation" can be used with proup from priety only where potential is being generated.

consist That which is not creative is a quantity, and a quantity ensation of potential can last only a finite time. The universe is nich con eternal, and, therefore, its essential being cannot be a quantity, ss. Thi but must be a creative power. The root-being of the universe . Stable cannot be material; materiality means quantity. It must

ould not be a creative power; it must be an infinite.

ce would What commonly is known as the physical universe is not fects of the universe at all, but merely the exterior tangible side of ole state the universe. This universe of ours is a living universe. senses, Cosmic life is first, and from this life proceeds the material unstable cosmos. This is the only basis upon which a perpetual is matte universe is conceivable. It is only the mind that has never y essend grasped the significance of the second law of thermodynamics y matter and which leaves entropy out of its reckonings, that can So-cally conceive of a perpetual material universe. The enlightened so in the mind must conceive the universe as a self-perpetuating vital processimmense quantities there is precipitated from time to time proces immense quantities of matter in a highly unstable state of eriality scatter themselves in the scatter than the scatter than the scatter than the scatter the scatter than the scatter than the sc state state themselves in the form of stars and nebulæ. As these state materialisations of the form of stars and neuma. hould infinite snace for the cosmic life dissipate themselves into hould infinite space, first by losing their heat, and then by the entrop they are replaced by new constellations.

se which

Life manifests itself in a material organism by conrse. its he environment. A pure mechanism cannot appropriate

energy. You wind your watch and it will run for thirty-two the dire hours and no longer. Its capacity to dissipate energy the dire limited to the quantity of energy you put into it. An animal process on the other hand, does not have to wait for some exterior be altered power to put energy into it; it appropriates, by the power power that is in it, energy from the exterior world. Life is a power energy which absorbs and assimilates energy from the outer world desire, for the manipulates physico-chemical process and moulds converted into those peculiar patterns which we designate as living are not organisms. We designate them as living because, though modes of every particle of them is material, yet as a whole they at If we cresomething other than material.

In doing this, life manifestly diverts the cosmic mechanist To be al from its direct path towards stability and causes it to hof the co entangled in its own labyrinth. The initial direction of Life's do mechanical system can be altered only in one way: hosycho-p adding energy to it. If life really manifests itself material energy, that is to say, if it alters the mechanically necessitated counten, ma of inorganic material events, it must be because it add s physic energy to the inorganic cosmos. Obviously this addethere exi increment of energy must be created by life. Life could a possible. take energy from the material cosmos without first adding In the energy to it. That is to say, the performances of life show the imm to be a generator of mechanical energy. Life is a powthought which generates mechanical energy in such a way that who which generates mechanical energy in such a way that who which generates mechanical energy in such a way that who which generates mechanical energy in such a way that who who who was a such a way that who who was a such a way that who was a way that who this new energy is imposed upon the existing mechanicof energy-system of the environment the resultant is a physicorganic l organism which conforms to the specific type in form and the nerve Mechanism consists wholly in dissipation and quar energy. Mechanism cannot generate energy. Life, the ship being a power which generates physical energy, cannot organism a mechanical power. In other words, the fact that manifests itself materially proves life to be immaterial. know life to be a non phonon phono know life to be a non-physical power because it bodies its as for its forth in physical however, forth in physical process.

Some seek to evade this consequence by declaring process in the vital act life does not add anything to the sum sequently the universe, but merely alters the direction of the alrest of energy existing energy. When we undertake to think through concept of a merely directive influence we find that established direction of an energy-process can be altered no other way than by adding to it an increment of who ther ten new energy. An energy process is bound to follow its cause determined direction unless acted upon. This action it can be thought only as an addition to its energy.

energy to it, energy to the direction of the same thing. The cosmic animal are but two ways of saying the same thing. The cosmic n animal process comprises all existing energy. If that process is to e exterior altered, energy must be created. Life, then, means the he powepower to create cosmic energy, psycho-physical energy: s a powdenergy which may manifest itself in the form of thought, er worldesire, feeling or motion. From the fact that thought is noulds converted into motion it follows that thought and motion as living are not essentially different kinds of energy but different e, thou modes of, or different states of, the essential cosmic energy. they ar If we create thought we create potential mechanical energy.

If man is alive he is so because he can create cosmic energy. echanis To be alive, therefore, means to participate in the creation it to of the cosmos. It cannot mean anything less than this. tion of Life's dominion over matter consists in its power to generate way: psycho-physical energy. Now, if life creates mechanical naterially energy, it does that which is physically impossible. ted cour then, may be defined first of all as a power to do that which e it add is physically impossible. Apart from physical impossibility is add there exists no practical impossibility. For life all things are

could appossible.

st add. In the construction of the paraphernalia of civilised life fe show the immediate result of the creative act is thought, and this a powthought is converted into mechanical energy. It seems not that who whilely that all creation follows this course. The quantities nechanic of mechanical energy generated in the ordinary functions of a physic organic life may be—probably are—exceedingly minute. As rm and the nervous energy which is used up in the steering of a ship pation is a quantitatively insignificant element in the mechanics of ife, the ship, so the energy-increments which life adds to the cannot organism may be too minute to be detected by the most that may be empirically the Law of Conservation of Energy erial. The Law of Conservation of English for its variety speaking, odies its as for its various physical processes. Strictly speaking, in thorganic process. Strictly speaking of conservation of energy is valid only for that mechanical aring process. This law merely means that mechanical ne sum process. This law merely means that merely means that me sum requently, within the quantity ne alrest of energy within a purely mechanical system the quantity that potential be lost by the system.

of who ther terms. He who denies that life creates physico-chemical Life is creative force. There is no conceiving of life on of whother terms. He who denies that life creates physico-chemical tion that create matter but merely moulds it into conformity with

its ends, do so because their notions of mechanics are neb Mechanics makes it clear that matter can be mould vital p

only by adding energy to it.

Now, that which creates matter must be prior to a our sen independent of matter. If there be such a thing as life at that life is necessarily a power which existed before matter and the initial acts of which are not conditioned by organ Vital function is essentially independent organism. Digestion comes before stomach, sight before The organ facilitates the function, makes it more effective it is the tool which the function makes for itself. differentiated living matter vital function is diffused in whole of the mass: diffused, confused, weak, but reduced to nothing. The river flows in the river-bed, see wholly dependent upon its bed, wholly governed by it, see a mere function of the bed. Yet, when we think, we real that this is the reverse of the truth; that it is the river whi makes the river-bed. Thus also is it with living organist Function comes first. The organ is a by-product of t function. Life comes first: the body is a by-product of

This conclusion is confirmed by the fact that the potent of life is not a quantity like that of a mechanical syste Every mechanical system contains potential of a gri quantity. When that quantity is dissipated there is and to the mechanism. Physical process visibly and invariant loses potential at every turn, but life, hitherto, has shown signs of exhaustion. Its potential seems to be as high ever. It multiplies its numbers and expands its volume complicates its structure and refines its behaviour; it evol species in endless variety; it forms civilisation upon civil tion, with their myths and their politics, their arts and the philosophies, without becoming exhausted. The fact life can spin out of minutest germ a quantity of organ substance sufficient to fill seas and cover continents pro that life's potential is not a quantity, but that it is infinity. In every cell division we see life creating itself out of its without diminution of potential, and thus demonstrating infinity. We conclude, then, that life is not a phenome resulting from mere action of material forces. behind the living organism there is a special vital powhich so sets and living organism there is a special vital power of the power of which so acts on the physico-chemical processes as to give physico-chemical result that is different from the result would be produced under the same antecedent physichemical conditions with the same antecedent physichemical conditions with the same antecedent physichemical conditions with the same antecedent physical conditions with the same and the chemical conditions without the co-operation of a spectrum vital power vital power.

Life deterior organis whose f because be liker still exi is not t part of plant i indirect process soon as there a organisi constitu weaves physiolo the bod mechan lessly de continu only so process. feature physico science. are mea tion.

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Life seems to have two distinct phases—a constructive e mould vital phase passing over into a physico-chemical phase of vital phase phase of deterioration. The physico-chemical phenomena which affect ior to our sense-organs and give rise to our perceptions of living slife at organisms may be regarded as the later phase of a process re math whose first phase is vital and which does not act on our senses by organ because in it no energy is dissipated. A living individual may endent be likened to a rocket, which, while invisible in so far as it before et still exists, is yet seen by proxy, as it were. For what we see effects is not the rocket itself, but the sparks which are no longer a f. In part of it. So also the vital element in the animal or the sed in plant is not immediately visible. It is perceived only , but indirectly by the peculiar turn it gives to the mechanical bed, see processes which it appropriates out of its environment. So y it, see soon as the vital act is accomplished fact its result remains we real there as an increment of physical energy added to the iver will organism. It is the perpetual beginning of the body that organist constitutes its life. The body is merely a garment which life act of t weaves for itself. The physico-chemical processes which the uct of physiologist discovers are not the proper vital process. In e potent the body we see the creative work of life being undone by al syste mechanical deterioration. The matter of the body ceasef a gir lessly deteriorates; the body ever dies and must be restored continually if it shall continue animated. It manifests life invariationly so long as it is being generated by the underlying vital shown process. Hence we must not imagine that any organic feature has been explained even in the most general way by physico-chemical action. Never can biology become an exact science. Only the physico-chemical manifestations of life are measurable and hence subject to exact scientific description

The modern mind has grown sceptical about philosophy. It has fallen under the sway of natural science, and between this and materials chasm has this and metaphysics a seemingly impassable chasm has opened. Here have a seemingly impassable chasm has opened. Here, however, in this idea of life as creative force we have a baid however, in this idea of life as creative force we have a bridge which spans the chasm, for by means of it the whole of not whole o the whole of natural science may be assimilated into the

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TOWARDS REALITY.1

W. H. BROWN, M.A.

"It is in the world of absolute values that we find our immortality. It purpose world of space and time, and what we call existence, is not unreal, but it only a partial representation of the fully real world of which it is imperfect actualization. We shall have to consider the meaning of eterni as the form of perfect reality; that is to say, as something much more the an endless succession of points of time."

(Dean Inge, in the first Warburton Lecture delivered at Lincoln's la Chapel, November 22, 1931.)

It is only by narrowing the meanings of the terms that the most su relation between Science and Religion can be called con out of the troversy. Each is an adventure which calls for the exercise by me of man's whole being; for the aim of both alike is to explor is by de the fastnesses and the vastnesses of the mountain which tabulate Ultimate Reality. They are expeditionary forces of though measure of imagination, and of faith; and they have journeyed from as laws a far distance. But the approach of each is from a differed hypothe side; and until they meet, the secrets which they disclos instrume and the results which they promise are so different that the phenome appear to have nothing in common, much less to be advanced to not t towards the same goal. Science has no need of the hypothes The elec of revelation, nor religion of the impedimenta of material atoms a

Yet tardily, because reluctantly, each is at length bein Euclides

Speakers in Browning Hall during Science Week, 1914. London: When they ensure the speakers in Browning Hall during Science Week, 1914. London: Hammond, Holborn Hall, E.C.

Science and Religion: A Symposium. Twelve Talks broadcast betwee has he September and December, 1930. By Representatives of Science and has been Religion. London: General H.

Religion. London: Gerald Howe, Ltd., 23, Soho Square. God and the Universe: The Christian Position. A Symposium. By together Rev. S. C. Carpenter; the Rev. M. C. D'Arcy, S.J.; and the Rev. Bertin which I Lee Woolf. Edited, with an Introduction, by J. Lewis May. John Lane, The Bodley Head. 1931.

compelle existence scaled, rivals. of mode domain being, y own me issue be and the upholde or betw of to-da arising words " tramme

The of thing by obser with the abandon does not ception

compelled to acknowledge that it cannot afford to ignore the compelled to action. If the cloud-capped summit is to be existence of the by co-operation between the existence of the by co-operation between these erstwhile scaled, it must be by co-operation between these erstwhile Religion must accept and incorporate the findings of modern Science, while Science must acknowledge that of modeling belowing that domain of the spirit in which it has ever lived and had its domain of the open discourse and its being, yet of whose very existence its own resources and its own methods are unable to discover any evidence. issue between them may be as narrow as that between Galileo and the (Catholic) Church, between the Darwinists and the upholders of a six-day creation in the nineteenth century, or between "classical" and "modern" in a public school of to-day; and this merely by a misapprehension of the tality. It purpose and common heritage of each, a misapprehension eal, but it arising from the limitations by which the meaning of the ch it is words "Religion" and "Science," in their widest sense, is of eternity trammelled.

The objective of Science is the exploration of the nature ncoln's le of things with a view to the elucidation of ultimate truth, by observing and explaining the phenomena of the Universe with the help of the most delicate instruments and of the that the most subtle processes which human ingenuity can devise lled con out of the materials at our disposal. Its mode of perception e exercis is by means of the five senses, and its method of procedure o explor is by deduction from the accumulated data which are the which tabulated results of such observation, and of accurate thought measurement. The generalisations from these data are known yed from as laws; they can with equal justice be called theories or differ hypotheses. Such laws, when once formulated, become the disclosinstruments of deeper vision into the mysteries of natural that the phenomena; and, as new facts are discovered of which they dvancie do not take account, they must be modified, or superseded. ypothes The electron theory which took the place of the idea of solid mater atoms as the basis of matter is in turn in process of being gth bei labandoned. The theory of Relativity has supplanted does not follow the latest and Newtonian physics. But it does not follow that the older laws have lost their usefulness of Science as instruments of scientific thought because the truths which they enshring by enshring by they enshring by the enshrin they enshrine have been re-stated in new forms, in the light of new facts which research has revealed. Chemical science nce and has been built, and will continue to be built, upon the conception of atoms as indivisible entities which can be hooked By together in a manner not altogether dissimilar from that in Chemistry are but graphical representations of such linkages

of atoms according to the number of bonds with which en thus fee is supposed to be provided. Chemical equations, base intrinsi entirely upon these hypothetical numbers, have neith been, nor are likely to be, in any way modified by new explanations of the ultimate constitution of the atom. old method of thinking of electrical phenomena in terms positive and negative charges has not been wholly super seded; and there is no indication that, for practical purpose and fin we shall ever cease to assume that the flow of the elect current takes place in the opposite direction to that which the electrons, which constitute the current, actual

Science can formulate no generalisations in region wherein its own means of perception can accumulate data. Its domains are restricted to the material, the vit and the psychic phenomena of the Universe; but with these, every new instrument it forges opens new vistas: possible progress, and every law it discovers lights up to way to another.

Namque alid ex alio clarescet; . . . ita res accendent lumina rebus.

Religion, though intimately concerned with that sa ultimate mystery, does not seek to explore its realities investigating the nature of the things which are manifest the senses. It observes the phenomena of the Universe, at evinces the utmost regard for the discoveries of science, so much on their own account, but rather because the bear and order which is revealed in them speak of another beau and another order which lie outside the sphere of the thin which can be apprehended by the senses, and of which all science can take account. The concern of religion is the spiritual world, and its mode of perception is by men of the faculty which is called the spirit of man. is an inward impulse towards a knowledge of the truth comes by the heart rather than by the reason. in his own innermost being man has always felt that ultimate Reality of the Universe is a conscious Exister manifested in a conscious purpose running through all ages towards some final perfection which is utterly satisfy and in the accomplishment of that purpose he some senses that he is a co-worker. That spirit is also an implete love: and so here. and dependence human nature craves for intercourse and dependence upon that higher Intelligence external to own, of whose conscious existence it is thus aware. further realises that the vital spark or inward impulse

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which ear thus feels after that which is highest does so because it is an ons, base intrinsic part of that whereunto it aspires: that

There is an inmost centre in us all, Where truth abides in fulness; and around, Wall upon wall, the gross flesh hems it in, This perfect, clear perception—which is Truth.

It is also an impulse to will; a will to descry from afar, purpos and finally to attain, those spiritual realities which alone he electron bring satisfaction. For this purpose, religion has instruo that ments of a delicacy far surpassing and of range wholly transt, actual cending those of the scientist. They are fashioned from imperishable materials, from the fine brass of character, and

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The first mode of religious insight consists in the incarthe vit nation of the highest human possibilities in individual out with character; in the quality of manhood which comes from vistas deliberately choosing to cultivate and use certain spiritual faculties which in their nature are such that we may use them if we will, but about whose use there can be no compulsion. These faculties are choice gifts of the Eternal Spirit to the spirit of man, imparted for the express purpose of guiding that sat him back to the source whence they came. They are very ealities different from those mysterious and marvellous gifts which nanifest we call instincts, wherewith animate creation is endowed, verse, a and which their possessors use because they must. cience, gifts or abilities, for example, are the justice, mercy and the beat humility of Micah; the faith, hope and charity of St Paul; ner beat the wisdom, courage and temperance of Plato. gifts which grow only in the using, and it is by the development of the qualities which come from their exercise that hich alo the human soul is able to break from its fetters and to attain the vision of the Truth of which it is a part.

The second instrument of vision which religion possesses consists in the expression of the loftiest thoughts of the human mind in little art. It is the human mind in literature, in music, and in art. It is the function of a need to composer, a function of a poet, a philosopher, a prophet, a composer, a painter, or a coult, a philosopher, a prophet, is highest, if painter, or a poet, a philosopher, a prophet, a compensation of a sculptor to feel after that which is highest, if haply he may find it; giving to mankind in words or in harmony, on cannot give the mankind in which it is in the second of the s harmony, on canvas or in marble, a view of that whereunto he aspires. The emotions which are awakened by the Venus which are awakened by the Madonna, by a of Milo, by the Mona Lisa or the Sistine Madonna, by a symphony of Rooth symphony of Beethoven or by all that is loftiest in the literature of the ages, are religious emotions because the eternal truth which they express fans the imprisoned spark that is within us, and kindles it to a flame.

It is equally a religious insight which the scientist give to us when, in the course of his researches for the benefit mankind, he displays those qualities of heroism which disclose the operation of the spirit within. It is equally a religion emotion which he feels when the animi iactus liber, the lear of faith, has achieved some marvellous discovery which h reasoning powers had foreshadowed. Such we may believe to have been the experience of the astronomer Galen whe on that night of September 23, 1846, he turned his telescon towards a certain region of the sky which had been indicate to him, and there discovered the planet Neptune in the ven place which had been assigned to it by the mathematical calculations, independently made, of Adams and Le Verrie Only a fortnight previously Sir John Herschel, the discovered of Uranus, addressing the British Association, had said about the as yet undiscovered planet:

"We see it as Columbus saw America from the shores of Spain. Its movements have been felt trembling along the far-reaching line of our analysis, with a cer tainty hardly inferior to ocular demonstration."

The great need both of religion and science to-day is for mutual co-operation; for every day is showing more clearly that their interests are the same, and that they are leading to the same conclusions. They are no longer water-tight compartments; the barrier between them is becoming evel more and more indistinct. Each in the meantime has reached a deadlock from which nothing can release it except assistance which the vantage point of the other can give. is necessary for science to admit, as was pointed out Professor Bottomley in his address at Browning Hall so long ago as 1914, that religion is her crowning stone: that the phenomena of the Universe the vital dominates inanimate, and the psychic the vital, but the spiritul dominates them all. The instruments of spiritual vision which religion possesses, even in partially realised ideals character and expression, transcend in their range not of the u the material instruments of research, but the most compressed its hensive generalisations of scientific theory; just as the electric of the artist is able to of the artist is able to perceive values and to disclose beautiful which excel while the perceive values and to disclose beautiful the control of the contro which excel, while they crown, those which are visible through astronomer It is the chemist and the telescope of the It is towards the tremendous Reality wer unable to land the telescopes dominates the landscape of the soul; that, as it were spares but the clarify "spares but the cloudy border of His base to the following

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the very of the wonders who is i explored from Ot many m darkest have be Nature, clouds of the blac smooth : sun, bro the mind been cor Even so taken pla who will morning minutes corona, a will not those wh fringe of symbol o the saint a glass hand, wh Vision w

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unable, b which the Nor XX searching," not only of science, but of religion as well, that

tist gives mortality is marching. oenefit of But it is a fact of science, as it is a truth of religion, that h disclos the very light of the sun, to which we owe all our knowledge religiou of the marvels of earth, must be withdrawn before the the least wonders of the heavens can be seen. Only by a beholder which his who is in utter darkness can the depths of stellar space be y believe explored. Into the nature of what Dr L. P. Jacks, quoting len wher from Otto, calls that mysterium tremendum, history records telescop many marvellous glimpses; but it has ever been from the indicate the ven darkest places of human experience that the clearest views nematical have been obtained. Thus it was that the dark things in Verrie Nature, the yew-trees of Borrowdale, the shadows of the iscovere clouds of a summer sky lying in spots upon the landscape, or id about the black star-shaped shadow of a daisy outlined upon the smooth surface of a white stone by the rays of the mid-day sun, brought glimpses of the truth immanent in Nature to rom the the mind of Wordsworth just as clearly as if that truth had rembling been communicated to him by the lips of a living friend. Even so we can picture, as vividly as if the event had already taken place; that vast concourse of a generation yet unborn ay is for who will throng the coasts of Devon and Cornwall on the e clear morning of August 11, 1999, in order to obtain, during two e leadin minutes of total eclipse, a fleeting glimpse of the sun's corona, and of the ruby flames of the solar prominences. It ing evel will not be by those who stay in the sunshine, but only by those who turn aside to seek the shadow, that even the cept the fringe of the sun's garment will ever be seen. symbol of that Divine Reality Whom, from out the depths, out by the saints and martyrs of every age have seen as through l so long a glass darkly; Who at Horeb covered Moses with His that i hand, while His glory passed by. It is a symbol of the ates the Vision whereby the tragedy of the Cross became the Light

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Towards that Vision, and towards that Reality, science, ying upon itself in vain; ideals relying upon itself alone, stretches forth its hands in vain; for the unaided reason cannot grasp the Infinite, however, compressive unaided reason cannot grasp the Infinite, notice the entire not wanting the extended. Indications, moreover, the ell are not wanting may be extended. Indications, more beautic approached: that a limit of possible progress is being beautic approached; that a limit of possible progress is through verge science is brought goal is beyond an ocean upon whose through the science is brought to a stand-still, like Cortez upon a stand-still, like cortez upon a through peak in Darien. Its aids to vision, its microscopes and interferometers, are ity which to be reason of the stands and interferometers, are ity were it were it which they reason of the very texture of the materials of vol. XXX. No. 2

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of the infinitely small or of the infinitely great. Under most favourable circumstances the margin of error physical measurements may conceivably be reduced to on part in a million: but we can be perfectly certain that it is it to never be possible to attain the degree of accuracy which are the would provide experimental evidence even of the existent of phenomena which modern theory predicates. According to the theory of Relativity, the earth's diameter shrink along the direction of its orbital motion round the sur on account of that motion, by something less than the inches. In his book, The Mysterious Universe, Sir James Jeans tells us that when a giant liner is travelling at fi speed across the ocean, her motion increases her weight the millionth part of an ounce; and that a vertical sun shed light upon the earth at the rate of one ten-thousandth of ounce per minute over every square mile. These quantities are known with fair accuracy, and are vital to the theory but we may as well eliminate at once the possibility of the direct measurement. In the domain of Chemistry no elements and new compounds will continue to be discovered nor is it beyond the imagination that life may yet be generate out of inanimate matter. The infant sciences of radio activity and wireless transmission have yet to yield up to their most marvellous practical applications; the internation energy of the atom will be tapped, and the transmutation the elements into one another will be brought under control by a future generation. But in respect of those observation by which alone the exact sciences can lead us to an under standing even of the material basis of the Universe, windows through which we have hitherto looked darkened, and the pitcher is broken at the fountain further knowledge. When we read of Professor Piccard ascent to a height of ten miles into the upper strata of atmosphere, and of the conquest of Kamet; when we have in the perhaps not distant future of the successful ascent Mt. Everest, and of secrets wrested from the unplumber depths of the ocean, we realise, and shall be increasing conscious, that these exploits are reaching a limit which the nature of things cannot be greatly surpassed. daring thing to-day for anyone to say of any seeming impossible conquest and the same of the same o of science to achieve it Nature, that it is beyond the port compoun of science to achieve it; but even in full knowledge of complex advances made in recent years, no one would be so rash to predict that we shall ever reach the interior of the earl and how effect a landing on the moon, or establish communication

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nan thre ir Jame ig at fil veight b dth of a uantitie e theory y of their generate of radio up to intern itation er contri ervation in under erse, th ked an ıntain (Piccard ta of th we hear ascent (plumbe reasing which It is eeming he port ge of the o rash he eart

Inder the inhabitants of Mars. Meanwhile, the question for error is is the same as that to which the philosophers of Greece Whither is scienced. ed to on and Rome sought an answer. Whither is science leading us? hat it it is it towards or away from the conclusions of religion? cy which are the tremendous discoveries of the past century able to existend be reconciled with a belief in an ultimate Mind immanent in According the phenomena of Nature, and in creation; or do they r shrink only lead to a view of the operations and processes of a the su blind chance? Is the soul of man the product of design, or is he a mere accident, a fortuitous concourse of atoms? The scientists of the nineteenth century regarded the Universe as a great machine, set in boundless space. They were confronted with the same problem: did the existence sun shed of so delicate a workmanship, like the watch of Paley's celebrated argument, postulate a maker; or did the machine make itself, and keep itself going? The advent of Relativity, and recent researches into the physical constitution of atoms and stars, has destroyed that mechanistic conception. stry no It was Lord Kelvin who said that he could not understand scovered anything of which he could not construct a model; and the science of electricity, in particular, has been greatly illuminated by the mechanical analogies and graphical images with which its phenomena have been so freely illustrated. The intricate structure of Organic Chemistry was built upon the mental picture of a carbon atom which had the shape of a tetrahedron. Every atom of carbon could, therefore, be represented by a stationary model which could be attached to a similar and neighbouring one either apex to apex, along an edge, or by superposition of triangular faces, to represent connection by one, two or three out of the four bonds which each was imagined to possess. This conception of a tetrahedral carbon atom served its purpose well. It was understood that it was a which stood that it was only a symbol of the actual mode in which the atoms were a symbol of the actual mode in which the atoms were united to form complex molecules; but even as such it must now be relegated to the limbo of obsolete and discarded hypothese as an discarded hypotheses. Nevertheless, its usefulness as an impossible to overinstrument is far from over; and it is impossible to overestimate the value of this transitional stage of representing the Daltonian atoms by stationary models, such as are in stage in a stage of this transitional stage of representational stage of the property of the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models, such as are in the Daltonian atoms by stationary models. use to-day in every laboratory in the world. It is hard to see how the understanding of the structure of the carbon compounds could still how such compounds could ever have been arrived at; how such complex substances as indigo and sugar could ever have and sugar could ever have substances as indigo and sugar could ever have substances as indigo and sugar could ever have and how, amongst of their constituent atoms; and how, amongst other things, the aniline dye industry unication

could ever have been developed, if the electron theory of the

atom had come a hundred years ago.

The transition from the theory of solid and eternal atom which held the field from the days of Democritus until the end of the nineteenth century, to the incredible emptiness the complicated system of nucleus and revolving electron which has succeeded it, is like the dissolving view of the fashioned biunial lantern, so popular in the days of the lime light. The blur of the old picture, which was so clear, is still upon the screen; the new picture is not yet sharply defined But out of the confusion, as through clearing mists, two inevitable conclusions emerge. The first is that the total content of all that we are accustomed to think of as boundles space, of which all that we can ever hope to see is but as a grain amongst the sands of the desert, is finite and not infinite. The unfathomable omne with its countless universa only appears to be infinite to us, whose minds can only gray three dimensions, in the same way as a worm, which could only burrow in the peel of an orange, would get the idead living in a boundless universe because it would never comet any end, and could never imagine even a third dimension He could Moreover, those silent eternities are finite also, between which time's great transactions, the making and unmaking of universes, pass like a weaver's shuttle. The utterly infinite and so i and eternal, on the one hand; and the absolute zero both time and space, on the other; these are so far removed from the human imagination on account of its three-dimensional recognise limitations, that the proposition formulated by Lucretin of the po must remain as incomprehensible to us as were actual happen ings to the prisoners of the cave:

> Ergo rerum inter summam minimamque quid escit? Nil erit ut distet; nam quamvis funditus omnis Summa sit infinita, tamen, parvissima quae sunt, Ex infinitis constabunt partibus aeque.

And the second conclusion, towards which science leading, is that a new conception of the Universe is appearing as that a first series of the Universe is appearing as that a new conception of the Universe is appearing the content of the Universe is appeared to the Universe i ing as that of a living and self-conscious organism which the expression of the thought of an infinite Mind. This is not a new conception to religion, which has ever been accus

¹ Lucretius, Bk. 1, Lines 619-622.

Wherefore betwixt the sum-total of all, and absolute zero, Will any difference exist? There can be no distinction whatever. For how boundless soever the Universe can be imagined, Yet will the things that are least be equally infinite also.

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tomed to regard as the revealed Word of God that three-fold expression of the Divine Mind which is found in perfect Man, expression of the whole secret It is precisely. And herein until the lies the key to the whole secret. It is precisely at the point where the measuring rods of science cease to function that where the mought face to face with that "something" whose nature is imperceptible to, and unmeasurable by, scientific methods. The problem is far from being a new one, for it was one of the earliest with which philosophy attempted to deal. We are carried right back to the doctrine of Anaxagoras that the motive force of all things is mind, and that the perceptible aggregates which compose matter are but vortices or rotatory movements in an imperceptible and ethereal medium, brought about by the design of that conscious and all-pervading essence. The question was asked by Lucretius:

Libera per terras unde haec animantibus exstat Unde est haec, inquam, fatis avolsa potestas Per quam progredimur quo ducit quemque voluntas, Declinamus item motus nec tempore certo Nec regione loci certa, sed ubi ipsa tulit mens? 1

mension He could only surmise an unexplainable quiddam:—

tamen esse in pectore nostro Quiddam quod contra pugnare obstareque possit.2

And so it was necessary that the Epicurean theory of the fortuitous concourse of atoms should be supplemented by investing those atoms with a "swerve"; and this swerve is recognised by Lucretius to be the underlying and sole cause of the power of free-will:

sed ne mens ipsa necessum Intestinum habeat cunctis in rebus agendis Et devicta quasi hoc cogatur ferre patique, Id facit exiguum clinamen principiorum Nec regione loci certa nec tempore certo.3

¹ Lucretius, Bk. II., Lines 256–260.

That independence derive all earth's living creatures

Power whereby we progress and which his free-will directs him; Power whereby we progress each whither his free-will directs him; Whereby we progress each whither his free-win but only when and rule course by no external compulsion, But only when and where mind's inner volition has prompted?

² Lucretius, Bk. II., Lines 279–280.

Something exists within our breast which can stand and resist it. Lucretius, Bk. II., Lines 289–293. Now: that the mind is not bound, in like manner, by inward compul-

Neither is overpowered, as it were, and forced to conform to,

And yet he subsequently lays down as a vital part of his theory that the atoms which experience the swerve can them selves have no feelings whatever:—

neque id manufesta refutant

Nec contra pugnant, in promptu cognita quae sunt,
Sed magis ipsa manu ducunt et credere cogunt
Ex insensilibus, quod dico, animalia gigni.

But to our own Dr Bridges in the Testament of Beauty:

'tis no far thought that all the dumb activities in atom or molecule are like phenomena of individuat selfhood in its first degrees.

Nor is it a much farther thought that the Universe is sentient existence with a conscious purpose; a temple of living soul whereof our own little bits of consciousness and parts. This truth is the same as that to which poets in even age have tried to aspire, and to which St Paul gave expression at Athens when for the first time he brought into contact -and, alas, into collision—those two pinnacles of huma attainment, the life of Jesus Christ, and the glory that he been Greece; the truth, namely, that God created the Universe a living soul, and that we are also His offspring It is the word "also," so frequently omitted, which gives " this quotation from Aratus its significance, and convert what would otherwise be a mere platitude into the greates thought which was ever introduced into Christian philosoph from pagan sources. There was no necessity for Paul to to Athens to teach that man is God's offspring. The points that he is also God's offspring, in addition to that which mentioned before. Taking for granted that the world all things therein are the offspring of God, the argument that we are the offspring of God in exactly the same sens The force is emphasised by the inversion of the expected order; he does not try to show that the Universe is offspring of God in the same sense as we are, but that we are the offspring of God in the same sense as the Universe. again, if we notice the plural, "certain of your own poets

And to suffer the sway of the forces which dominate matter, Altogether results from a tiny swerve of the atoms, At no particular place, and at seasons quite undetermined.

¹ Lucretius, Bk. II., Lines 867-870.

Manifest tokens outspread before us, which all can examine, Are so far from disproving or contradicting this statement, That they themselves take our hand, and make us believe, as I tell? That live things are begot from dead, insentient, atoms.

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we are reminded that this is not only a quotation from Aratus, but that the same expression is used by the Stoic Aratus, but that and we see how cleverly St Paul uses one writer Cleanthes; and we see how cleverly St Paul uses one of their own poets to confute the pantheism of the Stoics, of their own Pool of the Universe is identical with according to which the soul of the Universe is identical with according to the soul of the Universe, but the conscious Existence Who created that Universe. The soul of the Universe, equally with the individual soul, which is a part of it, lives and moves and has its being in and from Him Who is above all, and greater than all, and the Parent of all. Science, then, is leading towards the same view of that

Ultimate Reality as revelation through poets and prophets and every other channel which religion comprehends and envisages. That view will disclose the final purpose that perfected man, and other creatures than man in other worlds than ours, will complete God's own perfection by being able, through knowledge of Him, to enter into and to reciprocate His infinite joy in a sentient Universe which proceeds from

in Whom is life for evermore, Yet Whom existence in its lowest form includes.

Yet there is no view of God to those who only see the material phenomena of the Universe, which clothe while at the same time they conceal the soul that is within. Man has gone forth to the work and to the labour of scientific research until the evening, when he can see no more; until night has come, when no more work is possible. But it is when

all the towers and temples and mansions of men face him in bright farewell, ere they creep from their pomp naked beneath the darkness;

that it is given to mortal eyes

where uncurtained behind the great windows of space Heav'n's jewel'd company circleth unapproachably.

Then it is that the knowledge, which is of the already Waning daylight, wherein

"Science moves, but slowly slowly, creeping on from point to point," is exchanged for the wisdom which lingers until it is revealed had larger vision. The larger vision which lingers until it is revealed.

in the larger vision of the wisdom which lingers until it is reveal the bease and the night. This is why Tennyson ever the bease and the night. makes the peace and calm of evening, not a time for rest, but the prelude to a new adventure and the urge to a fresh about the whole whether the leaves his enthusiasm: whether it be the boy, "when first he leaves his father's field," eager-hearted for the untried adventure,

"And at night along the dusky highway near and nearer drawn Sees in heaven the light of London flaring like a dreary dawn."

or whether it be the old man Ulysses, weary from the well tried adventure, and saving:

> something ere the end. Some work of noble note, may yet be done, Not unbecoming men that strove with Gods. The lights begin to twinkle from the rocks: The long day wanes: the slow moon climbs: the deep Moans round with many voices. Come, my friends, 'Tis not too late to seek a newer world. Push off, and sitting well in order smite The sounding furrows; for my purpose holds To sail beyond the sunset, and the baths Of all the western stars, until I die.

We find the same thought in the similitude of the crossing of the bar:

Sunset, and evening star, and one clear call

to put out to sea; not now to strive, but to be carried silently and effortless, on the out-going tide which is too ful for sound and too swift for return, over the bar and into the night; but the pillar of cloud which led by day, with obscuring the view, becomes by night the pillar of fire whom guiding light, in this new adventure, is the only view.

The conclusion of the whole matter is perhaps most apt summed up in a paraphrase of some concluding words d Plotinus by Dr Bridges, which form the 69th passage of

war time anthology, "The Spirit of Man."

"For the absolute good is the cause and source of a beauty, just as the sun is the source of all daylight, and it cannot therefore be spoken or written; yet we spear and write of it, in order to start and escort ourselves the way, and arouse our minds to the vision; like when one showeth a pilgrim on his way to some shrip that he would visit: for the teaching is only of white and how to go, the vision itself is the work of him hath willed to see."

W. H. BROWN.

MILL HILL SCHOOL, London, N.W. 7.

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SCIENCE IN HISTORY.

F. S. MARVIN, M.A.

LONDON was the scene last July for the first time in her history of a gathering from all parts of the world of men moved by a new idea, new, though touching some of the oldest and deepest parts of our nature, profound, though in contact with all the familiar things of daily life, above all comprehensive, as bringing together every side of our thinking being and every nation of civilised men. This was the International Congress of Science and Technology, the second meeting of the kind ever held. Of all the national deputations which filed up to be received by the President of the Board of Education, two attracted special notice, that from the United States because of its length, and that from Russia because these straight dark-bearded men had flown from Moscow with their contributions to the discussion and were determined to be heard. Both parties were here in force, on a footing of full equality in the realm of science, although they appear only on special occasions, and not as members,

The significance of all this lies in the new union thus polarized by proclaimed between science and history, a union which implies on the historical implies on the one hand the importance of the historical aspect of science, and, on the other, the key position of Educated mankind has general conception of history. Educated mankind has now, though recently, acknowledged the necessity of this union and showed by the presence of so many interested and competent minds an anxiety to discuss what has caused it and what it may be expected to bring

It may well seem strange that so obvious a piece of should have strange that so obvious a piece of coneral recognition. Synthesis should be strange that so obvious a precedard have been buttined so long for general recognition. Men have been putting in order their knowledge about hature and applying it to modify the conditions of their life ever since civilisation began. This is science and technology And from the beginning of writing they have recorded what seemed to them the most memorable facts in their persons This is history. The gap between the and social existence. two sides of their activity, the treatment of the thinking about nature and the guiding of men as two independent faculties, arose from the difference in prominence and initial importance of the leading practitioners of those arts, especially in early times. Alexander and Aristotle; who would have thought in their lifetime, or for long afterwards, of ever putting on a level, or of tracing more than a personal link between the world-conqueror and the tutor and collector biological specimens? Centuries pass, and men are found doubt as to the supreme greatness, certainly the indispension ability, of the conqueror, while the tutor is hailed as the greatest of all the builders of the universe of thought in which we live. Nor need we complain too loudly that this is so there are good reasons and solid compensation. It was of the first importance in early days that men should be taught, made, to live peaceably together and practise the arts of peace from which wealth and organised knowledge spring It was necessary, too, that these settled communities should grow in size, if a world-order were ever to arise which might combine the activities of the various groups to the greatest advantage. Now, although the power of abstract organism thought was at work from the beginning, the right arm of the conqueror and state-builder was stronger and far more obvious to the popular eye. How did this social state which we live come to be as it is? This is the fundamental question of history, whether we are considering the family the tribe, the town, the nation or mankind; and the answer which first suggested themselves turned naturally round the great figures who commanded armies, offered sacrifices to the gods and were—alive or dead—worshipped as gods then selves. Hence come the earliest answers to the riddle. god or godlike man had built up the society, or given to town, or made the laws—Menes, Manu, Hellen and all the host of founders.

This divine attribute of the state-builder lingered and is by no means extinguished yet. It is the main ingradient in history as hitherto written, until the modern when at last the manifest works of science thrust on methodice the other side of the main division of our activity.

Science in the modern world has so clearly transformed our life and modelled our thinking that it was bound in

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end to invade that region which had been shaped and hedged end to invade the divinity of kings and conquerors. From the for ages by the divinity onwards men have been true. for ages by the nower of science, when conscious and more tween the impressed by the power of science, when consciously applied, impressed by conditions of life: the visions of Bacon and to change the conditions in the revolutions Descartes, made ecstatic in the revolutionary age, are now seen not to have been baseless. More, in fact, in many ways has been accomplished than they ventured to dream of, and, looking to the future, the prospect seems illimitable. This is the new fact in our own times which has produced that fusion, or alliance, of history and science, of which the recent international congress is the speaking symbol. For looking further backward, in the light now shed by the modern triumphs of science, it was natural to ask, What if the progress of collective thinking should prove to be the masterkey to social evolution? Not the earth—or physical conditions-in the first place, not the gods, or god-like men of legend and early history, have made our social life, but men thinking together about the world and themselves have made us what we are.

There are, of course, critics to answer and many qualifications to be made. One powerful school of historians would seem prepared to apply to their studies the pæan which the Greek poet sang to Tuche:

O Chance, suggesting many a plan, Attaining many an end for man, How oft when wisdom's titles shine And craft claims praise, the work is thine!

It is the spirit of Pascal's assertion that, "if Cleopatra's have been shorter, the whole face of the earth would

The fundamental issue between those who, in the spirit of Pascal's famous jest, would base history on accident and those, like the those, like the recent Congress, who connect it with the growth of science, is nothing less than the rationality of the known universe. The highest achievements of man's mind—the most rational like highest achievements of man's mind the most rational thing in our experience—are by general consent to be found in art and science. Of the two, science shows most indubitably the marks of progress and must therefore be treated that "increasing therefore be treated as the best evidence of that "increasing through the best evidence of that belief in that purpose be treated as the best evidence of that increased the later ages on which our belief in that meressed the rationality rests. This truth has so much impressed the minds of some who have realised it, that they have proof science." Rut the Raymond, that "History is the history of science." But the truth thus unqualified becomes almost untrue. No history, and least of all political history, can be read as a plain, straightforward proposition, a piece of abstract thinking. All of it, including the history of science and philosophy, is a process in space as well as time, and subject to the apparent accidents which surround our life. It is realised in the lives of men who, as Pascal has told us in another "pensée," are weak as reeds swaying between two infinites. What those maintain who look to science as the leading thread in history is merely this: his power of abstract and progressive thinking is man's prerogative; by exercising it on his environment he has modified the latter increasingly to his advantage; this process has gone on through historic time and has influenced social life in manifold ways; it is the clearest clue to follow, certainly in recent

probably also in earlier, periods.

It will be observed that these remarks, though they sound plausible enough, are of a very vague and general character Here the critic would be on solid ground. "Show us, he might well say, how the scientific spirit has acted in any age before our own (where it is clear enough) and we shall be in a better position to judge of the force of the argument." The challenge is a fair one; the only excuse for the scantiness of the material on which to base a reply is the newness of the study. Whewell in the "forties" was the first man in England to attempt a connected history of science, and it would be difficult to name anyone who had done the same thing abroad before that time. A hundred years covers, therefore, the period during which men have been specially investigating the subject. It is the period in which the doctrine of evolution has become dominant in the biological and historical fields, and the sciences of archæology and anthro pology have been created. All these contributory streams have flowed together, and before this international conformation ference was thought of, work was being done at many European and American centres on the history of science and civilisation. The linking of the two is the capital point and has always been put in the forefront of his programmed by Dr. Cooper S. by Dr George Sarton, who leads the movement by abundance, accuracy and devotion of his labours. He is French-Belgian origin, but he found a home in the United States during the land and the land a home in the United States during the land and the land a home in the United States during the land and the land a home in the United States during the land and the land a home in the land a hom States during the war, and is now assisted by the Carnege Trustees. His journal, Isis, edited at Harvard, printed Belgium, and written—as is found most convenient—in all of the five leading land as is found most convenient—in all of the five leading languages of the West, is easily the most comprehensive and authoritative organ.

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inted in —in and he most As in all branches of study at the present time, material accumulates far more rapidly than the power of assimilating it, and of tracing its bearing on other sides of human evolution. If, therefore, any sketch is attempted, it must be rather in the nature of a signpost pointing in the direction of results in the nature of a record of conclusions firmly established.

The chief area of recent discoveries lies in pre-Greek times, where lately interpreted papyri, of Egyptian and Babylonian origin, seem to re-create for us a world where science in a broad sense of the word must be allowed to have existed as an integral part of civilisation long before the Greeks gave it the definite form which we have inherited. Of this science we have now records of three kinds describing early mathematics, medicine and astronomy. They are important probably in that order, though the fact that the Egyptians had by astronomical observation established a calendar in the fourth millenium B.C. must have had high social value. At once the question which pursues us throughout these inquiries springs into sight: How far did the foundations of science thus laid serve the purposes of that early "theocratic" civilisation, so widespread, so stable, so potent in its influence, so exquisite in its minor arts? The answer, though necessarily general and tentative, is clearly indicated in its general bearing. The establishment of science involves and strengthens the stability of society. The action is reciprocal, but as the essence of science is finding identity in difference, we may fairly conclude that the society or men devoted to it will become pro tanto a stabilising influence. Whatever else it did, it counted for order.

The case is clearer at the next and better-known stage of the Greeks and Romans. About the exact scientific value of work of the Greeks we have now floods of light. Sir Thomas of Greek mathematics (with many sidelights on their without much delay to our homes of classical studies where the Greeks where of the Greeks have been fighting their focussed on the main topic of all history, the building up of diverse, the Greek with his inquiring, idealising, i.e. specially

scientific, mind, and the Roman, with an analogous impulse to find common terms in law and government for widely varying peoples. The interaction of the two and their joint effect in founding Western civilisation is the right ultimate object of classical studies, and those engaged in them will he greatly strengthened and their aim improved by the new movement. Let but the defenders of the fort look out

that side from which their true help may come.

There is indeed no limit to the scope of this inquiry, nor it would seem, to the all-pervading creative genius of the Greeks. Since this article was begun, evidence has come to light which makes it almost certain that Copernicus in the first sketch of his doctrine in the Commentariolus was directly inspired by what he had learnt of Aristarchus from Plutare But this side of the great subject, and all that we may lear from further investigation of ancient records, are subordinate both in interest and in cogency to the evidence which list open before us in the modern world. Here the effect of science is palpable and overwhelming. So great is it in certain aspects that the legend of Frankenstein might seem to have come true and man be likely to fall a victim to his most magnificent creation. In war it would clearly be possible in peace also the arts and enjoyment of life stand in some danger from the triumphs of science. But this is not of present topic; we must look to the future and man recuperative powers to redress these evils. One's first tast always in taking stock of a position is to estimate its strength and make the best use of its resources.

In the modern world science made a fresh start, but 10 from fresh roots. The continuity was unbroken though Mathematics, astronomy, geography, biological medicine, acknowledge their ancient lineage. But the new start was made on a far wider field, and in a freer and mother field, and in a freer and mother field. hopeful spirit. Above all, there were no slaves to foster the superstition that manual work or the practical application

of science were unworthy of a gentleman.

These changes in the general state of society are men than enough to explain the difference in the sequel. were due mainly to the influence of Christianity which into vened between the decay of ancient and the rise of model science. But it is made and the rise of model science. But it is more to the point here, in taking a general survey, to dwell on the survey, to dwell on the similarity of the mental process which was the chief driving of was the chief driving force both in Greco-Roman and model Western civilisation Western civilisation. The leading figures in the model movement were three models. movement were three men, an Italian, a Frenchman and

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Englishman—Galileo, Descartes and Newton. They all Englishman seventeenth century, and it has often been illumine the seventeenth century connected in the last is singularly connected. illumine the last is singularly connected with the first by being born in the year after the death of his great predecessor. All three distinguished themselves by outstanding decessor. In the decessor of synthetic thinking, capital points in the essential process of building up science. Galileo, the first as he was the greatest of the founders, noted specially, among the multitude of natural phenomena which he studied, the similarities between the behaviour of various falling bodies. On these he was able to found the science of dynamics, and came within an ace of anticipating Newton. The mental act was the same as that of the Greeks, though its field was different. The Greeks, geometrising always, had missed the truths of moving bodies. Newton, connecting the laws established by Galileo for terrestrial gravitation with the movements of the heavenly bodies, made clearer by Galileo's telescope, arrived at the largest of all mechanical generalisations. From this the mechanical framework of modern civilisation has arisen which Einstein has but corrected from a new point of view. Descartes, the intermediate thinker of the trio, by another act of synthesis, linked up geometry with the general art of calculation and led to the most potent instrument of mathematical research which Newton and Leibniz applied to infinitesimal quantities. All this is familiar matter in scientific history; what has not been generally noted is the parallel and connected work in social and political organisation.

It is not enough to point out the direct results of scientific thinking in the transformation of industry and the amelioration of life. This, as we all know, is vast, obvious and rapidly increasing. increasing. What is more important, though far more important, though far more difficult to grasp, is the parallel change in the general mental parallel change in the general mental is being developed. outlook of the societies where exact science is being developed. Here we cannot say definitely and with confidence, that such and such things followed because Newton discovered the law of gravitation, or Leibniz the calculus. Yet we know that, while their minds were working on those lines, a multitude of other minds were working on those lines, a meaning the working in more or less similar ways. exact, brilliant and influential formula which they devised thinking a symbol of diffused collective was also a symbol of a mass of more diffused collective then it which about a mass of more diffused society in which thinking which characterised the age and society in which society in the degree of they lived. This is the truer in proportion to the degree of had all many and intellections. Social union and intellectual progress that the given society achieved Erance from this reason had already achieved. England and France from this reason

were able to make earlier use of the new science of the seventeenth century in re-organising their industry and government, and England most of all, because she was the most united.

A few illustrations will make the point clearer, and the will be found set out in due detail and in their proper setting in Mr G. N. Clark's recent study of the Seventeenth Century It is an admirable piece of historical writing, and special commendable because, like so few books on general history in English, it recognises the importance of the scientific evolution and indicates, quietly and tentatively, its natural connections with other sides of social process. The mod striking of the facts is the spread of social and governmental organisation which accompanied, or shortly followed the organisation of thought. Means of communication, posts coaches, and so on, are organised from one centre for the first time in this age. Greater order is introduced into finance and military and naval matters. Later still, in France, common system of law is established, and in France the connection for which we are now contending is the cleared because the practical work was often carried out by the same men, like Turgot, who were immersed in the struggle for intellectual synthesis.

Organisation is thus a clear example, and it is funds mental. It implies the collecting in the mind of similar things and subordinating them to a common rule for a common end. Precisely the method of science, with a practical application. But there are other psychological factor involved. Some might think even more fundamental the gradual acquirement of the conviction that, pace Sir Arthu Eddington, there are uniformities of sequence in nature which we may absolutely rely, and that, though we may modify her arrangements for our own ends, we can do so only by obeying her "laws." The disquieting antics of infinitesimals of physics do not appear to qualify in all practical sense this main conclusion, and, while we are cussing in the laboratory the "indeterminism of the atom the transformation of the world and the education of manking

The word education—in this wide sense—brings me last to the supreme issue in this contact between science history which is being played out on the grand scale in own days. Science dominant in Western thought industry on the one hand, and the great mass of manking industry on the standard of scientific thinking on the other;

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that, with its thousand ramifications, is the problem of this Grave as we see it to be in its most Grave as we see it to be in its most century and the next. China, India, South Africa,—any flagrant cases, Russia, China, India, South Africa,—any country where a mass of untutored people are in contact with a spear-head of scientific industry and government—it with a spear-head of scientific industry and government—it is always of use to trace things to their root. So often we confuse the issue and waste our time by palliatives, little in the spirit of the science by which in this new age we should be inspired. Moreover, on an accurate picture of the facts and a sober balance of gains and losses, we may find at least as much cause for satisfaction as alarm.

As a world-fact, this contact of a highly organised. scientific and industrial civilisation with a mass of more primitive populations is the most prominent in the nineteenth and twentieth centuries. It provoked directly the most apid transformation of any society ever witnessed in history that in Japan. It has led to vast social and political upheavals, yet unsolved, in India and elsewhere. It is the cause of acute industrial competition from mills in the East, and Black labour in Africa. It is probably a contributory cause of the world-wide unemployment. There can be, therefore, no suspicion of an attempt to minimise either evils or dangers if we apply for a moment to this larger field the same rough test which seemed to give distinct results in Europe and the West. Are there signs of better order and organisation, of more fruitful application of natural laws in the less advanced social sphere, as we found them to accompany the spread of science in its original home? Are there any other more hopeful features which might serve as a basis or introduction to the critical and a serve as a basis or introduction

The first answer to these questions must be that wherever, and just in so far as, Western scientific civilisation has into a less orderly society. The comparison of India and Holland, differing widely in their colonial methods, have all their dorder in tracts of the earth's surface far larger than and political organisations as close and as beneficent in Much still.

testing case in the British Empire—has not yet reached the majority of inhabitants as part of

the complete national unit. They were actually not enume rated in the recent census of May, 1931, and are still subject to many industrial and civil disabilities. But a new spin is now awake, and the process would be much more rapid that it is, if the teachers and students of history realised that important things in the human record are not the enormities of Chaka or the Nine Kaffir Wars, or even the squabbles of Boer and Briton, but the steps that have been taken to secure a more united economy for the whole nation and better national dividend from the soil.

As that new spirit in the study of history spreads-th natural offspring of its marriage with science—it will found at once that no satisfactory work can stop at the boundaries of the nation. It must be in its goal and genesis world-wide, and international connections that it will be sought at every point. This is perhaps the most fruith aspect, as it is the most certain test, of the scientific spin It was clear in the beginnings of civilisation, for Egyptian Sumerian, Indian, Mexican and Chinese may all claim som share in the initiation of work necessary for the stability and progress of all. It is even clearer now, when men have agreed to refer to an international tribunal questions of commo moment which may divide and should unite them. weaker and less advanced peoples will find in the League Nations their best safeguard. It touches them already many points, and, as friction at the centre dies down, mor thought will be given to the larger but more remote question which embrace the inarticulate majority of mankind. League is the latest product of scientific organisation on the practical side. It would have been impossible in a proscientific age or among non-scientific nations. Any view history therefore, which would be true to the ideals discussed in London in L. J. in London in July, must find a large place for the League Nations, its meaning and origin and possible scope. To make the League and origin and possible scope. the League a growing reality is to refute in the most decision way the indeterminists who see no purpose in history.

WELWYN GARDEN CITY.

F. S. MARVIN.

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THE SENSUS NUMINIS AS THE HISTORICAL BASIS OF RELIGION, I.

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RVIN.

Professor of Theology in the University of Marburg.

RUDOLF OTTO

Is my book The Idea of the Holy reference is frequently made to Wundt and his attempt to derive religion from animism. It is the most significant of all the efforts yet made in this direction. In the following article I shall, on the one hand, trace the lines of his argument, and, on the other hand, contend that he came to grief, and had of necessity to come to grief, because he ignored the numinous sense—the fundamental element of religion, and, therefore, later failed to realise the significance of the category of the Holy. My interest lies not so much in Wundt's definition of the essence of developed religion—that is all too inadequate—but in the supposedly mythological origins of religion and in the

Wundt's Bar De little in "animating apperception." Wundt's Folk-Psychology (Völkerpsychologie), and especially those two impressive volumes on myth and religion with which I am have been pressive volumes on myth and religion with which I am here concerned, is the work of an all-embracing and deeply penetrative mind. The wide range of the whole work, the keep contains and the wast bulk work, the keen scrutiny of the individual parts, the vast bulk of the material worked through and the assembling of this under the guidance of a clarifying point of view, the sensitive and expert analysis of basic impulses and prevailing laws, the solution of historical entanglements, the delineation of the greater and lesser lines of development,—these claim ever anew our wonder lines of development,—these claim on Folk Psychological admiration. His monumental work on Folk Psychology is intended to furnish "an examination the fallows of evolution. His monumentar was the fallows of evolution. of the laws of evolution in speech, myth and morality." In the following pages I. I. I. I. give an account of the following pages I shall attempt to give an account of and results. its methods and results as regards "group-psychological"

origins of religion, and to determine what should be on psychole attitude thereto.

As, according to Wundt's definition, the progress mature religion and its particular forms do not come within phenom the sphere of "Folk-psychology," the main contents of the volumes are an examination of the preliminary stages religion or the phenomenology of the early forms of religion They are not a mere collection of historical data; they are discerning analysis of the psychological elements from which religion arises, of their distinguishing features, their origina in its spl and their gradual development.

(A) The growth of myth and religion is conceived in Wundt as closely connected with, and corresponding to the growth of speech, art and morality; and it is maintained the the former, equally with the latter, are a product not of individual effort but of the general community. The object of this examination is, therefore, not an individual but

group or folk psychology. What is that?

In opposition to the one-sided individualism of the school of the Aufklärung, the German school of the "Romantics" recognised the peculiarity of the "community form" ideology, and its value for every province of the intellectual product. and spiritual life of man. De Wette proclaims this discover of group feeling as a revelation in his semi-philosophical novel Theodor, while in his Dogmatic and still more in his In the se book on Religion, its Nature, Forms, and its Influence on Life fold diffe he makes a significant application of this recognition to the berecogn philosophy of religion. Schleiermacher accepts as part his ethic these "universal forms" of group production, while most imp it was the determining point of view for Hegel in his historical religious and ethical philosophy (the doctrine of Objective demarcat Spirit). But Wundt bases himself, not upon these for more so the second state of the s runners, but on Bastian, Steinthal, Lazarus,—on moder general, r ethnology and its evergrowing investigation of the dawn the human spirit in social, political, religious and cultural At the same time, whilst he determines more clear the nature of folk psychology in distinction from the ball psychology of the psychology in distinction from the ball psychology of the psychology in distinction from the ball psychology of the psychology of the psychology in distinction from the ball psychology of the psychology of the psychology of the psychology in distinction from the psychology in distinction psychology of the individual, he wishes to secure for it place as a psychological science and to set a limit to achieve for him "a domain of psychology" to be distinguished from the power history, national development of the power to be distinguished from the power to be dist encroachments of neighbouring branches of research. history, national development, the growth of literature history, national development, the growth of literature parallel to individual subject in poetry; and he claims it as a true parallel to individual indivi

For De Wette's work, see R. Otto, The Philosophy of Religion, p. 1 imaginati sqq.

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d be on psychology. The latter is limited to the investigation of the psychology. The psychology are presented by the facts of immediate experience as they are presented by the ogress of subjective consciousness, but refrains from analysing the ne with phenomena that result from the reciprocal actions of a s of the community made up of individuals. But folk psychology stages of examines those factors which lie at the basis of the general religion development of human society, and those spiritual products hey are; which are generally recognised as of value and validity. The om which evolution of speech, art, myth, religion and morals is included r origin in its sphere, while other branches of study are excluded. comprises those stages of spiritual development which are eived by achieved by the community as a whole, without the preag to, the dominance of individual effort. Where the latter occurs, ined the the territory of group psychology ends and that of history et not of begins, so that the history of literature, art and science, are he object outside its scope. Folk or tribal psychology is, on that account, al but strictly speaking an unsatisfactory name, because the tribe sonly one of many forms of the community. Still, it is the he school most important, and the term may, therefore, be allowed to

(1) There are two main characteristics of the communal tellectus product. In the first place, many individual members of the discover community have undoubtedly contributed to it, but in such osophica a way as to prevent its being traced to any one individual. re in his In the second place, these common products, despite manie on Life fold differences and distinctions in particular instances, can on to the be recognised according to certain universal laws of evolution. s part It is in the discovery of these laws that the ultimate and

on, while most important task of folk or tribal psychology lies. on, which is to be compared to the control of the c Objection more so than he admitted. For, in the development of the moder general, mythological apperception, all members of the group dawn this appeared together equally. Even in its simplest dawn form this apperception is already understood as fantasy.

The clear the lowest stage there will have been individuals especially their this direction. the particular stage there will have been individuals especially of their fellows. The complex for it their fellows. The same applies more and more to the complex the theorem of fant and fable presupposes it to the power of fantasy. Even the crude fable presupposes ture and invention, and is not made of itself—it claims and invention, and is not made of folklore, the preservation of folklore, the preservation of folklore, the preservation to connect the familiar and invent the new, and inagination to connect the familiar and invent the new, and

the gradual refining and purifying of forms,—all this is as much a question of individual talent as, at a higher level is poetry itself. The recounters of fables, the story-teller the leaders of the chorus, are not the community but indin duals, and these individuals in all ages are exception

persons.

(3) It seems to me questionable whether a communication psychology is possible alongside ordinary psychology, if word in both cases is to retain the same meaning, for the community spirit, at least for science, is not a true enth when viewed apart from the achievements of individu I venture to maintain (a) that the product personalities. of the so-called group imagination, which Wundt had mind, are related simply to that fantasy and feeling while arise in the individual, are shared among contemporaries and handed on to succeeding generations, knitting them together and become the stimulus by which new conceptions at emotions are aroused, fresh enhancement is added, and Yet, in them all we are dealing simply with capacitis and actualities that lie within the individual psyche. could not find an outlet if the stimulus of the community if sharing and passing on were not present. But this is also common characteristic of all altruistic impulses and feeling which can only find expression if a community is pr supposed, but which no one would therefore place in a separate psychological category.

(b) Further, only mental capacities and activities the selves and the rules governing their effects, can strictly admitted as the subject of psychology, but not, in additional the details of the subject of psychology. the details of their achievements and content. community psychology, if the term is to be strictly interested the preted, the capacity for creation, acceptance and community of the appearant ideas may enter, but the material conte of the apperceptions, of what is imagined, which is continued in myth same in myth, saga and ritual, could not be included, and should have to dispense with all examination of types belief in the soul, of classes of fairy tales and myths, which so greatly a classes of fairy tales and myths, which so greatly enrich Wundt's work. Imagination belief are paychal enrich Wundt's work. belief are psychological, but what is imagined or believed

not.

(c) Finally, if we are enquiring into community achieved and production it ment and production, the most important task is to discontinuous those factorial task is to discontinuous those factorial task is to discontinuous those factorial task is to discontinuous task is and examine those factors which alone make their development possible—namely at the state of the ment possible,—namely, the forms, motives, channels methods of transferring the methods of transferring the material of mythological fants

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his is the force that compels men to communicate the What is the local what is it that causes mythical results of imagination? What is it that causes mythical results of magnetic and not only to endure but to gain the forms to endure, which they exercise over the forms to character which they exercise over the thought of prodigious P. More especially, what is the process by which they are preserved and continued throughout successive generations? These things have not yet been brought to light and examined, yet only when we know them shall we know what is "this community" whose psychology we are attempting to build up. For the development of myth it is important to study the life of a group through a period of years and the nature of the transmission of group life to the following generations. Occasional and unregulated contact of the older with the younger members of the community does not lead to the development of that relationship in which Wundt's forces of evolution—" heterogony of purpose, change of motive and creative synthesis "-would be possible. This can only happen when there are definite forms of tradition with its links, protagonists and methods apart from the ordinary group life. Even the simple inheritance of fairy stories only arises when there is some kind of technique, a routine, a circle of people who know how to tell stories and who are collecting, preserving and expanding them. Myths are not the concern of everybody and anybody, and we shall only really understand their actual importance when we know the medium by which they pass from generation to generation, and the nature and purpose of those means of transmission. Even here there are the experts distinct from the group, elaborate initiations into the subject-matter of myths and primitive speculation, relationships between teachers and teachers and pupils, names and genealogies of teachers and

But my principal objection is to Wundt's point of departure, and his belief that research into the origin of religion is chief. religion is chiefly concerned with conceptual notions, for instance, with its concerned with conceptual notions, and even of the instance, with ideas of the soul and of spirits, and even of the gods, instead of beginning with certain elementary, typical respections. This area which do not of experiences. This applies to experiences which do not of necessity belong to the sphere of myth, e.g. experiences of myth, e.g. experiences which do not sphere of myth, e.g. experiences in a second self." of alienation. Because people distinguish "a second self" from their ordinary selves, it is not necessary to presuppose that there must have been been a selves, it is not necessary to presuppose and passing that their ordinary selves, it is not necessary to presupport through a long nerical selves at an earlier age, and passing of a selves at an earlier age, and passing a fanciful conception through a long period of development, a fanciful conception of the ordinary serves, it is not necessary and passing of a correctly from the can separate from the body (or more the ordinary serves, it is not necessary, and passing of a correctly from the ordinary serves, it is not necessary, and passing the correctly from the passing the correctly from the ordinary serves, it is not necessary, and passing the correctly from the passing the correctly from the ordinary serves, it is not necessary, and passing the correctly from the passing the correctly from the ordinary serves, it is not necessary, and passing the correctly from the passing the correctly from the correctly from the ordinary serves, it is not necessary. correctly from the ordinary, everyday ego), but just the

reverse, a psychical experience is presumed, namely, experience of alienation, to which later interpretations may of develop may not be given. The fright experienced on a wide expans spheres of heath, in the mid-day glare of the open steppes, or in the terror of the night, does not presume some previou closely "conception" of a ghost or demon, but can be entired spontaneous, and can acquire later the trappings of such conception, or can endure without objectifying The Indian mystic's experience supposed cause of the fright. of unity does not presuppose a concrete conception, still ke any idea of a soul, either animist or animatist. all conceptual forms and is to be traced back to experience which are more elementary and primitive, and perhaps als older, than any conception of soul or spirits, of Mana ar No "folk psychology" helps us to understand them: on the contrary, we can interpret them only through an intimate study of souls of the highest individual develop ment, and of uniquely gifted people, which has not the slightest connection with Wundt's "mythological apper ception."

(B) In Volume II., Wundt passes on to art, myt and religion. For him the ultimate source of all artistic creation as of all myth, religious feeling and conception, fantasy. In myth, popular fantasy links together the separat data of experience in a particular order. (Does it mere link them together, and does not the peculiarity of mything fantasy consist rather in the fact that it changes them, and introduces a wholly new strand of "wonder"?) In religion the popular fantasy produces from the content of sur mythical connections its (imaginary or real?) conceptions

the ground and purpose of reality and of human existence. (1) There follows, then, a close examination of the natural effect of formation of the natural effect of the natural and effect of fantasy in general. It is stated here with greater that " emphasis, that "no fantasy in the world can produce and thing absoluted." what has once he world can only repeat in a different order what has once been experienced." In the sphere of art, in that of myth and of evolving religion, fantasy is partial larly active in two ways. In the first place, it is active in the first place, it is active in the first place in the first place. Einfühlung or by "animating apperception," through white man projects himself into the object, so that he feels himself into the object int one with it. He does not merely change the object giving it vitality, but in it he himself becomes the object. This principle controls the life of the soul in all its states the changes. It vitalises the changes. It vitalises the creations of art, it is palpable the development of millions of art, it is palpable. the development of myth. It is to be found no less

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mely, the religions which express its ideas in imaginative symbols as many the religions with the aid of myth and poetry. In ns may of developed with the aid of myth and poetry. In all these e expans spheres the principle of animating apperception is active: or in the "if not the same as the creative power of the spirit," yet so previous closely related that the two cannot be separated. In the second place, there is the principle of the power of illusion which rouses and heightens emotion. Imagination, while contemplating an object, adds its subjective factors to the objective ones (sees them into the object) and thus heightens (in imagination) the emotional value of the object. This principle is active at all stages: in the power of normal or of pathological illusion, as in the creative imagination of the artist and the receptive fantasy of one who becomes absorbed, with asthetic enjoyment, in the contemplation of nature or of art. Finally, it is most powerfully revealed where the illusory feelings include the highest joy or the most fearful torture, of which the human heart is capable, -in myth and not the

(2) The last statement is particularly surprising. were true, it would be the task of folk psychology to attack the "false dialectic" of the human spirit and penetrate the illusion, by which in æsthetic and religious development it sees only itself in things. The highest stage of evolution, religion itself, would then be merely the summit of such a "dialectic illusion." I do not think this was Wundt's which he has metaphysic, in his doctrine of ideas, in which he so surprisingly and significantly finds a meetingpoint with the philosophers of the older German Idealism, the "transcer philosophers of the older German Idealism, bim the "transcendental ideas of religion" remain to him "unprovable," but retain throughout their claim to an objective well-all deas objective validity. We encounter, here, a contradiction which seems to me to be closely connected with his principle of creative synthesis and creative synthesis and the heterogony of purpose," and high leads him to be closely connected with his principal and the heterogony of purpose," and "als ob" which leads him to waver between a standpoint of "als ob" and that of an assured objective validity.

(3) Likewise, Wundt's starting-point seems to me both is the capacity for factored. That "the ultimate source . . . is the capacity for fantasy "is dogmatically stated without previous industrials and stated without contradicts the any previous inductions. This sentence contradicts the nature of fantasy as it has been defined by Wundt. According to the view has been defined by Wundt only works ing to the view he had taken, it is not creative but only works

Wundt, even in his terminology, uses the expressions of the Kantian spect, he dialectic illusion." In this doctrine of Ideas, in his terminology, uses the expressions of the Kanua-respect, he agrees with Fries Postionlands as to the validity of the Idea respect, he agrees with Fries, particularly as to the validity of the Idea

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upon that which is given; if so, it can never be the resource of anything, but itself presupposes a source from which it draws the material for its task. Here a very important work of psychological dissection in the complex of mythich and religious imagination would be necessary, in order of distinguish the true sources and the mutual reaction of source and fantasy upon one another, and this task seems to make more important as a preliminary to an examination of the nature of art, myth and religion, than the enunciation of the characteristics of fantasy.

Now, the sentence "through which man projects him into the object" attempts somewhat late to repair to obvious lack. The "source" must be twofold: on the or hand, the outer given reality, and, on the other hand, "self" that emotionally penetrates the object. But he and what of myself do I find in the rose which I know to beautiful? What does the Battak project of himself in the vision of a smoking volcanoe, when he flies in fear at trembling from it, as "Sombaon," and at the same time reverences it? Certainly it signifies to him-not in de conception but in confused feeling—something analogoust himself, i.e. as living; but in so far as he sees it thus he do not fear it. Fear enters in only as he perceives in it some thing that oversteps all analogy with himself and with that he knows. It is not a sense of the projected self, but feeling of being penetrated by something that is inexpressible more than the self (anyad eva). Further, the real projection of self is not limited to the region of fantasy. recognise bodies moving of themselves about us as men as animated by conscious souls, we do this, according Wundt, by the same method of projection. In his opinion soul or consciousness is never given to our perception for without, directly in immediate perception; I come to a knowledge of it. ledge of it, he says, only as I conceive human forms

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imagination (already discovered by Fries). The projection of a pyrain in a plane is possible to our imagination, either as a plane figure, or, if wish, plastically, and this also in two ways, namely, as we see the corner projecting out of the plane towards us or sinking back into plane away from us. Here we are adding something to the object perception which can only distinguish a two-dimensional object, name the extension of depth, and that is made possible by imagination. The imagination of the extension of depth. The imagination could nothing here if we had not already the capacity for a three-dimension view of space.

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be the remark and to my inward spiritual life. Should from while this action, in like manner, "fantasy"? If so for the form while the section of the section From which and logous to myself, and manner, "fantasy"? If so, fantasy important this action, in like manner, "fantasy"? If so, fantasy important here an organ of knowledge! importar will become here an organ of knowledge! For it is not mere f myth: that round about me there are living. f mythin fantasy that round about me there are living men with souls, but truth. Then why is it different in the case of mythical apperception? It must be clearly laid down when, where, appendent measure I may rightly project myself, otherwise the territory of mere fantasy will be unlimited, and I shall not know where I have to deal only with mythical imaginings and where with true interpretation and knowledge of things by means of inward analogy and a priori grounds of knowledge.1

(C) The general imagination common to art and myth becomes in the creation of myth in particular "the mythbuilding fantasy." It is not different in essence but only in degree from the æsthetic and other forms of imagination. Its essence is vitalising and personifying apperception through which objects appear as living and personal beings n fear and (animatism). The process takes place by means of "transcendental apperception," that distinctive and basic quality of any conscious subject which constitutes its unity. This is transferred to the object and thereby the object is animated. us he do. The process is not prompted by any interest in a causal explanation as a primitive theory of certain outward manifestations, but arises immediately. Through yet wider associations of simple and unequivocal projections, there results in ever-increasing measure the complicated imagery of myth. Thus there arises, for example, the belief in the soul, first in the form of the breath-soul. The breath escaping from a dying man is seen in white clouds, and these become animated.2 Following the laws of analogy this s opinion apperception of the breath-soul 3 is associated with similar conceptions, such as the wind and the clouds. Then, as the douds in turn are conceived as living, these are associated firther with the conceived as living, these are associated further with the idea of birds in flight. The image of the bird is associated as living, these are associated as living as a second as a sec bird is associated with that of ships, speeding away. So there arise the there arise the myths of the death bird, the soul ship, and,

The last point would, for example, have immediate bearing on the last point would, for example, have immediate bearing on undertakes an analysis asthetic judgment. It confronts everyone who undertakes an analysis into it prejudice with the alarms everyone who undertakes are not projected without prejudice with the claim that the value of the thing is not projected percentily fantasy, but that in that the value of which is a value as the sensually into it by fantasy, but that it has as objective a value as the sensually reasone dualities. The control of the thing is not projected as the sensually reasone dualities. perceptible qualities. The rose is beautiful even if no one sees it, and and thus be advanced rose is beautiful even if mistrust this judgment reasons must be advanced as to why we should mistrust this judgment and thus lay ourselves open to the charge of subjectivism. Are we to suppose then that our forefathers preferred to die in frosty

Because of the little clouds of breath.

finally, those numerous connections which unite belief in the

soul with the sun myth.

(4) I must here object that to animate and personify not in itself "mythological." When a child scolds a char against which it has stumbled, or a primitive tribesma strikes the stone that falls on his foot, that is not mythology and from this alone nothing mythical will result. the territory of mythical imagination, prior to æsthetic and other "projections of feeling," has something entired specific to itself. If this element is lacking, no myths wi The transformation of an animate into an inanimate object has nothing mythical about it unless there is a accompanying sense of something "aweful." Where the latter enters in, we may assume that we are dealing also with an animated and psychic being, but unquestionably the latter assumption may just as well be lacking. Merely a such it has nothing to do with mythology. I accept my fellow men or animals as living creatures, but I do not therefore, plunge into a "mythical" sphere. Similarly, the supposition that by an imitative act of analogy I can achieve results, would not belong to mythology but simply to the general rubric of human error, if it were not magic, that is, the idea of a peculiar power was not connected with it, the strangeness of which cannot be described in conceptual terms but which is to be distinguished as an astonished feeling of the "supernatural." For an understanding of religion and prereligion we must begin with an analysis of feeling. demand of Schleiermacher stands the test even of the attempt to throw light upon the origin and development of pre-religion and forces itself irresistibly upon us. In face of it, "personifying apperception" is an entirely secondary matter

(D) In Part II., Chapter II., we are led into the colourful fantastic world of mythical pre-religion: into the world belief in the soul and of a primitive faith in spirits with the counterparts—a growing faith in magic and fetishish worship of animals and the cult of ancestors, taboo, sach mental purification and the idea of expiation, the original sacrifice and asceticism, and, associated with them all, conception of dæmons. The attempt to set up signposts this overgrown wilderness, to search out and gather together from a thousand hiding-places those factors that are related and resolve those that are overlaid by later development into their simple constitutions. into their simple constituents, to discover what is typical and to bring to light the object to discover what is typical and the object to bring to light the object to discover what is typical and the object to bring to light the object to discover what is typical and the object to bring to light the object to discover what is typical and the object to bring to light the object to discover what is typical and the object to bring to light the object to bring the object to be a simple constituents. to bring to light the obscure,—all this deserves our deeper

1 Or, at least, of something uncanny.

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gratitude. Yet this has been done in such an all-inclusive gratitude. Yet this has been done in such an all-inclusive and finely sympathetic way that it is rather the achievement of ingenuity, sensitiveness and an aptitude for discovery than of ingenuity, sensitiveness and an aptitude for discovery than of ingenuity, sensitiveness and an aptitude for discovery than of ingenuity, sensitiveness and an aptitude for discovery than of ingenuity, sensitiveness and an aptitude for discovery than of ingenuity, sensitiveness and an aptitude for discovery than of data, but as an explanatory "psychology of phenomena." of data, but as an explanatory "psychology of phenomena." of facts, but in a full and rightly ordered presentation of typical factors, coupled with the attempt to give an inner

understanding and explanation of phenomena.

(1) The first simple starting-point of the whole mythical process, as already stated, is the dawn of an idea of the soul. This is twofold. We get firstly the conception of the bodysoul. (a) Generally in the early stages, this is ascribed to the whole body. The original idea of a soul which after death continues as latent in the body is found here. The dead person is conceived by mythological apperception as "alive," i.e. as still, though in a lesser degree, feeling, hearing, seeing, desiring. From this develop the manifold forms of the care of the dead, which is in the first instance related to the corpse itself. (b) We get the idea branching of that life, soul and soul-power, cleave to particular parts of the body ("the soul of the organs," "seat of the soul"). From the practice of appropriating such souls and their power by means of these members, arise primitive medicine, magic, the application of blood and spittle, the hunt for relics, cannibalism, etc. (c) This "body-soul" seems to me to be an arbitrarily introduced conception. It is obvious that here the that here the mythical ideas are not of an animistic but of a manistic." manistic "1 nature, and that both animism and "manism" avoid the main problem. Primitive man does not mean a soul of the had problem. Primitive man does not mean a soul of the body, but the man himself and his powers, and particularly the day the man himself and his powers, and particularly the dead man in his mysterious and terrorstriking appearance, weird and dire, making my flesh creep and my hair stand on end. Such emotional reactions cannot be effected because I end. Such emotional reactions the object or be effected because I project "myself" into the object or crude feeling of the myself. They presuppose a strange, crude feeling of the mysterious in all its tremendum, which is overlooked both by animists and "manists." Primitive man some privates the contract appropriates the by animists and "manists." Primitive manual some other way makes the corpse or parts of it, and eats them, or in the manual state of the manual state fish, or herbs, but with fsh, or herbs, but with an accompanying feeling of "the

weird "-a sense of the magical, of the unknown and super Such primitive mysticism has not gradually developed from an origin which can be explained as an ad of medicinal or natural appropriation, but it has evolved because the feeling of numinous awe clings to the life-power and the bones of the dead (which I have tried to analyse The Idea of the Holy). Thence arise in the first place all the manipulations of the corpse. But what is this awe, this feeling of the uncanny and the supernatural, of a dæmoni power? How does it come to pass that it is dependent these strange things and snared in these notions, through which it is ever aroused anew and driven into the more astounding and varied activity? That is here the reproblem. (Compare Chapter XV. of The Idea of the Holy)

(2) Quite different from the body-soul is the soul perceived It develops as breath-soul through the animating apperception of the breath which leaves the body at death and as "shadow-soul" (shadow = the shade in the form of person) seen principally in apparitions and dream-visions. The conception of spirits arises from the combination of the two

(a) Let me deal first with the breath-soul. numberless associations this leads to ideas of soul incarnation transference into the bodies of descendants, and, on the other hand, where fear is aroused, to banning and hunting the soul, rendering it innocuous, shutting it up in the corps. as well as to its transfusion among the living. (Parallels the blood-bond, etc.) The worm creeping from the decaying body is looked upon as a transformation of the body-soul, and through their similarity with the worm, the snake, the fish the mouse, the rat, the toad, the lizard and the wease become by association "soul-creatures." In the same was the æthereal breath-soul is connected with flying creature Thus the animal world is brought into the mythical sphere and is the basis of subsequent animal cults. By burial Then through "tied to rid himself of the fearful being Then through a "change of motive" there grows up the ide of a liberation and freeing of the psyche, and crematic becomes a sacred duty, whereby the psyche is spontaneous exalted. This conception of souls is, then, the starting political notions of the starting political nations for all notions of the incorporeal beings of myth, which partial the way for later ideas of the gods. In this evolution ideas, in addition to mere association, the principle epigenetic heterogony is at work: "What, from the point

How does the idea of "sacred" arise? This question is of importance than all the rest.

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(b) I turn now to the shadow-soul. Dream images, nalyse visions, toxic conditions, things seen in states of ecstasy, ce all the present themselves as æthereal images of the body. awe, this dæmoni gradually supersede the corporeal and breath souls, and ndent or thereby the conception of the soul in the form of animals. through They assume more and more an exact resemblance to the the most living person, and gain, therefore, individual personality. the real Thus they cease to be indefinite ghosts. But the living also appear in dreams, even the individual himself.2 So there perceive arise the fantastic notions of a second self, of the far-wandernimating ing and distant vision of the soul, second sight, and those at death form of forms of ecstatic possession 4 and prophecy in which the subject is conscious of another soul entering into him and ons. The speaking and working through him, and at the same time the two believes that he beholds it in dreams and waking visions. Through The orgiastic cults 5 are the lower forms which this conception takes: a rhythmic presentation in action or imitative on the movement, usually in conjunction with stimulants, which leads to conditions of hallucination, and whose technical experts are the "medicine man" and the "shaman." 6 Vision and ecstasy, however, intervene significantly in the evolution of the conception of soul, for in vision the sense of tangibility and of a common nature experienced in dream, the fish disappear. The visionary feels himself set free from the weight of the visionary feels himself set free from the wease! weight of the material body, and there develops the conception of the fracion of the fracion of the fracions. The ame way tion of the material body, and there develops the spiritual souling of the self from material limitations. spiritual soul "here enters the field of consciousness, and If fantasy is indeed creative, then this creative heterogony is its What has this elementary factor to do with "animating apperception "

But this depends upon a specific disposition, not on soul-fantasy.

But this Dsvehopeth a specific disposition, not on soul-fantasy. But this depends upon a specific disposition, not on soul-fantasy.

aginary, but with an actual phenomenon is connected, not with an actual phenomenon is connected. But this psychopathological phenomenon is compatible but how can consider the control of the con But how can one explain the Orginstic element?

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tion of the actual "Visions" of the medium, dependent upon a preuspequite overlooked.

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The actual "Visions of the Medium, dependent upon a preuspequite overlooked.

But how are the many characteristic feelings of expansion and position which the Vocine the many characteristic feelings of expansion and position the Vocine the Many characteristic feelings of expansion and position the Vocine the Many characteristic feelings of expansion and position the Vocine the Many characteristic feelings of expansion and position and position the Many characteristic feelings of expansion and position an But how are the many characteristic feelings of expansion are very positive content which correct he accounted for by mere anæsthesia. very positive content which cannot be accounted for by mere anæsthesia. the time is not far distant when man declares his body to be the wearisome prison which holds the soul in bondage. the same time, a favoured class comes into being which is no dependent upon a high position in society: the seers, who feeling t possess the gift of holding intercourse with spirits, and the magicians in whom the capacity of seeing into and foretelling the future becomes associated with a yet more important development, that of determining future events. At higher stage we then get the miracle-worker, acting with immediate help of the Godhead. In projection into the future, which accompanies the vision, we have an important

source of the conception of life after death.

(c) This shadow-soul also calls for criticism. supposed to have arisen out of dream images. But, if so, has nothing to do with "animating apperception." And the visions of dream it is not a "soul" which appears, but the man or the animal itself. Neither to us nor to the savage do they come as shadows, as formless, fluttering figures, but as perfectly concrete people. At the same time what a strange idea of the "savage mind" is here revealed Does not the savage make the distinction between dreaming and waking as clearly as we do, and in numberless instance say quite as simply as we, "I only dreamt that"? children we accept the pictures mirrored in a pool as some thing real, but while still in childhood we pass beyond this belief. Where dream-images are taken seriously, always asi forerunner there is a conception of wholly other forms and states of existence, so that first, when and because the dream world is part of "another world," does it also become mythological. Here, again, the "conception of the soul" such is not in itself the most interesting factor nor that which makes it of significance for religious history. It is interesting factor flor that and important learning factor flor that are also for the same factor flor that are also factor floring factor flo and important because it is accompanied throughout by curious feeling of otherness, the sense not merely of marvellous and terrible, but that spontaneous feeling which we have no other name than the "supernatural which we can and must seek out and mark in our own inme selves. Only where this feeling is present do tales of spirit and ghosts become this feeling is present do tales of spirit and ghosts become possible. The same is true regarding dreams when they are taken seriously as apparitions of

The "seer" as such has no communication with spirits, but percellings distant, secret, induction things distant, secret, indwelling, past and future. His seerhood dependence upon a natural disposition which past and future. upon a natural disposition, which is a fact and not an outcrop of farity and his bearing is that of a received and his bearing is that of a numinous person surrounded by feeling numinous reverence even released by feeling numinous reverence, even where the conception of a numinous spherestill quite undeveloped still quite undeveloped.

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primarily the man this faitl feeling C same eve himself appreher case ever brutal sa memory, already "psychic the body self? Th primitive life, will a objects o of this ir here is r shadow firstly, ho presses o life rathe the opin somehow its conne separatio of the explore to folk ps stand all of ethnol dumb if sympath is left wi of the fa

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ody to be higher order." Here they enter the sphere of mythology, age the possibility of surviving, and may develop into age. At pain the possibility of surviving, and may develop into types ich is no become a sure possession of tradition. With a sure possession of tradition. ich is not to become a sure possession of tradition. Without this eers, who feeling they would not have come into existence, or if they and the had, would have vanished as they came. In the strangeness oretelling of the feeling itself, however, lies more than is expressed and

mportant clung to in fantastic imagery. By the term "psyche" primitive man meant, not with the primarily a "soul" as distinct from man, but very naïvely the man himself, only as contemplated from within. And mportant this faith is not an expression of fantasy, but of the simple feeling of self when we apprehend it aright. We do the same every day. Through his outward faculties man beholds himself in his bodily form, but with his inner sense he apprehends something different; this is unquestionably the case even at the crudest stage of experience. For even the most brutal savage knows what is pain, desire, sensation, thought, memory, appetite, will, and gives to each its name. already distinguishes as clearly as we do a something "psychic," even when he is not consciously contrasting it with the body. Is not that the basic assumption for Wundt himself? This "mythical apperception" consists in the fact that primitive man projects "himself," his own inner being, his life, will and even his "transcendental apperception," into the objects of the outer world. But then he must know something of this inner self that he projects. The interesting problem here is not how once upon a time the various notions of shadows," "shemans," and the like arose, but to trace, firstly, how this feeling of self in its inward growth, gradually presses on to the conception that "we" are this indwelling ife rather than that our body is the self, and, secondly, how the opinion downly is the self, and, secondly, how the opinion develops that, when the body decays "we" somehow remain, and, thirdly, how this inner self, even in its connection with the con its connection with the body and to a heightened extent after separation therefore the body and to a heightened extent after separation with the body and to a heightened excess of the ghostly weaves the nimbus of magical powers, very to of the ghostly and supernatural, around itself. Yet, to explore these things, we must use other means than that of stand all this through the have not the capacity to understand all this through our own experience, then no collection the capacity will be of ethnological facts will be of any use to us; they will be sympathetic understandis them to speak through our own sympathetic understanding. He who throws away this key of the facts.

He who throws away this is left with only arbitrary guesses or a forced interpretation.

UNIVERSITY OF MARBURG. Vol. XXX. No. 2.

DR ROBERT EISLER ON THE BEGINNINGS OF CHRISTIANITY

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Ir would, perhaps, be no good sign of the religious con dition of Europe if the steady flow of books about the Founder of Christianity, and about those brief writings, i which the story of his life and the record of his teachings enshrined, were to cease. A stay of interest in the most influential of all figures of history and of all teachers religion might betoken the victory of internation Bolshevism or some other equally undesirable state affairs. Meanwhile, we need, apparently, have little fear the flow continues; the product is of all kinds and value What follows in these pages has been suggested by another and a very learned and original, attempt to delineate the of Jesus, and to set it in its right framework in close relation with the general Jewish history of his age. I am not fit, and I do not intend, to review Dr Eisler's book. There has been a large number of such reviews and criticisms, mostly advers and unfavourable, from writers both qualified and unqualified I do not belong to the class of the qualified, and I do not was to add another to the criticisms of the unqualified. To revie of value would be stimate its exact measure of truth of value, would need a long and learned inquiry. Its me contentions are contentions are generally regarded as erroneous; its not have the second and learned inquiry. hypotheses as untenable. I am inclined to believe that solutions the consumer of the censure and disagreement has gone too far, though of the disagreement has gone too far, with much of the disapproval I find myself in agreement, is however only will be a like of the disapproval I find myself in agreement. is, however, only with a portion of the work that I shall, every and unlearned to the work that I shall, every and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and unlearned to the work that I shall, every the cursorily and the cursorily are cursorily and the cursorily are cursorily and the cursorily are cursorily and the cursorily are cursorily and c cursorily and unlearnedly, deal in this place, and let it said at once that such a portion of the work that I shain, it said at once that such a portion of the work that I shain, it is said at once that such a procedure is very unfair to Dr Eist For he would wish and the For he would wish, and the wish would surely be legitiment that his book should be a wish would surely be legitiment. that his book should be considered as a whole. For every

of it, every argument, illustration, hypothesis, are made to bits, arguments, illustration, arguments. of it, every arguments, are made to support all the other bits, arguments, illustrations, hyposupport an all, he would urge, hang together. theses; they are, reading and research have produced indeed, as immense reading as well perhaps them, so much learning, as well, perhaps, as much sound them, so much sound them, if refuted they can be. For judgment, must refute them, if refuted they can be. For judgment, made not omitting criticisms, I propose to deal mysen, it one or two more general issues raised by, or con-

tained in, Dr Eisler's book.

Any new view, more especially any view which traverses some prevailing and deeply held opinions concerning the life of Jesus and the nature of his teaching, is likely to provoke opposition. After all, the enormous majority of the students of the New Testament, as of the critics of Dr Eisler, are, in some degree or manner, Christian believers. With the best will in the world they cannot approach any book about Jesus with the same complete impartiality as they approach a book about Zoroaster or Buddha. Their minds are already made up before they open its pages. It is not, therefore, surprising that Dr Eisler's work has had, on the whole, a bad press, and met with wide condemnation. Moreover, in a book of 600 pages, and in the German original of 1,300, it is comparatively easy to pick out and fasten upon some of the most immediately strange, startling and unlikely statements and hold them up to ridicule. Nor can it be denied that some analogies and comparisons are drawn in the book which were incautious and undesirable and have aroused displeasure. I do not think, of Jesus with the really meant to compare the character of Jesus with the character of Mr Gandhi, and so far as he uses the words and actions of the latter to illustrate the words and actions of the latter to little that in many continuous of the former one must remember that in nany continental circles Gandhi is regarded as a much more heroic, saintly and immaculate figure than he is regarded by many of us in England. It is pleasant to notice that all the more serious criticisms have cordially admitted the amazing industry and middle and industry and industry and middle and industry and i industry and width of reading, the striking ingenuity and with his book. alertness, which have gone to the making of Dr Eisler's book. Nothing seems to escape his notice: magazine articles; novels (e.g. Arnold Bennett's Clayhanger); out of the way mediæval records; all provide some fish for his widely-

dit not been for the might have met with less condemnation. had it not been for the fact that Dr Eisler is by birth a Jew. It has, perhaps, been thought, more especially in Germany, been thought, more especially in Germany, that his perhaps, been thought, more especially in German, peculiar views about the life story of Jesus are partly

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due to his Jewish origin, and conceivably to some dark Jewish interest and purpose. But such inferences would be erroneous Eisler is very independent. If the book is read with care will be found that the author has a deep and sincere admin tion for the character of Jesus, "this incomparably precion and fragile vessel of the Spirit" (p. 568). Moreover, he free from some customary Jewish prejudices (as I consider them) in regard to the originality and far-reaching signi cance of the Founder's teaching (cp. Vol. II., p. 215, n.) and p. 230, n. 2, of the German original, the force of which not impaired by p. 213, n. 2). Eisler's view of Jesus curiously unlike Klausner's, that other Jewish writer, who brief Hebrew life of Jesus, translated into English by Cane Danby, also shows much independence and a fine struggle even if not always successful, to see the facts as they are Where Klausner criticises Jesus, Eisler finds the criticism devoid of fact, and yet just here, paradoxically, man Christian writers prefer Klausner, for though they hold the Klausner's criticisms are perverse, yet their very perversition are an acknowledgement of the usual Christian interpretation of the life and teaching of Jesus, while Eisler's book is a demi

Most English readers, and even many English student will, I suspect, confine themselves to the English translation of Eisler. It has been very well done under the author direct supervision. It contains some things which are not the German, e.g. Appendix XXV., for Dr Eisler is constant adding to his reading, and keeps an open eye to all criticism and reviews. Yet the shortened form of the translation do Eisler some injustice. With fewer trees it may be argue that one sees the wood more clearly; yet all the elaborate footnotes and extras of the original form part of the pleted structure. The student would be well advised to real the Correction of the control of the correction of the correction of the original form part of the par the German with the English, though in parts of the work this is no easy proceeding, as there is a good deal of r The German is sometimes more convincing arrangement. and interesting than the English, and, sometimes, comparisone with the att. one with the other makes one appreciate the author meaning more fully. The number of misprints in the English (which I have noticed) is exceedingly small, and only in the places at most leave to places at most leave to place or two places at most has the translator (as it seems to me failed to render the Carendar the Ca between the two many land correctly. A few difference between the two many land correctly. between the two may be deliberately intended by the authority. (e.g. p. 202. German, Vol. 1. (e.g. p. 202, German, Vol. I., p. 298; p. 319, German, Vol. I. p. 173; p. 356, n. 9, German, Vol. II., p. 240, n. 1).

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Vol. Il.

The presentation of the life and death of Jesus given by The presentation of Jesus given by Bisler is not only opposed to a widely prevailing Christian Eisler is not only orrestian to that view in a specially view, but it is in antagonism to that view in a specially view, put it is opposed, more particularly, to the views tender spot. It is opposed, more particularly, to the views of the majority of critical Lutheran theologians in Germany of the majority Christian scholars in this country. I do not mean that it would not be also opposed by more orthodox mean char, but, perhaps, it would, in a sense, be less objectionable to them inasmuch as they are further removed from any sort of critical rewriting of the life of Jesus or of any critical reinterpretation of the Gospels. For it has always seemed to me that, roughly speaking, the more Christian theologians are inclined to question the historic truth of certain miraculous narratives, the authenticity of certain select passages, in the Gospels, the more sensitive they become as to the *character* of the hero and of his teaching. They seem to become all the keener and the more vociferous to insist upon the immense unlikeness of his ethical and religious conceptions to those of his contemporaries, or indeed to those of all Jewish teachers whether before or since his time. He tends to become unrelated to the history and thought of his age: a sort of unmiraculous marvel. more pronounced his difference from other Jews, the greater he appears to be. It has rather reluctantly to be admitted that he was born a Jew, but his ideals and his opinions were not Jewish. What does Jewish mean to these theologians and critics? Again, I speak roughly, and with some intentional exaggeration, when I say that Jewish means particularietic laristic, national, political; it also means outward, legalistic, the other bessing. The religious conceptions of Jesus, on the other hand, are universal, broadly human, inward, prophetic, far from every political and national taint and imitation nor long every political and national taint and initation, non-legalistic, with no liking for ceremonial or nitual, indifferent or adverse to the institutional and the priestly. As read of adverse to the institutional and the priestly. As regards the one half of these oppositions—the antagonism of Jesus to the legalistic, priestly, ceremonial elements of the legalistic, priestly, ceremonial dements of the Jewish religion of his time—I need say religion. The contrary. nothing. Eisler does not offend here. On the contrary.

This aspect of the Jewish religion of his time—I need the spect of the does not offend here. On the contrary, and even, This aspect of the teaching he emphasises strongly, and even, exagging the teaching he emphasises strongly, and even, ich vii. 22 and viii. perhaps, exaggerates. He quotes Jeremiah vii. 22 and viii.

on such a basis Jesus could adopt any simplification and modification seemed justifiable and modification of the law which seemed justifiable conscious of the to his conscience, without infringing an iota of the

'genuine' law. From Jeremiah, and from him alone, he drew his 'authority' to declare in a single saying the abolition of the whole food-law: 'Not that which goeth into the mouth but that which cometh out of the mouth defileth the man'; more than that, to allow the seventy messengers, sent to the seventy gentile nations, to ear whatever food will be set before them "(p. 338, German Vol. II., p. 207).

The English version has added the last sentence, and for "Prophets" in the German has substituted "Jeremiah." Nor need I speak about "particularism" and "universalism," for here too Eisler says things, and has views, which the Christian theologian would approve, though scarcely their justification in his somewhat uncritical use of the sources (e.g. p. 351, German, Vol. II., pp. 229, 230). But its as regards the supposed national and political elements in the teaching and aspirations of Jesus that the antagonism between Eisler and his critics is chiefly displayed. Here we come at last to the core and contention of the whole book. For Jewish nationalism reaches its climax in the Jewish conception of the Messiah, and the very centre of Eisler's book is revealed in the first half of its (English) title: "the Messiah Jesus."

A reaction from, a dislike of, the supposed Jewish con ception of the Messiah, has induced some few critics to gos far as to deny that Jesus ever claimed to be, or believed that he was, the Messiah. But if that extreme view is not generally abandoned, it is, nevertheless, maintained that the figure and nature of the Messiah as he conceived them, were wholly different from anything which had ever yet been pictured by any Jew. What, then, was the essence of the Jewish conception of the Messiah? Once more I shall slightly exaggerate. He was to be a national King who should deliver the Test of the was to be a national King who should be a deliver the Jews from foreign yoke (in the time of Jesus, the yoke of Rome), who should establish a grand Jewish kingdon of which he should be the sovereign, while all the other nations of the matter of the sovereign. nations of the world should be the tributaries and the subjects of the chosen people and of their king. To all subjects Jesus was all subjects of the chosen people and of their king. ideas Jesus was wholly opposed, and his conception of Messiah was entirely free from them. Thus his conception and the Jewish conception them. and the Jewish conception were poles apart. the antithesis of the other. His Messiahship is pure spiritual and religious spiritual and religious: his Kingdom is an ethical kingdom is an e in the hearts of men; it is inward and universalist.

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to be inaugurated by a voluntary acceptance of suffering and to be maugurated and redemption of the world; it was to be, death for the moral redemption of the world; it was to be, death for the death and completed by a resurrection as unique as the death, and in both the one and the other, as as unique as the other, as in the entire conception of its purpose and character, it is in the entire conception of its purpose and character, it is entirely un-Jewish and new. Jesus broke with and rejected Jewish nationalism: indeed, every sort of nationalism, as all politics, lay wholly outside his mission and the purview of his teaching. The idea of a suffering and dying Messiah was entirely alien to Jewish thought. Jesus, with the originality of genius, took the prophetic conception of the Suffering Servant, and used it for, and made it the basis of, his own daringly original conception of the Messiah. With worldly empires he had nothing to do: they did not touch him or

concern him.

Now according to the Gospel of Mark, Jesus is reported to have inaugurated his public career by the categoric announcement: "the Kingdom of God is at hand." If, then, his teaching was wholly unpolitical, the consequence would seem to be that God's Kingdom could begin, and grow to its completion, independently of, and without rivalry with, and opposition to, ordinary, national and political kingdoms and empires. If there existed a mighty Roman Empire, and if the Jews, when Jesus lived and taught, were the subjects of that empire, such a condition of things might conceivably still obtain, while the Kingdom of God began and while it grew and matured: the two kingdoms had nothing to do with each other: the one is external, the other internal; the one material and human; the other spiritual and divine. It was at least conceivable that the growth of the Kingdom of God would be long and gradual, and that during and the and that, during its growth, external conditions and the the kingdom fact, might continue much as they were when the kingdom first began or was first announced. But such a conception of God's Kingdom and of God's Messiah was utterly opposed to anything which Jews had hitherto been taught, and which the state of the stat taught, and which they most passionately desired. Even if, by God's own act they most passionately desired. Jesus never by God's own act, the empire of Rome was to fall, Jesus never himself, the empire of Rome was to fall, Jesus never intended himself to lift a finger, or that his followers should himself to lift a finger authority. His lift a finger, or that his followers showers shows, his ideals it. Rome or Roman authority. His Weapons, his ideals, his yearnings, were purely spiritual and mesh. His yearnings, were purely spiritual and religious. His yoke was a spiritual yoke; he was himself meek and gentle and mild and loving: he said "Resist not popular your and mild and loving: he said "Resist not the Roman rulers and oppressors, your enemies," yes, even the Roman rulers and

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Josephus mentions some false political "Messiahs" before and after Jesus taught and died; and after Josephus there was Bar Kochba, the leader of the appalling revolt some sixty or seventy years after the fall of Jerusalem. In their aims and religious conceptions, as in their actions these men differed utterly from Jesus, who had no connection with them or relation to them. He stands alone; an isolated figure, apart; method, teaching and aim belong solely to him. They were for war. He is the Prince of Pear

This presentation of Jesus is very sympathetic to those who want religion to be a leaven for righteousness and low and peace in and among the nations; to those who, a modern people, are out of tune with sudden catastrophes of supernatural interventions, who have a leaning towards quiet development, who like the notion of a seed growing by it own nature and internal force into a great tree; perhaps also, to those, who, no excessive lovers of the Jews, would wish their Lord to have had as little as possible to do with Jewish revolts and Jewish nationalism, and with Jewish political yearnings for independence, empire, or world domination.

As a brief example of the line taken by the theologians am referring to, let me quote a few words from a recent interesting, if rather verbose, pamphlet on the Lord's Prayaby that excellent scholar, Paul Fiebig. On the words "The Kingdom come," he says:

"Jesus has ejected all the political element which lays close to Jewish thinking in the conception of the Kingdom of God. The prayer says nothing about anythin political and national."

This view of Jesus, which I have here attempted to describe with some over-emphasis, and with the one-sidedness of brevity, has been of late somewhat shaken by the emergence of the "Apocalyptic" school of critics. By the Jesus is put into line, not indeed with leaders of revolt, by yet, to some extent, with those "apocalyptic" seers announced, with passionate intensity and conviction, near end of the existing order, a world change, a new age, great catastrophe. Yet it may be said that the older, peaceful view of Jesus has been able, with more or success, to absorb the apocalyptic view, and still to continuits assertion of the non-national and non-political characteristics. He believe indeed, and proclaimed, the coming of the New Age, but

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stripped it of all Jewish narrowness, of all political sheen and stripped it of the New Æon, the Roman Empire would have ing revolt disappeared, there would be none the more on that account disappeared, and Jewish domination. The Kingdom of God will be human and egalitarian. If there is to be some sort of catastrophe, it will be God's doing and not man's, and God will work it in the interests of humanity at large and not of the Jews. Thus this semi-apocalyptic conception of the Kingdom is as non-national and non-political as the other. M. Maurice Goguel, for example, in his valuable and trenchant attack on Dr Eisler in the Revue Historique, 1929 (reprinted as a pamphlet in 1930), admits that the Roman Power-"comme d'ailleurs tout autre pouvoir politique "-is "destined to disappear in the Kingdom of God," but its disappearance and the disappearance of other political powers are only incidental. "Ce sont là, pour Jésus, des choses qui disparaitront d'elles-mêmes quand Dieu établira son règne ".1

Now comes Eisler and—but before we deal with him let us pause a moment, and ask ourselves, without considering the Gospel evidence one way or the other, and on the mere assumption that Jesus claims to be, or allowed himself to be regarded as, the Messiah, whether this curious lack of interest in the Roman domination presents no difficulty. His country is ruled by a foreigner: it is ruled (as his people think) oppressively; the Messiah is, above everything, associated with independence and freedom and the overthrow of foreign rule; Jesus claims to be the Deliverer; he allows himself to be so regarded; yet the Roman Power is only on a level with " ... rester of a level with "tout autre pouvoir politique," and a matter of no special or peculiar interest. It will disappear, it is true, when the Kingdom interest. It will disappear it is when the Kingdom is established, but not because it is founded "sun leave to the course of the cours founded "sur le principe de la domination." In fact questions about Rome are quite "en dehors de son enseignement." It may be so, and much in the Gospel story can be used to support M. Gospel. Do we support M. Goguel's view, but it is certainly strange. Do we not, by lack of historic information, blind ourselves to the high degree of the strangeness? Jesus claims to be the Messiah, the figure of all others most clearly connected with the independence and deliverance for which his people are yearning; he allows his followers, some of whom at least Messiah; he allows his rationalists at heart, to regard him as the allows him as Messiah; he allows himself, at a most critical time and place, appear in 1929 or 1930 in the Revue Historique. I could not find it there.

to be acclaimed as the Messiah, and yet the very things with which the Messiah is most associated in everybody else mind are for him things of no interest or importance; the Jewish empire is a false expectation, and will not happen all, while the disappearance of the Roman domination will just happen incidentally, as a secondary result of a much greater change. It may all be so, and perhaps so it was, by who can deny that it is very strange?

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Well, then, now comes Eisler, and while maintaining, and even emphasising, the originality and distinctiveness of the teaching of Jesus, nevertheless seeks to put him into close relation with the Jewish history of his time. Eisler attempt to make his brief public career one in a series of "revolts" (though Jesus wears his rebel's rue with a difference), to emphasise, at least in a measure, the nationalist and political character not so much of his teaching as of his actions and endeavours. To Eisler, Jesus is not merely a teacher; wanted to do something: be it even at the cost of his like he wanted, by a deliberate action, to introduce the Kingdom of God. And this Kingdom, which by God's help and by own action he would usher in, would very definitely men the cessation and overthrow of the Roman dominion, the dominion of pride, of cruelty and of oppression.1

But novel, and, in a sense, revolutionary, as Eisler contentions are, one must not press (as some of his antigonists, e.g. M. Goguel, do) these novelties too far. There are many points of contact between them and the more usu views of Jesus' life and teaching, and it is unfair to lose significant of these, and to stress unduly the points of difference. While brought into relation with other Jewish "leaders of revolting Jesus, nevertheless, in Eisler's view, towers above them, and from first to last differs from them more than he resemble

them.

The famous saying in Mark viii. 85 ("Whosoever would save his" shall lose it, etc.") repeated, with small variations, in four other places the Synoptics gives peak, with small variations, in four other places the Synoptics, gives, perhaps, a measure of support to some theory of a less who had resolved to "take action." For its frequent repetition argues its authenticity Vet Well. its authenticity. Yet Wellhausen, Klostermann, and others are probably right in holding the training of the same probably right in holding the training of the same probably right in holding the training of the same probably right in holding the training of the same probably right in holding the probably right in holding that the reference is to martyrdom: a volume giving up of life in this account the reference is to martyrdom: giving up of life in this age and a receiving of the eternal life in the age come. If, then, the saving has come. If, then, the saying be authentic, Jesus, on the usual interpretation of his career, must be thinking a few saying the saying be authentic. of his career, must be thinking of the persecution which his followers undergo after his own double. undergo after his own death. The saying will be connected with spassages as Mark xiii. 9-18 Moth passages as Mark xiii. 9-18, Matt. x. 17-22. But these passages probably not authentic. May not, therefore, Jesus be referring to tary deaths to be undergone in connection with his own action in the near future in Jerusalem?

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Eisler's book, in its English dress, has for its full title: The Messiah Jesus and John the Baptist, according to Flavius The Messian rediscovered "Capture of Jerusalem" and Josephus' recently rediscovered "Capture of Jerusalem" and other Jewish and Christian sources. The more sensational other Jewish and is the utilisation (1) of what is said about Jesus in the old Slavonic translation of Josephus' Jewish War -a translation (as Eisler holds) of an earlier draft of that work, then called the Capture of Jerusalem, and (2) of certain late Christian documents and of passages in Church Fathers, also based upon Josephus, and (3) of certain Latin and Hebrew translations of Josephus, hitherto neglected or unknown.

Eisler's contention is that as the famous passage in the Antiquities of Josephus about Jesus is partly authentic and partly doctored by Christian hands, so, too, in the Slavonic Josephus, the passage about Jesus is partly genuine, and partly interpolated by Christian "editors." It is certainly not a mere late Jewish forgery. So too in the other late documents which Eisler uses: there is an underlying core, which, coming mainly from Josephus, or from old and trustworthy traditions, is of the utmost value, and there are detachable interpolations and alterations.

I cannot embark upon any discussions of the problem, which is highly complicated and difficult. I am inclined to think that Eisler's view of the passage in the Antiquities is probably correct, though possibly not in every detail, and that the passage in the Capture may also contain some genuine Josephus bits; the other passages, more especially the highly senset in the Cupture may also constitute the highly senset in the Cupture may also constitute the highly senset in the Cupture may also constitute the highly senset in the Cupture may also constitute the highly senset in the Cupture may also constitute the highly senset in the Cupture may also constitute the highly senset in the Cupture may also constitute the highly senset in the Cupture may also constitute the highly senset in the Cupture may also constitute the highly senset in the Cupture may also constitute the highly senset in the cupture may also constitute the highly senset in the cupture may also constitute the highly senset in the cupture may also constitute the highly senset in the cupture may be also constituted the highly senset in the cupture may be also constituted the highly senset in the cupture may be also constituted the highly senset in the cupture may be also constituted the highly senset in the cupture may be also constituted to the cupture may be also constituted the cupture may be also constituted to the cupture may be also constituted the highly sensational description of the bodily appearance of Jesus extractional description of the bodily appearance of Jesus, extracted from the Letter of Lentulus, seem to me More, or even considerably more, doubtful.

With these passages in mind, Eisler reviews the Gospel evidence, and he finds that this evidence, properly interpreted, fits in with, and is complementary and not antagonistic to, the evidence of these passages, and supports their authenticity. It is here, as I believe, that his argument breaks down: his interpretations of the Gospel evidence are and, therefore, often arbitrary: as a whole, they will not work, and, therefore, even if the passages are mainly authentic, the picture of the ministry and the career of Jesus which he draws fails to

Dr Eisler's book contains a mass of material which I must leave entirely unnoticed. Many pages deal with John the history, his true characteristics, his true characteristics. His place in the leave the le Baptist, his true character and teaching, his place in the time the character history of his time the character and teaching his place in the between him and Jesus. history of his time, the relations between him and Jesus.

Then, again, there is a long chronological argument; the date of the Crucifixion is placed in A.D. 21, instead of eight or nine years later, on the usual reckoning: the Baptist survives Jesus by fourteen years, and is not executed to A.D. 35. There is a long section dealing with the physical appearance of Jesus, the smallness of his stature, his scant hair, his somewhat hunch-backed figure, and so on. Lastly the whole history of the time is treated with some detail and it is sought to put the action of Jesus at Jerusalem with its disastrous close into its place in the long sequence of revolts and Messianic enterprises both before him and after him. All these things I must leave untouched. And yet, as I have indicated, it is unfair to Eisler to do so. For all his positions, arguments and contentions hang together. Each one is connected with the other, and, in some sort, all support

each, and each supports all.

Let us, now, for the moment assume that all that Eisler has discovered about Jesus, and assigned to Josephus, were established as authentic and genuine. Why is it of such great importance? Josephus is not earlier than Mark Even that form of his War from which the Slavonic trans lation was made cannot be anterior to A.D. 72. Mark may have been issued before the Fall of Jerusalem; at any rate his sources are earlier. Q, or even Professor Bacon's "S is also earlier than the Capture. Again, on Eisler's own showing and hypothesis, Josephus was strongly and Christian. Lastly, he was a consummate and a frequent liar, profoundly anxious to save his own skin, and to curi favour with the Emperor and the Roman authorities. his view of Jesus differs in any way from that of Mark, is not highly probable that this later view, the view of Jew, who was hostile to the new Christian sect, and was an historian untrustworthy and unscrupulous when his out interests and prejudices were concerned, is of little or value? Josephus only knew about Jesus from hearsay and from prejudiced Jewish reports: the Emperors were favourable to Christianity. Are not, then, the statements Josephus about Jesus, even if we have them, entirely negligible?

Eisler's reply is based upon another hypothesis elaborated argued and defended. And it is a characteristic of his both that the whole structure largely consists of a series of hypotheses, the first requiring the second, and the second the think He asserts, then, that the statements of Josephus are trust worthy, because they go back to trustworthy sources,

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A CALL FOR NEW MEMBERS

THE Society for Promoting the Study of Religions has now been established for about a year. It has attracted to itself, without great effort, a relatively small body of adherents in addition to the founding members, and has secured the interest of a larger public which attends its courses of Free Lectures.

The Executive Committee, however, feels hardly satisfied with the number of members now on the roll, and desires to stimulate a substantial increase in order to meet the expenses involved in The Society is unable to spend any of its small funds in advertising and must rely on the enthusiasm of those who enjoy the privilege of membership to bring in more, and to forward their subscriptions promptly.

Attention is also called to the Journal of Transactions, issued twice a year, containing full reports of many of the lectures delivered before the Society. The publishers are Messrs. Luzac & Co., 46 Great Russell Street, London, W.C.1, and the price is 2/- plus postage.

There are three grades of membership: full members are admitted to at a fee of £1, country members at 10s., and both are entitled to receive this Journal. Associate members pay 5s. Meanwhile the lectures are open to the public free.

Application for membership should be made to the Hon. Secretary, Miss M. M. Sharples, 17 Mecklenburgh Square, London, W.C.1.

[See back for programme.]

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LECTURES AT CAXTON HALL, WESTMINSTER, 5-30 P.M.

1931

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IN EGYPTIAN RELIGION. Mr. Alan W. Shorter, M.A. Oxon., Assistant Keeper in the Assyrian and Egyptian Department, British Museum. Chairman: Sir Francis Younghusband, K.C.S.I., K.C.I.E.

MONDAY, OCTOBER 26
IN EARLY GREEK THOUGHT: Homer to Anaxagoras. (To be arranged.)
Chairman: Mr. G. R. S. Mead, M.A.

MONDAY, NOVEMBER 9
IN LATER GREEK THOUGHT: Plato to the Neo-Platonists. Mr. C. M. Bown, M.A., Fellow of Wadham College; Lecturer in Greek Literature, University of Oxford.

Chairman: Mr. A. S. LeMare, B.A.

4. MONDAY, NOVEMBER 23

In Graeco-Roman Thought: Cicero, Virgil, Seneca, Marcus Aurelius. Prof. J. H. Sleeman, M.A., London University. Chairman: Rev. J. Tyssul Davis, M.A.

5. MONDAY, DECEMBER 7
MITHRA, THE SAVIOUR GOD. Mr. W. Loftus Hare. Chairman: Sir Patrick Fagan, K.C.I.E., C.S.I.

1932

II. THE DESTINY OF MAN

A Series of Lectures expounding the general ideas of Human Destiny.

MONDAY, JANUARY 25
IN BRAHMANISM: THE CYCLE OF BIRTH, DEATH, AND LIBERATION. (To be Chairman: Dr. W. Stede, Ph.D.

MONDAY, FEBRUARY 8

In Zoroastrianism: The Renovation of the World. Mr. Kaikhosru Sorabji M.A., Oxon. Chairman: Rev. J. Tyssul Davis, M.A.

MONDAY, FEBRUARY 22

IN BUDDHISM: NIRVANA AND PARINIRVANA. Mrs. C. Rhys Davids, D.Litt. Lecturer on Buddhism, School of Oriental Studies. Chairman: Mr. Edmond Holmes, M.A.

MONDAY, MARCH 7

IN HEBREW PROPHECY AND APOCALYPTIC. Rabbi Dr. A. Marmorstein, Professor at the Jews' College London at the Jews' College, London. Chairman: Rabbi Israel I. Mattuck, A.M., D.H.L.

MONDAY, MARCH 21

IN CHRISTIANITY: THE IDEAL OF THE KINGDOM OF GOD. Dr. E. S. Waterhouse, D.D., Principal, Wesleyan College, Richmond.

Chairman: Rev. W. Sutton Page, B.A., B.D., O.B.E.

MONDAY, APRIL 4

IN ISLAM; MAN AND THE UNIVERSE. Mr. Reuben Levy, M.A., Lecturer in Persian, University of Cambridge.
Chairman: Sir E. Denison Ross, C.I.E., Ph.D.

MONDAY, APRIL 18

In Modern Thought: Man's Part in Destiny. Dr. Stanton Coit, Ph.D. Chairman: Dr. Charles Wasser Man and Destiny. Chairman: Dr. Charles Wase, M.A., Ph.D.

The Lectures are open to the public, free, and are followed by questions and discussion.

Hon. Secretary: Miss M. M. Sharples, 17 Mecklenburgh Square, London, W.C. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

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which the main and most important is nothing less than the which the main that to Tiberius of the arrest, trial and death report sent by the occurrences which led up to them. Here, of Jesus and of the occurrences which led up to them. Here, of Jesus and or enter into the long and clever arguments again, I cannot critical acta Pilati, their promulgation and about the authentic Acta Pilati, their promulgation and about the authority and the Records and Memoranda of Tiberius destruction, or about the Records and Memoranda of Tiberius destruction, of the Acta Pilati were included. Even if these Acta existed and were preserved at Rome, exactly as Eisler asserts, two more hypotheses are required to make them of value as regards Jesus and Josephus. First, they must have included the report of the trial and the death. Here, Eisler is at pains to argue that Pilate would never have ventured to leave so important an incident unrecorded. But was it from the Roman point of view so important an incident, and rus Pilate, as a matter of historic fact, always so anxious and careful to make and leave a record of his executions? Neither question is easy to answer in the affirmative. M. Coguel is rather happy in his criticisms on these particular points. Secondly, even if the Acta contained a report of the trial, would Josephus have been given permission to examine the Imperial Archives and to read this report? Those who have studied most deeply Roman provincial administration, and who can best judge about the licence and latitude allowed to imperial favourites at Rome, must give their verdict about the two hypotheses upon which Dr Eisler relies. As to the he no small brilliance with which he defends them there can be no question. And here again all his hypotheses hang together and fit in with his entire view. All the bits of his theory are like pieces of a jigsaw puzzle. The fact (in Eisler's that Jesus The fact to eyes) that Jesus was not merely put to death by Pilate to attacks upon them. attacks upon them and his criticism of the Law, but that he Mas put to death because he was the initiator and head of a rebellious movement, which might easily have assumed large poportions, had it not been quickly nipped in the bud, make it, as he argues, very probable that Pilate would have to the Emperor And the bud, make the Emperor And the bud, make the Emperor And the bud, make the bud, to the Emperor. And the statements in the rediscovered the statements in the rediscovered of the career of Jesus movement and of the rediscovered to have a seen of Jesus makes a seen of Jesus movement and of the rediscovered to have career of Jesus movement and of the rediscovered to have career of Jesus movement and of the rediscovered to have career which show them of the career of Jesus were of a character which show them to have partaken of Jesus were of a character which show the should place, that the nature of a rebellion, and in the which place, that the nature of a rebellion, and in the But Could only have been a trustworthy source the But once again been the official record of the event. But, once again, assuming that the passage in the chairties, as cleaned by the chair and the passage in the first an interpolations, Aniquilies, as cleansed by Eisler of Christian interpolations,

as well as the passages in the Slavonic translation of the Capture and in the Letter of Lentulus, as expurgated by Eisler were all genuine, how far would they take us? (I omit the bodily appearance, and I have also to omit the passage from Suidas about Jesus in the sanctuary, p. 483 seq.) Let me transcribe the salient bits which are obviously of most importance.

First let me quote the reconstructed text of the Anti-

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quities (p. 62):

"Now about this time arose (an occasion for new disturbances) a certain Jesus, a wizard of a man, indeed he may be called a man (who was the most monstrous of all men, whom his disciples call a son of God, as having done wonders such as no man hath ever yet done). . . . He was in fact a teacher of astonishim tricks to such men as accept the abnormal with delight . . . And he seduced many Jews and many also of the Greek nation, and (was regarded by them as) the Messiah. . . . And when, on the indictment of the principal men among us, Pilate had sentenced him to the cross, still those who before had admired him di not cease (to rave). For it seemed to them that having been dead for three days, he had appeared to them alive again, as the divinely-inspired prophets had foretoldthese and ten thousand other wonderful things-cor cerning him. And even now the race of those who are called 'Messianists' after him is not extinct."

And now for the salient bits of the passage in the Captur (p. 466):

"At that time too [i.e. after an account of the uproal caused by the introduction of the Roman standards will their 'images' of the Emperor into Jerusalem ther appeared a certain man of magical power, if it is per missible to call li missible to call him a man, whom certain Greeks calls son of God, but his disciples the true prophet, said whatsoever he and heal all diseases. . . Everything This does whatsoever he wrought through some invisible port he wrought through some invisible port sentence in he wrought through some invisible Pson said of him 'Ough some word and a command. would deliv said of him, 'Our first lawgiver is risen again, and plays many health in the affai plays many healing and (magic) arts, others that sent from God, Transport sent from God.' Howbeit in many things he disober the Law and kept not the Sabbath according to (of fathers' custom fathers' custom. Yet he himself did nothing shamed or high-handed but I These four or high-handed, but by (his) word he prepared every

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THE BEGINNINGS OF CHRISTIANITY 311

thing. And many of the multitude followed after him thing. And many souls were excited, and accepted his teaching, and many souls were excited, and accepted the Jewish tribes might be freed thinking that thereby the Jewish tribes might be freed thinking that hands. But it was his custom most (of the time) to abide over against the city on the Mount of Olives, and there too he bestowed his healings upon the people. And there assembled unto him of helpers one hundred and fifty and a multitude of the mob. Now when they saw his power, how that he accomplished whatsoever he would by a (magic) word, and when they had made known to him their will, that he should enter into the city, cut down the Roman troops and Pilate and rule over us, he disdained us not. And having all flocked into Jerusalem, they raised an uproar (against Pilate) uttering blasphemies alike against God and against Cæsar. . . . And when thereafter knowledge of it came to the Jewish leaders, they assembled together with the high priest and spake: 'We are powerless and too weak to withstand the Romans. But seeing that "the bow is bent," we will go and impart to Pilate what we have heard, and we shall be safe, lest he hear (of it) from others and we be robbed of our substance and ourselves slaughtered and the children (of Israel) dispersed. And they went and imparted (the matter) to Pilate, and he sent and had many of the multitude slain. And he had that wonder-worker brought up, and after instituting an enquiry concerning him, he passed (this) sentence upon him: 'He is a malefactor, a rebel, a nobber thirsting for the crown.' And they [i.e. the Romane] to the Romans] took him and crucified him, according to the custom of (their) fathers."

The "bow is bent" is supposed to contain an allusion to Lechariah ix. 9-13 and Psalm xi. 2.)

It will be noticed that the passage speaks of the followers of Jesus and of some elements in the excited people as wishing that he remains in the excited people as wishing that he remains the remains. and hoping that he would lead an attack upon the Romans. This does not go so very much further than the significant much further than the it was who sentence in Luke (xxiv. 21): "We hoped that he it was who in the affair are in the only words about his own part

When they had made known to him their will, that he should enter into the Roman troops should enter into the city, cut down the Roman troops and Pilate and rule over us, he disdained us not." These four words are all that Josephus (if it be he) says as to

Jesus being ready to satisfy the political desires of his followers. Moreover, it would appear that another MS. of Jours as a the Slavonic text reads, "But he did not heed it," which (5) The suppose would mean "He did not agree, or yield, to their contradict because of

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Thus, even according to the restored Josephus, the nationalist and political actions of Jesus are very uncertain but not depending largely upon four words, which another MS. read Eisler's pi differently, while for the character, the teaching and the picture of previous career of Jesus we are left entirely in the dark to be the With full justice does Dr Eisler say that without the Gospel acclaim hi "no one could form the slightest opinion of the character of and its yo Jesus or of his life previous to the final catastrophe " (p. 381 his teachi German, Vol. II., p. 291). The Josephus passages would by Deliver it themselves carry Eisler but a very little way in his novel oppression reconstruction of the ministry of Jesus: it is his manipula they trans tion of the Gospels which supplies three-quarters of his picture, and it is precisely this manipulation which seem to me the most dubious portion of the book. Three feature are noticeable: (1) an occasional, and perhaps unwarranted use of the Fourth Gospel, (2) an uncritical use of the Synoptics, with a neglect of commonly accepted critical conclusions, where to accept them would interfere with in (Eisler's) wishes, (3) a strange, and sometimes arbitrary interpretation of many individual passages.

There is no positive harm done by these methods. After all the Gospel text remains, and it may well be that ever Orisita w imaginative reconstruction of the life of Jesus contains some grains of truth or suggestion, which are of value. But fact is that the Gospels do not admit of any life of Jesus, of any story of his brief public career, being written with

confidence or conviction. Their evidence is conflicting Neither exp In support of the main contention of Dr Eisler Lessing's Reimarus was not wholly wrong, that Jesus did a tay to explanate home for all is was not wholly wrong, that least hope for a deliverance from the Roman yoke when kingdom," either be a kingdom," either before, or soon after, his death, should be established upon cortle established upon earth, that, therefore, there was a certain political, and even notifications and even notifications and even notifications are supported by the support of the support o political, and even national, element in his expectations and desires some government. desires, some general arguments can be adduced.

(1) The tendency in the Gospels as we have them exonerate and whitewash the Romans.

(2) The tendency to make Jesus and his followers harmless as possible.

(3) The tendency to blacken the Jews and to distinguish between their desires and those of the Christians.

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er MS. of his which is the tendency to make one ceaching and actions of ceaching and actions of tendency to make one ceaching and actions of tendency to the ceaching and actions of tendency to the ceaching and actions of tendency to the ceaching and actions of the ceaching a

phus, the These indications and hints can all be explained away, Incertain but not quite satisfactorily. They do not substantiate MS. read Eisler's picture, but they do (as it seems to me) invalidate the and the picture of the wholly peaceful teacher who, though he claimed the dark to be the Messiah, or let his followers and the populace e Gospel acclaim him as such, hardly allowed the question of Rome aracter of and its yoke to rise into his consciousness, and ignored it in "(p. 381 his teaching. "We hoped that he would deliver Israel." would by Deliver it from what? Surely from Rome and from the his novel oppression of the foreigner. "The disciples were obtuse: nanipula they translated spiritual into material meanings." But why, ers of his then, were they not more fully enlightened? Why the ch seems assumption of the Messiahship? Why such playing with e feature freas the "Messianic" entry? Why such exercises of royal arranted power as the cleansing of the Temple, so meagrely described e of the in Mark xi. 15, 16? What lies behind the saying:

"When the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging more probably "ruling"] the twelve tribes of Israel"? (Matt. xix. 28).

nat ever Orisita wonder that after the crowd had cried "Hosanna to Rut the son of David,"—and there is a good deal to be said in But the lavour of all that Eisler writes about the word "Hosanna,"—

Tesus, of all the city was Eisler writes about the word "Hosanna,"— Jesus, of all the city was stirred," all Jerusalem seethed with excitewith all because of his moral tool. Why this agitation? Simply
the city was stirred, all Jerusalem seethed with exciteling. Why this agitation? Simply
the city was stirred, all Jerusalem seethed with exciteling. Why this agitation? Simply sler the sus did state explanation is adequate. Nor are the sword passages sler explanation is adequate. Nor are the sword passes, ben the latter passes of the latter p hen the latter passage no satisfactory interpretation has ever hould be latter passage no satisfactory interpretation has ever laboured by given, whether the latter passage has a laboured by given, whather he latter passage has a laboured by labo should be been given, whether by Professor Burkitt, or Johannes Weiss, beauty, or Pfleider by Professor Burkitt, on the other land, is not inctical or anybody. Yet Eisler, on the other hand, is not justified in his arbitrary rendering of its last

Here, perhaps, it may be noted that, in the endeavour to hake the contrast between the Jewish conception of the spiritual of Jesus more glaring Jessiah and the spiritual conception of Jesus more glaring to ignore the fact that this Jewish conception of Jesus more grams spiritual conception of Jesus more grams conception of Jesus more grams spiritual conception customary to ignore the fact that without its ethical and sting bictures que, it is too customary to ignore the fact that features. It may be that if Jesus's conception

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is made a little more political and the Jewish conceptions of the political and the politi is made a little more political differed from on aller an little less, the two need not have so grossly differed from on aller an little less, the two need not have so grossly differed from on aller an little less, the two need not have so grossly differed from on aller an little less, the two need not have so grossly differed from on aller an little less, the two need not have so grossly differed from on aller an little less, the two need not have so grossly differed from on aller an little less, the two need not have so grossly differed from on aller an little less, the two need not have so grossly differed from on aller an little less, the two need not have so grossly differed from on aller an little less, the two need not have so grossly differed from on aller an little less. The authoritative picture of the Jewish Messiah He I contained in Isaiah xi. 1-9. It is true that he slays the foreover wicked "by the breath of his lips," yet, nevertheles is to be of "righteousness is the girdle of his loins": "the spirit of the Roman so Lord rests upon him," which is "a spirit of wisdom"; the realised h poor and the weak are his chief concern: in his days "the really ing wolf shall dwell with the lamb, and the earth shall be full verse in the knowledge of the Lord as the waters cover the sea." At Did then elsewhere it was written of him that he, the Messiah, shoul partially be the Prince of Peace, and that of the measure of peace unde disciples, his rule there should be no end (Isaiah ix. 6, 7). Though the pentiles. conversion of the gentiles is not mentioned in these tru of the Kin passages, it is predicted in others which were associated will the emission his advent and his age, so that we may safely say that eval Jesus acce the Jewish Messiah was not a figure purely political, national renunciati and objectionable.

Further, we have to remember that among the legalist and nationalistic Rabbis, those dark foils to the splendour all. And if the Founder, there were many, as Eisler himself allows, who were adverse to any hopeless attempt at revolt, but who yet that the believed in, and passionately desired, the not too distant overthrow of the Roman yoke by the act of God. Man we not to begin: God would begin: then might man join in the legalist this deman and nationalistic Rabbis, those dark foils to the splendour all. And if the legalist this deman and nationalistic Rabbis, those dark foils to the splendour all. And if the legalist this deman and nationalistic Rabbis, those dark foils to the splendour all. And if the legalist this deman and nationalistic Rabbis, those dark foils to the splendour all. And if the legalist this deman and nationalistic Rabbis, those dark foils to the splendour all. And if the legalist the legalist this deman all the legalist this deman and nationalistic Rabbis, those dark foils to the splendour all. And if the legalist the legalist this deman and nationalistic Rabbis, those dark foils to the splendour all. And if the legalist this deman and nationalistic Rabbis, those dark foils to the splendour all the legalist this deman and nationalistic Rabbis, the splendour all the legalist the legalist this deman and nationalistic Rabbis the splendour all the legalist the legalist

These various considerations may justly lead us to suppose that the aspirations and even the actions of Jesus were of more "nationalist" and political character than is commonly supposed, but how far would such a cautious and her tating conclusion be from the picture which is presented to this assum by the large learning, and the daring ingenuity, of Dr Bisler tesolving

We may pass over the hypothesis about his family, his corless as "tribe," his early associates, and his baptism by, and relations with, John. But a word must be said as to Eisler use of the notoriously difficult passage, Matt. xi. 12, and Jesus's laudation of the Jesus's laudation of the Baptist in xi. 11. He conceives in Matt. xi. 12. in Matt. xi. 12 Jesus is praising those who, by insurrection had not long before before the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist in xi. 11. He concerned had not long the Baptist had not long before sought to establish a national king by violence, and that he extols the Baptist because he is the author "of the Zaal result of the Baptist because he is the the author "of the Zealotic activist movement for independence" (pp. 264, 210) ence " (pp. 264, 319). This in itself seems very doubt two men, w and only with difficulty to be elicited from the two very and spoke (concerned, but it becomes the more remarkable when Jerusalem: come, soon after, to the sections in the book entitled Higher Righteousness "(pp. 335-344), in which Eisler may reaching an

vourselves For the c foreigner, e practically whether in are the sto who, "uno revolutions. under the deliverance the use of Transfigure

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THE BEGINNINGS OF CHRISTIANITY 315

nception attempt to disguise or minimise the pacifism of Jesus's of from on the contrary employees d from on attempt to unsgarding, but, on the contrary, emphasises Messiah. The preached non-resistance and the love of Messiah He preached non-resistance and the love of enemies. slave in these enemies, and the people to whom no remies. slays the preactice and the people to whom no resistance verthele flored are precisely the Roman contract. vertheles is to be offered, are precisely the Roman oppressors and the pirit of the Roman soldiers (p. 241). "The Kingdom of God can be om "the Roman soldiers (p. 241)." om "; the realised here and now " by human conduct. And we get a days "the really ingenious and cogent defence of rendering the famous I be full verse in Luke as " the kingdom of heaven is within you." sea." An Did then Jesus change his mind? Yes he did, but yet only ah, show partially and hesitatingly. He sends out two bodies of eace under disciples, one of Twelve to the Jews, one of Seventy to the hough the gentiles. They are to announce the nearness of the coming these to of the Kingdom, to preach repentance, to heal the sick. But hated will the emissaries return: the kingdom is no nearer. Then that eval Jesus accentuates his demands. There must be a complete l, nation renunciation of all possessions. "Sell that ye have," "deny yourselves," "take up your cross and follow me." Moreover, e legalists this demand is not for some only, or for an inner ring, but for lendour all. And now Dr Eisler makes the most tremendous assumpllows, who tion of all. He conceives that Jesus came to the conclusion it who ye that the only way of inducing God to bring about the oo distal kingdom was to initiate, under his leadership, a new Exodus. Man we For the contented endurance of the domination of the join in foreigner, even though that domination must not be opposed to suppose by force of arms, was yet a "grave infraction of the Deuterowere of home law, 'Thou mayest not place a foreigner over thee, n is com who is not thy brother, " (Deut. xvii. 15). The whole of the and he lest of the story of Jesus, as told by Dr Eisler, depends upon ented to this assumption of the Galilean Teacher deciding and Dr Eisler resolving upon an "Exodus" into the wilderness under Dr Eiser upon an "Exodus" into the wilderness under y, and practically no authority whatever for this assumption, to Eisler whether inside the Gospels or without them. All that he has to Biston Inside the Gospels or without them. All that its line in Josephus of certain prophets and impostors under the Gospels or without them. 12, and who stories in Josephus of certain prophets and imposerection to the pretence of divine inspiration fortelling
into the desert, recives under the pretence of divine inspiration for the king deliver the belief that the people into the desert, kingdo inder the belief that God would there give them tokens of is he wo were Moses and Flijah who appeared in glory double double two men, who in Luke. "Behold, there talked with men when being length of his Emodate," who appeared in glory when the second second in the second se when the state of his 'Exodus' which he was about to accomplish the state of his 'Exodus' which he Jenusalem '(ix, 31) No. Which he was about to accomplish in the strength of th tled reaching an hypothesis built up on such slender foundations?

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therefore, t

As to the word "Exodus," its use for death may be unusu wiske h As to the word example (cp. 2 Peter i. 15), but is it not almost lark and in this place strange (cp. 2 Peter i. 15), but is it not almost lark. imperatively required by the context? And is not to all which is not to all the context in the c meaning which Dr Eisler would give it almost impossible Fishers unlikely? But our author must have his Exodus at a mikely, cost! The followers of Jesus accept the idea, though Pet Dr Eislel regards the "march to the capital as both superfluous at explanati fatal" (p. 373), Peter's opinion being extracted from the Schweitze words in the Transfiguration story, "It is good for us told [11] Luke here." Jesus now realises that the chances of his being all (p.370). to carry out the Exodus without a struggle are exceeding and the ex small. His call is to the people as a whole: the thing me [13] Luke be attempted at the Passover, at the appropriate season, at "Ashe wa when the city was crowded with pilgrims; but surely the worst of all Jewish hierarchy and the Roman military authorities would meaning of seek to stop his plan. Reluctantly he allows, and eve unto Cass. enjoins, his followers to arm themselves, but only for set includes it defence. And for himself he foresees arrest and death. Ho any " must die like the Suffering Servant; "a sin-offering and teachings, ransom for his people " (p. 375). Peter shall escape, and less surely to be disciples and followers into the wilderness, till he, Jest those who "resuscitated by God's mercy," would bring them bas it away, n "into the land of promise" (p. 377). see things,

I do not propose to follow the further details of the story with a single to its tragic end. They must be read in Dr Eisler's on advocate s fascinating pages. The combinations and interpretations # 1 884: ingenious, but arbitrary; they naturally make full use of the thouse the same than the those words and incidents in the Gospel narrative, such so the serv the Messianic Entry, the Cleansing of the Temple, Wagner Inscription on the Cross, which point to Jesus having south to be semathing to be something more than a Teacher, to do something, a little only a

not merely to talk.

It may not be out of place to make a list (not by a lingenum exhaustive) means exhaustive) of the strained interpretations which think Eisler gives to numerous verses in the Gospels. (1) Mark of the may be additionable to the consumption of the strained interpretations of the may be additionable to the consumption of the strained interpretations. additions to 7" in the insurrection," i.e. the movement provoked by Jestinself (2) Lyles and in the Gospels. himself. (2) Luke xxii. 38, "Two swords," i.e. "each of those who has two daggers." those who has two daggers." (3) Luke xxii. 40, "in the same of demnation." i.e. wo swords, in the same of the sa allow. It n demnation," i.e. we are all punished for the same crime, we, against the order of the same crime, have been n we, against the order of the Master, actively attacked the enemy, and had "shed blank and had "shed blank attacked to the master, actively attacked to the master, actively attacked to the master." and that th enemy, and had "shed blood" (p. 511). (4) Matt. xvi. 17 on this rock," and the Jewish hist "on this rock," and the explanation of the name Bar-job another sto (5) Matt. xi. 12, "The Kingdom of heaven suffers violents (6) Matt. xi. 11, "The least in the kingdom," an allusion Jesus's smallness of stature (p. 415, n. 7). (7) Matt. another sto

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THE BEGINNINGS OF CHRISTIANITY be unusu Take his cross" (p. 356, n. 9, German, Vol. II., p. 240, n. 1). be unusual Take his cross (p. 350, H. 6, 361 Hall, Vol. 11., p. 240, n. 1).

I not almost in the was transfigured "(p. 435). (9) Luke xiv.

I not almost in what King "etcetera (p. 342, n. 4). (10) Mark i. 17,

is not the was transfigured "(p. 435). (10) Mark i. 17,

is not the was transfigured "(p. 435). (10) Mark i. 17,

impossible Fishers of men "(pp. 351-352). Ingenious, but very due of Jeremiah xvi. 14, 16. No wonder the dus at at mikely, in spite of Jeremiah xvi. 14, 16. No wonder that ough Pet Dr Eisler complains that though he had given the true rfluous at explanation of the words as early as 1912, no one, except d from Schweitzer, had paid any heed to it (German, II., p. 233, n. 7). for us to [11] Luke xxii. 37, "He was reckoned with transgressors" being all (p. 370). (12) Luke xiii. 5, "Except ye repent" (pp. 502-506), exceeding and the explanation of the whole passage, 1-5 (pp. 500-510). thing mu (13) Luke iv. 23, "Heal thyself", (p. 416). (14) Mark xv. 8, season, at "Ashe was wont to do unto them" (German, p. 468, n. 1). But, surely the worst of all, I think, is (15) the attempt to get rid of the obvious rities would meaning of the famous utterance in Mark xii. 17, "Render and eve unto Cæsar." This saying, and the whole story which ly for all includes it, supply cogent arguments against Eisler's theory death. Ho any "political" intentions having entered into the ring and teachings, actions and Messianic claims of Jesus. They are be, and les surely to be frankly acknowledged as one of the proofs which he, Jest those who discount the evidence on the other side and explain them bad it away, may justly rely on, and as justly emphasise. As I see things, one can only say that the Gospels do not speak of the stor with a single voice. But it is not permissible, I take it, to isler's of advocate so utterly unlikely an explanation as that given on tations I lost "Throw Cæsar's, i.e. Satan's, money down his ll use of throat, so that you may then be free to devote yourself wholly ve, such to the service of God," even though so great a name as that emple, the wagner can be adduced in its defence (p. 335, n. 5).

thing, a minute fragment of it "has been heard"—is, therefore, that Dr Eisler, in spite of all his wealth of learning ot by andingenuity, has not proved his case. Nevertheless, he has ot by hot, I think, left the story of Jesus exactly where he found it. Marks to the Stavonic Josephus, both in its other and the Stavonic Josephus, both in its of Jesus Mark additions to the Slavonic Josephus, both in its death his death extant Greek and in what it tells us of Jesus d by Jer and his to the extant Greek and in what it tells us or search of those who too hastill have more to be reckoned with than each of those who the may have more to be reckoned with same that have have more its authenticity at present the Antiquities may same of allow too hastily denounce its authenticity at present acked and that the testimony in the Antiquities may be that the testimony in the Antiquities may be wish the purified text may be due to the pen of the is acked Bar-jolk wiolence he got his search calling attention anew to signs and indications in the which, added to general considerations, make it probable that the Messianic claim, the Messianic actions of Jesus were aspirations and the Messianic actions of Jesus were not s wholly anti-national and non-political as is commonly su posed. Perhaps, at the present moment, it is not possibly or, if possible, not safe, to go beyond what Wellhausen said in the second edition of his Introduction. Eisler did not h to notice the passage, but he omitted to score the por which he might well have made. For the passage marks advance in the Eisler direction over the first edition, just the Introduction in the first edition makes a certain advant THE in the same direction over the Commentary. This is the mo remarkable as the advance is evidently made against grain; the line taken is opposed to all Wellhausen prejudices, and is more or less forced out of him by exegetical and historical conscience. One can notice into passage a certain hesitation and even inconsistency. last sentences are hardly in accordance with the earlier ones: I be min these the Wellhausen of 1905 and before seems apparent; late read the si on, the Wellhausen of 1911 has to speak with honesty and pair rigion ar

"He [Jesus] must have given his enemies some tangil The flame excuse for the charge brought against him before Pilate. he had nei is true that he did not plan a rebellion against the Roman conviction he did not intend to free his people from the yoke of the impossibility foreigner. But he did want to free them from the yoke of the may do we Hierarchy and the Law. For this end he, perhaps, assume To ma the rôle, not merely of Teacher, but of Agitator, and me the enter for himself, in internal affairs, the claim of Messianic author is lovers, and rule. Or, at least, he gave the appearance as if he did becomes e At the cleansing of the Temple he did not scruple to use form as a real phic disciplant his disciples possessed arms, and when they were surprise for they tried to fight. These traces are still preserved in them, as the Gospel narrative: others may have been erased. Up to a science "Bis zu eine theil" the certain point, Reimarus may be right. gewissen Grade könnte Reimarus Recht haben."

Reimarus that ill sa judg Reimarus, the eighteenth century critic (still worth readily was the great advector) was the great advocate of the "political" and "national character of the minister of the "political" character of the ministry and aspirations of Jesus. perhaps, the last word. "Up to a certain point Reims testing, this may be right." Up to what point is hard to say. But, pre certainly, not up to the point of Eisler.

C. G. MONTEFIORE

HOLMBURY ST. MARY, SURREY.

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German, Vol. I., p. 11. But the reference (p. 88) does not specific the edition of 1905 (as stated in n. 8), but only to the second edition of

in advand THE PARALLEL BETWEEN RELIGION AND ART.

CONSTANCE L. MAYNARD, M.A.

Formerly Principal of Westfield College.

ency. The ier ones: I the mind and work of William Blake, we who are able to arent; lated read the signs of mental and spiritual life can feel that to him y and pair rigion and art were not merely parallel, but were identical. ne tangil The flame of his ardent devotion fused the two together, and Pilate. I behad neither the power nor the will to separate them. This Roman conviction is not only an exaggeration, it is a definite oke of the impossibility, and yet there is a hint of truth in his belief we

e Messiani vere not w monly sup ot possible ausen sai did not fa e the poir e marks

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yoke of the may do well to study.

So assume To many among us, indeed to all who appreciate art, and more the even the least degree within the magic circle of c author is lovers, the parallelism of the working of religion and art f he dids becomes evident, and to the genius it must ever be present ouse for as a real working power in life. In both regions the penesurprise traing forces of reason and argument do not carry all before ved in them, as they so rightly do in other kinds of discovery, such Up to as science or history; they do not pronounce the "Endur-The life or history; they do not pronounce the respective the final decision, but are subservient and secondary. zu elle litis a judgment of emotion, but are subservient and secondary that takes the first of emotion, an intuition, a mystic certainty h readily that takes the first place. Dim and intermittent it may well that and logical account difficulties, and unable to give a great this immediate nation dear and logical account of itself; and yet this immediate Reinst this conviction that waits for the corroborative Reimble testimony of no man, this certainty which can brave the composition of the rest of the certainty whatever happens, opposition of no man, this certainty which can brave tensing the rest of the world, this, whatever happens,

There is a rational basis to both religion and art to which be intalline our attention. The intellect and the mean or we have no secure foundation.

The intellect and the many do their work. In art and The intellect and the memory must do their work. In art obvious for the perspective to learn, and this basis is obvious, for there is perspective to learn, and not apply

muscular anatomy, and other minor matters; but even perspective is not art, so is rational thought not religion the deministration of the de Indeed, in so different a sphere do these human faculty perer lin move, that they may come into collision, and the assiduo mperative and accurate learning of the rational side may, at any rational side m for a time, clip the wings of the true and beautiful living bei and circle that dwells in the centre of the region of art, and likewise immaturi the region of religion. Experience teaches us, I think, the lessons of in either case there is for a season a phase of weariness, show us sense of the lack of inspiration, that has to be passed through These prebefore we can attempt to scale the steep path which leads reverence "the shining table-lands," that even from the very fir util the have beckoned to us as the one aim worth living for, the ver There me goal of desire. Learning there must be in the early day developm cramped and toilsome and painstaking learning, where the blind, nov child-soul is under authority, and the repressive side inthe that necessarily foremost, and "You are wrong" is more ofter learned for heard than "You are right." The eye must be taught irradiated see and the memory to retain; the hand must learn to lear obedient to the eye, and the will must be incisive and de and motive in its action. Both religion and art must in the ver and origin elementary stages be learned as everything else is learned lives are n by accepting guidance and judgment from the wisdom of the mistal superiors, generally a wearisome process, even though will may bring glimpses of reality and beauty and happiness shining le unknown and there through the labour.

But there comes a day, a wonderful day, when all the in fact im precepts are transcended and become luminous, shining anot un their own unborrowed light. We enter on an inheritant be which is all our own. All further help and guidance is welcome at the Idea as encouraging and auxiliary, but can no longer be suprementative authoritative, because we have seen the underlying reality with our own with our own eyes. There is still almost everything to lead and yet when and and yet when we have once caught a glimpse of the truth feel that we can work from it as a basic principle and town it as a poble sime with the state of it as a noble aim, without help from others. In art there, words about "values," and "breadth of treatment, at fourteen were humbly accepted, but now, at sevents flash on our eyes and heart as a key to the appearance of outer objects; the selective instinct now asserts itself even the smallest detail or the most rapid line. When point is crossed, we begin to have the freedom of the but the pe

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region of art.

If we turn to religion, we shall see a parallel process far more emphatic worth, for while but a minority enter

out even of originative art, we all have to be experts in conduct. ot religion the demand for mental and moral action never rests and in faculty the demand while all else is optional this In faculty lingers, and while all else is optional, this alone is easside. Here, thank Heaven, we are e assiduo, imperative. Here, thank Heaven, we are not born in at any imperative. hut are accepted in infancy into the control of the control at any ration, but are accepted in infancy into the outer boundary living ben and circle of the Church of Christ, and all the years of likewise immaturity are under tutors and governors, who give us think, the lessons of unquestioned authority on matters of faith, and reariness, show us the value of its practical result in right action. ed through These precepts, even while accepted with due attention and ich leadst reverence, remain but passive in the mind and memory, very for until the day comes when we make discoveries all our own. or, the ver There may be a sudden crisis, there may be a gradual early day development, but all that we know is that "whereas I was where the blind, now I see." Then there begins to shine upon us "the ive side light that never was on land or sea," and all we have patiently more ofter learned from others either falls off as insignificant, or is taught inadiated with a truth and a vitality never known before. learn to conduct is at once implicated, for all the scattered impulses e and cless and motives are gathered up into a new centre. The positive the ver and originative sides of our desire to do the best with our is learned lives are now able to come forward, and though, as in art, dom of the mistakes made may be many, though our shortcomings hough my bring to us sorrows and disappointments such as are nining he mknown to those who are content to stand outside the circle of light, nothing would induce us to retrace our steps. It is en all the in fact impossible, for that which we have once seen we shining anot un-see, and the answer to the riddle once given, we shining anotheree, and the answer to the ridgie once growing inheritant another puzzled by it a second time. Moreover, a glance is welcome at the Ideal before us, a sense of the Power within us, prevent supremed our sinking into despair, so full of endless hope is the vision,

ng reality of make anything in our previous experience. The immediate recognition in the world of men of that e truth, hadful of rough clear t is surely a wonderful thing. From a nd toward handful of rough clay to the fine stroke of the etcher's needle, t there smooth and bare curve of a Greek vase to the t there, the smooth and bare curve of a Greek vase to the seventer being told when the human face divine, we know without man has as it were seventer being told when the human face divine, we know when the inner spirit of man has as it were spirit of man has as it were and mentally we class all seventh mingled when the inner spirit of man has as it were itself these things together material, and mentally we class all these things together as art. Under the utmost diversity there is one point in common throughout, a point almost but the explanation is common throughout, a point almost the explanation is common throughout. but the perceptions and the least of man alone can probut the perceptions in words, for on this, not the interned that the lidgment. One will be heart of man alone can project that the control is important. It is the perceptions and words, for on this, the heart of man alone can proper material must be here is imperative, and that is attention to itself. It is process that the material must not draw attention to itself. It is

y enter!

very hard to press gold and diamonds and sapphires into the letter of clay which be referred to service of art, but the poor ball of clay which has been ount of pinched by the fingers of Michael Angelo may show the simple later than the same of the sa unmistakable and be treasured for centuries. And it is the whole same in religion. We may meet with the divine signatu inaginati we may see the "exquisite class-mark" here and there dit a pract the wrinkled face of the old cottage woman, and hear it the service the uncultured tones of the poor and lowly. It is the tou patient to of the supreme Artist recognised on coarse material, the of life on touch which groups us all together as members of o power is family, whether in heaven or on earth, a tie the reality por mat

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before us, a

which no human judgment can invalidate.

We sometimes hear it said that everything with whit less before the human mind can deal comes under the dominion If we evolution, a progress from the elemental and imperfect that the toward the complete and the perfect. This is true of near number o all our studies. Born in the province of biology, evolution stringent, has extended its rule to history, language, psychology an in the assi ethics, and almost all else, and in our day we do not com endeavour that we know anything aright unless we know it in conscious immature stages. And yet there are a few things that steeling, a not follow this stringent rule, and among these are the school, bu secrets of both art and religion. In each it is true therea that with crude and archaic attempts, but how came it that about obedience, 2,300 years ago art suddenly burst into flower and created nothing by standard which no subsequent efforts can surpass? When level, rule look at the frieze of the Parthenon or the Venus of Milo Practised feel there is something here to be accounted for, something here to be accounted for the venus of the property of the venus above the level of ordinary human endeavour. We says, we h carried beyond the bounds of reason, where words careful and that i chosen clear and strengthen and yet limit thought, into regions of intuition, where words fail us, and we feel a viction, a rapture, rather than consider and weigh think. directions think.

as it were good, the t And what can we say of religion? This wonder expansion of art into a blossoming time unknown before away with but a faint and dim parallel of that which happened in in a selecti human history some nineteen centuries ago. Then, of smouldering ashes Weakness, smouldering ashes, out of a creed politically dead and guarded and cherick like a creed politically dead and cherick like and down the v guarded and cherished in a few quiet and faithful her there sprang a flow di unheeded there sprang a flame that has proved to be the Light of World ever since. The multiplicity World ever since. There indeed is a vision which cannot accounted for by coloured a accounted for by the steady onward flow of the rivel bringing do history, a leap upward into perfection, an opening door into the abiding and the eternal. Here is an unriverse

ires into the lit is only a flash, a very short space according to our h has been seen of human history, and vet it contains to our h has be and of the years of human history, and yet it gives us a ow the own to the "eternal, immortal, invisible" that all ow the so compse into the "eternal, immortal, invisible" that changes and it is the whole of life. That this vision is not the product of the signal into only, is proved by the fact of it being into the interior only. e signatur inagination only, is proved by the fact of it bringing with and there dit a practical outcome, enlisting the desires and the will in d hear it the service of the Good, making them strong to bear and is the tow patient to pursue. Amid the difficulties and disappointments terial, the of life on earth a hope is born, a conviction that this divine pers of o power is able to attain to heights unknown, to make of the e reality por material supplied it something beautiful beyond our present power of thought, and finally to "present us faultwith whit less before the presence of His glory with exceeding joy."

ominion If we return in thought to the realm of art we shall see imperfer that the parallel here is almost exact. There are a large ne of near number of rules to be kept, some of them minute and yet y, evoluted stringent, and, at one time, intelligence was alert and active chology at in the assimilation of these rules, and so was also the will in not com endeavouring to apply them to practice. Now, however, w it in the conscious intelligence is quiescent and almost asleep, and a ngs that cheling, a perception that may have been trained in its ese are the school, but is now independent, does the work instead, and ue there that with more swift precision. There is, says Ruskin, "an that about obedience, so universal, so subtle, and so glorious, that d created nothing but the heart can keep it," and when we reach this When level, rules are observed without effort, which once we of Milo, Mactised with reluctant toil. More than this; the increase something of experience becomes an added freedom, until, as St Bernard We stays, we bear "the kind of burden that sails are to a ship, ds careful and that wings are to a bird," a burden that, having once not, into the land possible voluntarily to resign.

feel a colling of control of the chions of the ch feel a directions at once, but all this must be pressed and strained weigh a it were through the strained weigh a sit were through the strained weigh as it were through the strained through the strained weigh a sit were through the strained sit were through the meshes of the Ideal within us; the wonder before us, and the bed true and the strong must be gathered into the work before us, and the strong must be gathered into the last without has without has been away without has been again yn befor away without he bad, the frivolous and the misleaums ened in haselective simple. The result is then poured out again Weakness, but grand up a simplicity that is not poverty and down the simplicity and simplicity that is not fastens Weakness, but grandeur, a simplicity that is not poverty that is not poverty that the very heart of th down the very heart of the matter, and lets all else pass by by of interests and lets all else pass all else pass and lets all else pass all else pass and lets all else pass all else pass all else pass all else pass all e multiplicity of interests, and religion deals with the manybinging and attractive regions in much the same way, ne rive binging down the desires to a simplicity of aim that can say,
And yet this condition is not one of

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narrowness or harshness, but one of expansion into a who world of beauty. This spirit gives cheerfully because it so much to give, it transcends the rules of ethics and keeps them every one, it is so inventive, so beautiful, to even a few lines drawn by its hand are of more value to huge efforts of denuding life of its varied interests, even "giving our bodies to be burned." "There are no Gehe nisse in religion," says Harnack, nothing that is not eque open to every member of the human race, "but there many Heimlichkeiten," many points in it which are almost beyond our telling in words. A parable, a symbol, an illustration, is a great help toward a right understanding of difficult subject, and some among us rejoice to discover the mystery of the inception and the course of true religion the human soul finds a clear and beautiful parallel in at

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HISTORY AND THE HISTORICAL NOVEL

EDWARD JENKS, D.C.L., F.B.A.

Emeritus Professor of English Law in the University of London.

An obvious ambiguity meets us on the threshold of our YNARD abject. By "history" we may mean one of two things. We may mean either the record, in writing or speech, of past events, or the events themselves—as, for instance, when we say that "the history of such and such a people (or movement, or country) is absolutely unknown." Of the absolutely unknown there can be, of course, little to be said.

We are concerned here, then, with History as the record of events which have happened, or are at least supposed to have happened. But it will be my endeavour to show, that not every record of past events is entitled to the dignified definition (1) past evenus is entitled to the definition of History; and, therefore, I must attempt some

definition of what I conceive History to be. The making of definitions is a useful mental exercise; but, like some physical exercises, intended to produce physical physical exercises, intended to private. physical virtues, it is, perhaps, best conducted in private. And so I offer, as the result of my private meditations, the suggestion that History is the record of the life of a community, based on facts, or, at least, what are believed to be tacts, from the evidence to hand. We do not call the hand of a stationary for life is not a description of a static condition, History; for life is not a being but a becoming. Nor do we call the record of the life
Nor do we call the record of the life
Biography. And of an individual, History; we call it Biography. And of inner Scarlyle has well observed. History is "the essence though, as Carlyle has well observed, History is "the essence of the bioof innumerable has well observed, History is "the essence of the biothat in not the biographies," it is the essence of the bioBut, when I say Raphies, not the biographies," it is the essence of the biographies themselves. But, when I say hat History is a record of the life of a community, I do not community, I do not community. I do not community is a record of the life of a community. mean only a nation, but, it may be, a Church, a movement, of human beings in or even a nation, but, it may be, a Church, a movement, a civilisation—any collection of human beings in

which the interplay of mutual action creates what we call

" community."

Now, one very interesting point meets us at an early stage of our inquiry, viz. that, according to the high authority indings the New English Dictionary, the use of the word "History" in England was, until the end of the fifteenth century thereabouts, not confined to records of facts or events believe Arthur E to be true. The word "History" covered indiscriminated professor History as we understand it, and what we now call Fictioni.e. stories which were known largely to be works of the imagination. For example, what we now call the "Fable of Aesop " were by some writers spoken of as the "Histories of Aesop." This is, of course, merely an example of though specialisation, a process by which one comprehensive notion formerly expressed by a single word, is split up into two more or less distinct notions, one of which retains the old comprehensive name. That kind of process is, as every studented physical science knows, not by any means confined to work but is the key to the great principle which we call "evolution." Therefore, there is nothing singular in the fact that it took place with regard to the notion, or concept, History; and we may also observe, that the date at which it occurred coincided somewhat closely with the inventional printing, or, rather, with the great fall in the price of paper which made possible an enormous multiplication of printed records. This fact is suggestive; but I do not propose !! dwell upon it. I only wish to point out, that our sharp distinction between History and Fiction is comparative modern, and that there is a root connection between the two things. It is at least possible to suggest here, that it me ultimately prove to be the business of the historian re-unite these long-divided partners.

At present, however, we start with the assumption the according to modern notions, History is a record of facts events. We notion with the assumption of facts of the start with the assumption of the start with the start wi events. We naturally, therefore, turn to a consideration the evidence which the historian uses to ascertain his facts

Every self-respecting historian of a long-established ion now begins with the second s nation now begins with the Stone Age; and here, of could his chief evidence in the Stone Age; his chief evidence is what we call "archæological." sonally, I think the name unfortunate; for it seems, example, absurd to use the same word to cover the brilliand field-work by which field-work by which the late Professor Haverfield reconstructed for us the Roman Britain and the late Professor Haverheid age Roman Britain, and the work of General Pitt-Rivers E. B. Tylor in collecting and classifying the axes and arrow

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t we call the potsherds and the querns, of Primitive Man. If beeds, the poising was made by the historian describing sevenrespeak of the use made by the historian describing sevenearly stage thenth or eighteenth century England, of the surviving athority that period do we constitute the surviving thority of buildings and implements of that period, do we employ the History word "archeological"? And, if not, why not? It is, in the same kind of work as that performed the same kind of work as the same kind o century of "archæological description of work as that performed by Sir ts helico. Brong in Crete by Schliemann in Asia M. ts believed Arthur Evans in Crete, by Schliemann in Asia Minor, and by riminately Professor Haverfield in Britain.

This is, however, merely a question of terminology; and rks of the Ivill not waste time with it. Rather will I, in leaving this e "Fable oldest kind of historical evidence, call attention to a very Historia recent and remarkable addition to the technique of it, by of thought which valuable results have already been achieved. One of ve notion the many discoveries of the Great War was, that objects two mor invisible from a short height, by reason of obstructive matter, are readily visible from the great height attained by a studental Hying machine. During the War, this discovery was applied to the detection of submerged submarines. Since the War, it has been applied, with brilliant success, to the discovery of the lay-outs of the villages and fields of an earlier civilisaton, which have been buried beneath the accumulated material of succeeding occupants. As Maitland put it: "the barbarian . . . graved his will on the land." Unfortunately, the barbarian's manuscript has, by the imposition on it of later wills, become a palimpsest; and Maitland, alas did not live to see the magician whose wand could reveal the ancient text.

Next in order of date, in the evidence for the facts of story come are dead, in the evidence for the facts of History, come pictures. Not only Macaulay's school-boy, but many less pictures. but many less omniscient persons, have seen, or have seen Payeux Tanastof, that marvellous canvas known as the Bayeux Tapestry, which records, in colours almost as bright they were in the word in the state of the state o as they were in the eleventh century, the preparations for, and the conduct of, the Norman Conquest of England. Those who cannot visit I be Norman Conquest of England. who cannot visit the Original would be well advised to get, at least to study or street to study or street copies which hotography has been any excellent copies which hotography has made so abundant and cheap. For it is a masternical masternical and masternical mastern howards can do, the history of that fateful summer and history of the very local to hthis and similar 1066, pregnant with England's destiny. In this and similar records, no less than in the illuminations

It may be that some day, the historian will have to reckon human the might come in here. But, at present as one of his sources; and, if so, it might come in here. But, at safely as evidence

of missal and chronicle, in frescoes and friezes, stained glassing of heraldry, is a manufacture of heraldry, is a manufacture of heraldry. windows, even in the insignia of heraldry, is a wealth material which no historian can safely neglect. Perhapsers more important, because the other records of the time are nonscious scanty, are the cave-drawings and other pictorial fragment character of ages infinitely more remote than the Norman Conquest England, which the labours of excavators and explorers a constantly bringing to light. One of the most attraction examples is to be found in the sumptuous pages of the Mélanges Diehl, in the article in which M. le Comte Lefebre des Noëttes defends his thesis, that the discovery, by unknown benefactor of mankind, of a new method harnessing horses and oxen in the twelfth century, rapid led to the disappearance of chattel-slavery from Wester Europe. To this remarkable thesis further reference will made later, in another connection. Here we note it only illustrating the value of pictorial art in the study of History Equally valuable are the Sumerian, Egyptian and Azila clay- and rock-drawings discovered in recent times, while take us back even into the palæolithic age, and help ust discover what sort of creatures walked the earth in the far-off days.

Another early, though, perhaps, somewhat danger source of historical evidence, is that vast body of tradition which goes by the names of "legend," "folk-lore," "myth." As is well known, this source of evidence can of be safely handled by trained experts; and dangers manifely lurk in the path of the amateur who dallies with it. Never theless, it is too valuable to be neglected by the serious student of History. For its worth lies in the fact, that it the earliest effort of the people which conceives of it realise its own experience, to pass from unconsciousness self-consciousness. These traditions are the oldest subjections records of History, alike precious and dangerous. Naturally they range from extreme simplicity to a high degree elaborate technique. From the crude Alcheringa of Australian aboriginal, with its accompaniment of mysteric trites, through the rites, through the beautiful legends of the Maori collected so carefully by the late Sir George Grey; through the stirring Eddas and Sagas of Scandinavia, superb anonymous Scottish poems like The Queen's and Clerk Saunders and Clerk Saunders; to the sophisticated English

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Nor XX

La système d'attelage du cheval et du bœuf à Byzance et les consequences emploi. Paris: Ernst Lacour du bœuf à Byzance et les consequences et les de son emploi. Paris: Ernst Leroux, 1930. Vol. I., pp. 183-190.

tained glass of George à Green, Robin Hood, and Thomas of wealth they pass through stages like those by which nominces of George through stages like those by which the Reading they pass through stages like those by which the erhaps ever growing child manifests his gradual rise to complete self-time are growings. And how much light they through time are consciousness. And how much light they throw on the l fragmet character of their transmitters! The Maori story of the fish Conquest that was hooked by its tail is not fit for discussion in polite which was noticed to the Maori chief, as his people underxplorers a stood him, as at least a thorough gentleman. Sir Walter t attractiv Scott showed his unerring eye for history when he took Robin ages of the e Lefebra Hood as the ideal of English character. The delicious story in the Saga of Burnt Njal (made familiar to English readers ery, by by Sir George Dasent's translation), in which the key to a method ! rry, rapid complicated lawsuit lay solely in the breast of the defendant. m Wester who, when appealed to by his opponents not to spoil sport ence will by withholding it from his prosecutors, revealed it to his e it only to own destruction, is surely recognisable in the modern moveof Histor ment among his English congeners in favour of "brighter and Azilia cricket." mes, which

Yet the trouble in all this kind of material is that it lacks help us a sense of proportion. It is apt to strike only the high lights, and leave the background unexplored. As a great scholar, th in thos Professor R. W. Chambers, has well remarked, in his learned edition of the early poem known as Widsith: "stated in dangerou bare annalistic form, the deeds of Shakespeare's noblest men, of tradition of Brutus, Hamlet, or Othello, would appear as the acts of a -lore," and gang of gaol-birds." 1 In other words, the characters of the ce can only legend and the folk-tale are foreshortened on the canvas. rs manifoli They must not be accepted literally. Mention of the name of Shakernoon may also it. Neve of Shakespeare suggests that contemporary drama may also the serios afford valuable evidence for the history of the period in which it was marked to the period in England the t, that it is which it was written: for seventeenth century England the es of it i Restoration Drama, and for the eighteenth century, Sheridan's and Coldania, and for the eighteenth century, Sheridan's and Coldania, and for the eighteenth century, Sheridan's and Coldania, and for the eighteenth century, Sheridania, and coldania, and for the eighteenth century, Sheridania, and coldania, and iousness t dan's and Goldsmith's plays. But it must be strictly con-; subjection temporary drama. We cannot trust Shakespeare's account Naturally of the battle of Agincourt, fought a century and a half before degree (his birth, or Schiller's dramatic pen on Wallenstein, who nga of lad served, as he before him. Would that Shakespeare won board of mysterio lad similar time before him. Would that Snakespelled Howard's flowly with Howard's flowly grant of twenty-four, on board of which Howard's flowly grant of twenty-four, on board of which Howard's flowly grant of twenty-four, on board of which Howard's flowly grant of twenty-four, on board of which Howard's flowly grant of twenty-four, on board o aori triba Lord Howard's flagship, and thus been able to present us that play on that the Spanish Armada. ey; agal What would we not see fight with the Spanish Armada. navia, What would we not give for a presentment of the Pilgrimage en's Mo of Grace by a dramatist of genius who had taken part in that are yair.

Step value of the Old Experiment of the Pilgrin and the Old Experiment of the New? Still, these glish pro last protest of the Old England against the New? Still, these s conseque

Vol. XXX. No. 2. Widsith. Ed. R. W. Chambers, p. 184.

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It is a difficult question: how far the peculiarly individual and subjective art of music can be said to form part of the traditional body of historical evidence which we are no considering. Surely the scores of Tallis, Byrd, and Purel tell us something of the sixteenth and seventeenth centure in England, yes, and Charles Dibdin's songs of the eighteent just as Elgar's lovely Wand of Youth describes the spirit Young England to-day far better than the grumblings and diatribes of the hysterical Press? And do we not feel the the Germany of the Aufklärung is made alive to us by the music of Schubert, and the French social life of the ancie régime by the delightful collection of old French chansons rondes made by M. Widor? 1 Modern discoveries have, indeed opened up further possibilities in this direction for the historian of the late nineteenth century and subsequent times; for who does not feel that he understands a Victoria audience the better for hearing the very tones of a great popular favourite of those days, such as Madame Pater reproduced by the gramophone? On the whole, it would appear to be unwise in a historian to neglect entirely the evidence of music.

Last in order of what we may perhaps term the circum stantial, as opposed to the direct, evidence upon which the historian has to work, may be mentioned a source which has only of late years received adequate treatment, viz. the institutions of a country or people—the machinery by which a community gets its business done. And here a lawyer may perhaps, be pardoned for using legal terms, when it remembered, that to a great lawyer the initial impulse study this new source of historical evidence was due. Henry Maine, in his famous work on Ancient Law, published in 1861, showed, with the insight of genius, how institutions in the insight of genius, how institutions, in communities like the Roman Republic and medieval England and interest and inter medieval England, though but imperfectly reduced in written form and written form and understandable only by a study of the working, throw a flood of light on the past of those munities particularly by a study of those munities are study of the st munities, particularly on their social life. example has been followed by scholars like Stokes, gradoff, and Maitland in England, and others equally fame in other lands; so that no historian now, dealing with periods of which they wrote, can safely neglect their work He does so at his peril; and I have noticed a single omission, due to this cause, from the works of Englishistorians of repute who are the works of Englishistorians of the works of historians of repute, who, in estimating the safeguards

¹ Paris: Plon Nourrit (n.d.).

potected the otherwise hapless medieval English serf, in the potected the build and thirteenth centuries, seem unaware of the powerful safeguard afforded by the fact that the serf, though powerful salegates pretty helpless against his lord, was protected, at least from murder and maining, by the strong tected, at least law, enforced by the new and growing hand of the King's Courts of Trustice 1 jurisdiction of the King's Courts of Justice.1

Lastly, we pass from the indirect to the direct evidence upon which the historian works, viz. the documents which deliberately profess to record the sayings and doings of the men and women who lived in the period with which he deals. Though not so difficult or so dangerous as the study of tradition, the handling of historical documents of course needs the utmost care; and whole sciences—epigraphy, numismatology, palæography generally—have grown up to ssist it. But these are concerned mainly with the physics of the subject. When they have done their best, there still me Patey, rmains the most difficult problem of all, namely, to judge the proper amount of credence to be placed in a statement apparently authentic, contemporary, and perhaps uncontradicted, and yet suspected by the historian, through a sort of sixth sense developed by experience, to be untrustworthy. It has been said, that circumstantial evidence cannot lie, though it may be misunderstood. Alas! the same cannot be said for direct evidence. There is the well-known fact, that most great monastic houses in the Middle Ages kept an official who might not unfairly be described as a "forger in ordinary." In the respectable cases, the rules of the game were observed. It was not decent deliberately to forge a document which document which, you were aware, was wholly imaginary. But if you fully believed in the existence of an ancient charter which conferred a valuable estate on your abbey, but could not lay hands on it, and there was no Inspeximus to supply the lack, well was not lose the the lack, well, you took care that your abbey did not lose the case which a high-handed neighbour was bringing against it, to recover lands of which it had, as you believed, been in the chiove or another, peaceful enjoyment for centuries. Somehow or another, that charter was for centuries. Somehow or another was forthcoming; and the experiences of the Great Was forthcoming; and the experiences of diplomatic document a similar origin for not a few modern origin for not a few modern and the experiences of the state of the st diplomatic documents. Now, unfortunately, it is an elein the existence of the truth, that most people believe firmly in the existence of things by which they expect to profit. "Lord and Villein", in his History of England (Longmans, 1926), pp. 147-

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And the same warning applies to the influences of personal religious farmers. likes and dislikes, political prejudices, and religious feeling upon documents. In other words, no document is necessarily

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Another obvious, though less important, danger attendar on documentary evidence is the danger of mistranslation for most historians have to deal with documents in a foreign tongue. There is the well-known, if apocryphal, story of the French scholar who came across, in an English document the title "Bishop of Sodor and Man," and who translated for the benefit of his fellow-countrymen as L'evêque du siphe et de l'homme. I do not vouch for that story; but I have found an error, almost as grotesque, and, perhaps, just nor of some topical interest, in the very learned book of a great German historian, who, describing that process of Distress or seizure of a debtor's goods by his creditor, which played, large a part in the life of medieval England, and which had as one of its distinguishing features, the driving of distrained cattle into the village pound or enclosure, writes of the cattle being driven "into the pound sterling."

There is, however, a far deeper objection to a too great reliance upon the sufficiency of documentary evidence by historian. A great French author, the late M. Fustel & Coulanges, whose classical work on the origins of coulanges, temporary France is, especially in the volume entitled L'Alleu et Le Domaine Rural, mainly an attempt to disprot the Teutonic theory of communal ownership of land, pr fesses to take account of all the documents affecting the subject; and his treatise is truly monumental. Yet, if places it beside the equally monumental work of Dr August Meitzen,² on the land-settlement of medieval Europe, which is nearly contemporary, and which is based largely on evidence of land-measurements and field-surveys, one is with a haunting in the surveys of the su with a haunting impression that M. Fustel's documents not tell the whole story, and that, behind the framework charters and statutes, affecting mainly the great landowned and the official class. and the official classes, there may well have been, even France, a numerous peasantry, to whom the art of writing was unknown, working out by traditions of immemoriantiquity those systems out by traditions of immemorial and in the systems of immemorial and in the system of immemorial and immemorial antiquity those systems of common ownership and complete ploughing which were the ploughing which were the very essence of their laborious and this view is confirmed by the state of their laborious and the state of And this view is confirmed by the vast body of indirection of the confirmed by the vast body of indirection of the confirmed by the vast body of indirection of the confirmed by the vast body of indirection of the confirmed by the vast body of the confirmed by t evidence, from Germany, England, and Scandinavia,

1 Paris: Hachette, 1889.

² Siedelung und Agrarwesen. Berlin: W. Hertz, 1895.

HISTORY AND THE NOVEL

the labours of scholars have brought to light since M. Fustel's The moral is that the labours of scholars have brought to light since M. Fustel's the labours of self-ten. The moral is, that the historian, great work was written. must use all the be worthy of his calling, must use all the sources of them But we must now pass from the evidence at the But we must now pass from the materials between them. But we must now pass from the materials of the historian to his methods.

Apart from that rather unsatisfactory and uninspiring type of History known as the annalistic or text-book type, the methods of writing History are in substance two; and great is the dust which the conflict between them has raised. These two methods of writing History are, the scientific (or analytical), and the literary (or synthetic), perhaps better called

the philosophic, method.

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The first may be described, briefly, as the method of Why's. A brilliant recent example is the work of Mr J. A. Williamson, The Evolution of England. This remarkable which had book in effect starts with the assumption that the reader is aquainted with the facts of English history, as enumerated in those text-books of which I have spoken somewhat disrespectfully. It is not, I think, unfair to quote, as an example of their methods, a brief passage from one of them which must have been in repute a few years ago; for it reached its fourteenth edition in the year 1905. Presumably, this was the kind of thing which was inflicted upon English Youth in the earliest years of the twentieth century:

"Matters came to a head in 1051. In that year Eustace of Boulogne, who was returning from a visit to his brother-in-law Edward, marched into Dover as though it were a conquered town, and quartered his men on the inhabitants. The men of Dover resisted, and a fight followed, in which some of the strangers were slain. Edward wed, in which some of the strangers to slain. Edward called on Godwin, as Earl of Wessex, to punish the rioters. He refused, and Edward called on leofric of Marie to help Leofric of Mercia and Seward of Northumbria to help him against Godwin. A meeting of the wise men was called and House Godwin. called, and Harold and Godwin were outlawed. Godwin Went to Bruges in Flanders, Harold to Ireland, and Edith, the King, in Flanders, Harold to monastery." Edith, the King's wife, was shut up in a monastery."

Compact, you will observe, complete with date, names, Schoolhoys With a love of the such a method is likely to inspire Mr Williamson ve of History, is a little doubtful. Mr Williamson assumes that this drudgery has already deen undergone by his readers, and sets out to inquire, why,

for example, these people with the strange names and titles were quarrelling in this obscure fashion in the England of the late eleventh century, and why, as the result of these quarrely Edith, an apparently innocent lady, should be shut up in monastery—or rather, he would have done so had he thought

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Some of the results of Mr Williamson's method are fascinating. A single example only can be given. It was one of the great facts of the fifteenth century, that the English and the Flemings, hitherto jealously excluded by the German Hanseatic League from the valuable Eastern trade, which then passed by the caravan routes of Asia and the rivers and roads of Eastern Europe to the Baltic sea, suddenly acquired an important share of that trade, and became such keen rivals of the Hansa merchants, that the latter suffered a blow from which they never recovered. Why was this? The answer is, that, for some unknown reason, the herring, by the sale of which the Hansa merchants had paid for the Oriental wares, suddenly left the Baltic for the North Sea, where they were caught in millions by English and Flemish fishermen, whose fellow-countrymen thus acquired the sinews of the trade. The motives of the herring are not stated; and it should be remembered that the cause of their sudden move is unknown.

To take one other example, from another author, I have alluded before; and it can be shortly stated. Why chattel-slavery rapidly disappear from Western Europe the twelfth century (being replaced by the much modified form of forced labour known as serfdom), while chattel slavery lingered for centuries longer in the Byzantine Empire (equally Christian), and in Asia, the mother of Western civiliant Complete Co Western civilisation? The answer is, says M. le Comit Lefebvure des Noëttes, in the work already referred to because, in the early twelfth century, some unknown best factor discovered that the method of harnessing horses and oxen, inherited from the ancient world, was wholly wrong and replaced it have a like the inethod of harnessing horsestation with the ancient world, was wholly wrong and replaced it have been accounted to the inethod of harnessing horsestation. and replaced it by a better. To put it briefly, the traction for draught horses had collar, previously in universal for draught horses, had so stifled the poor beasts, that a part of them could not be stifled the poor beasts, that a part of them could not be stifled the poor beasts, that a part of them could not be stifled the poor beasts, that a part of the poor beasts, the poor beasts of the poor beasts, the poor beasts of the poor beasts. of them could not drag a load of more than about 500 kg. or, say, half a ton; while the equally old-fashioned hor yoking of oven togeth yoking of oxen, together with the fact that these were unshanced them equally with the fact that these were unshanced them equally with the fact that these were unshanced them. rendered them equally useless, at any rate on rough ground As a consequence, when the As a consequence, when the Pharaohs had wished to built their vast pyramids, there is a consequence of the pharaohs had wished to built their vast pyramids. their vast pyramids, they had to employ thousands of humb

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whose superior intelligence and faculty of co-operation that them to move (under persuasion) the bugs black them to move (under persuasion) shres, whose superior (under persuasion) the huge blocks of them to move (under persuasion) the huge blocks of the nyramids are composed. And so with the which the pyramids are composed. And so with the heavy work of the first ages of European civilisation. But, with the work of the mist age collier d'épaules, or traction by the invention of horses and oxen, the difficulty disappeared, shoulders, for horses and oxen, the difficulty disappeared, shoulders, for the great Gothic cathedrals of the later Middle Ages and the great by free, or partially free, labour. Slavery became, in fact, no longer an economic proposition in Western Europe; and so disappeared.

Now, whether we agree or not with these explanations, they are extraordinarily interesting; and they stimulate the mind of the student of history to other inquiries on similar lines. But there may be observed about them a curious want offinality. Why did the herring leave the Baltic for the North Sea? Why did not the new traction par les épaules find its way at once into the Byzantine Empire and the East generally, where slavery remained a normal feature for many centuries later? Every "Why" leads to other "Why's." The scientific way of writing History, though it may not, perhaps, deserve the severe condemnation of a writer to whom I shall have immediately to refer—that "science teaches only conditions, not causes "-is still unsatisfying, because it raises as many problems as it solves, and, above all because it cannot solve the problem of human personality. The scientific method may be valuable in what may be the life of a contact history," i.e. the study of a single aspect of helife of a community—economic history, political history, military history; though, even here, the influence of resonality cannot be ignored. the soul and spirit with which, no less than a body, every the community is endowed. Nor must we neglect the serious Farning of Professor Trevelyan, that to use the term Scientific, of the methods of the historian, is to run the gave risk of suggesting a false analogy. For, as he truly

thot only can no causal laws of universal application be discovered in a History), but the discovered in so causal laws of universal application interpretation of complex a subject (as History), but the interpretation of cause and effect of any one particular of facts, the weight each of the weight cannot rightly be called 'scientific.' The collection of facts, the weighing of evidence as to what events the med are included in the second secon discovery of the some sense scientific; but not so the discovery of the causes and effects of those events.

¹ Clio: A Muse. Longmans, pp. 7-8.

dealing even with an affair of which the facts are so comparatively well known as those of the French Revo. lution, it is impossible accurately to examine the psychology of twenty-five million different persons, of whom—except a few hundreds or thousands—the lives and motives are buried in the black night of the utterly forgotten."

These are weighty words; and they lead naturally to our consideration of the alternative to scientific History viz. literary or philosophic History, the method of which is synthesis. And here, instead of attempting to describe, in vague and general terms, the canons or principles of this art I shall save time, and, I hope, make my meaning more clear by giving a brief summary or synopsis of what I believe to be one of the most remarkable books which have been produced in the last decade on the history of any part of Great Britain, in this case the Principality of Wales in its earliest stages. And I have one very good excuse for doing so, in that I have not succeeded in discovering, after some inquiry, any single person (except myself) who has read the book, and only two who have even heard of it. I have read it three times, with ever-increasing interest, having dis covered it, quite by chance, in the vaults of that excellent

institution, the London Library.

A few words first as to its origin, which is interesting. the year 1903, a French Catholic priest, Father Jacques Chevalier, a graduate of the University of Lyon (which Englishmen persist in calling "Lyons"), desiring to write thesis for him to write the six for him to write the write the write the six for him to write the six for him to write the six for him to write the thesis for his doctorate, came to England to study the popular manifestations of Protestantism, as appearing in weslevan Moth living as the "experience meetings" of the Wesleyan Methodist churches, and the services of the Salvation Army. With these he seems to have been disconnected to for her been disconnected to the services of appointed; for he describes them, briefly but pointedly, resembling "a clock which it is necessary to set every morning because in the internal clock which it is necessary to set every morning because in the internal control of the set of the s because in the interval it will not go." Father Chevality was, however, rescued from his disappointment by the adviction of an Anglo-Catholic from his disappointment by the adviction of an Anglo-Catholic from his disappointment by the adviction of the control of an Anglo-Catholic friend to proceed to Aberdare, in South Wales, where he found himself in the midst of the famous religious revival associated as the famous religious revival associated as the famous revival associated as the famous religious revival associated as the famous revival as t religious revival associated with the name of Evan Roberts a miner. There Fother Co a miner. There Father Chevalier found himself also in ideal position to complete the complete th ideal position to complete his studies, which lasted from to the outbreak of the Creat Vivilles, which lasted has to the outbreak of the Great War, in which (though he is modest to say so) he in factorial which (though he is sold) modest to say so) he in fact served patriotically as a sold

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Returning, after the Armistice, Father Chevalier with ardour into the history of the people office. Returning, the history of the people whose mentality had so fascinated him five years. pluged with article had so fascinated him five years before; religious mentanty are 1922 did he complete his work. Thus the liver his book is the outcome of the labours of at least twelve years; his book is the case years; and the merest glance at its pages, with their somewhat and the micross of authorities and copious notes, is sufficient to convince a reader of the profundity of his studies. Moreover, a reading of his book very soon convinces us that, in over, a reaching immense industry, the author manifests a critical acumen, a philosophical outlook, and a sense of style which command our admiration. But now as to his method. Here, again, I prefer not to dwell upon the Introduction

to Father Chevalier's book, which contains a reasoned justifeation of his plan. There is a well-known story of a young man, recently appointed to a colonial judgeship, who called upon his patron to thank him for his job. "Well, good-bye, my boy," said the Minister, as he shook hands, "give your judgments, for they will probably be right; but do not give your reasons, for they will probably be wrong." So, instead of dwelling upon Father Chevalier's reasons for his method,

we will consider briefly the method itself.

Beginning with a short account of the geography, climate, and other physical features of the Welsh peninsula, M. thevalier points out that, contrary to the well-known appoints of Sir John Seeley, "it is the land which divides, the sea which unites," the long seaboard of Wales, owing to telack of unsilted harbours on its coasts, 2 for many centuries of its history, remained practically closed to immigration by sea, while the long range of mountains which makes its estern boundary equally cut it off from the east while that was in possession of a hostile force. Moreover, the misula itself Poinsula itself, consisting of barren mountains and deep locality valleys valleys itself, consisting of barren mountains and deep lothious valleys, ill-suited for the development of agriculture and large towns, 3 prevented the natural growth of the Region of the consequence was that, until comparative thing

The consequence was that, until composition it is called. From it is called. The title of the work is, unfortunately, the least attractive times legislet, au Pays de Golles des formation de la Nationalité et les Réveils de Golles des des fin du sixieme siècle. Paris: Religieux au Pays de Galles des origines à la fin du sixieme siècle. Paris:

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late in its history, Wales remained an isolated country shepherds living remote in scattered mountain steadings, or

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The races, or rather (for M. Chevalier is, rightly, unwill from who see the dubious term "race") the civilisations of the dubious term "race". to use the dubious term "race"), the civilisations planted the peninsula, begin with the dark-haired Iberian type, which is still so prevalent in Wales—swarthy, short of stature, with high cheek bones—which migrated, at some unknown date from the Mediterranean basin, northwards across the Pyro nees, along the western coasts of France, across what is no the English Channel but was then dry land (part of the lor Atlantis), into Cornwall, Devon, and the western parts Britain (probably also into Ireland), leaving indelible trace of its progress in the menhirs and dolmens of Brittany and the cromlechs and stone-circles of Avebury and Stonehenge They were people of the Stone Age, of whose institution little is known, but whose superstitions and nature-worship long survived in the famous organisation of the Druids, often but erroneously, attributed to Keltic sources, and in the weird customs which appear, as subjects either of contemp or toleration, in the Keltic code of Howel the Good.

Upon this primeval foundation supervened in two, of possibly, three waves of doubtful dates, somewhere between the tenth and second centuries before Christ, the civilisation which we call "Keltic," technically known as the civilisation de La Tène, from the shallows at the north end of Late Neuchâtel, where some of its so-called "lake-dwellings have been discovered. The first of the waves brought the people known as the Gaels or Goidels—technically as the 'Q" Kelts (from certain speech peculiarities)—the second and third (the "Belgae"), the Brythons or Britons, known technically and the Brythons or Britons and Brythons or Britons and Brythons and Brythons or Britons and Brythons and B technically as the "P" Kelts. These were all closely alled by speech and customs; but while the earlier group were their arrival living in the Bronze Age, the later had acquired the nowerful aid of the Bronze Age, and the Bronze Age at th the powerful aid of iron, of which their scythed charlos which however which, however, proved to be of little use in Wales owing the difficulties of the the difficulties of the rocky surface, were a striking feature. These peoples came from Eastern Europe, up the Danut and the Rhine; and the Eastern Europe, up the database and the Rhine; and the Eastern Europe, up the Danut and the Rhine; and the Eastern Europe, up the Danut and the Danut and the Eastern Europe, up the Danut and the Danu and the Rhine; and the ancestors of some of them had take Apparently there is an ancestors of some of them had an apparently there is a some of them had an apparently the some by Brennus in the year 390 B.C.

Apparently these invaders found most of what is

It seems to be a question whether the Belgæ of the third central or Christ were a distinct all before Christ were a distinct ethnic branch of the Brythons, or mend detachment which had linear branch of the Brythons, it kinds detachment which had lingered behind in Gaul when their kings

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buland uninhabited; but in Wales they settled down, as for an aristocracy of conquerors, on the old Iberian inhabitants, or an aristocracy of conquently, of one one aperian inhabitants, whom they were utterly alien in speech, institutions, from whom they believed intensely in purity of blood, and ways of life. They believed intensely in purity of blood, and ways of life. They believed intensely in purity of blood, and ways of life. and ways of the light and ways of the Iberians they to blood, as opposed to the maternal kinship of the Iberians, they traced relationto the material by through males. They were grouped into superior of three generations, of male descent, and these again into larger kindreds of cenedls, or clans, of nine generations, under a pencenedl, or clan chief, representing the eponymous ancestor, real or imaginary, of the kindred. Intermarriage within the gwely was forbidden, intermarriage within the uned was the rule; all this in profound contrast with the scandalous inter-marriage system of the Iberians. Instead of Druids, or soothsayers, the Kelts had Bards, or singers and harp-players; though, like the Christian Church of later ages, in dealing with heathen practices, they allowed a modified Druidism to survive, with its holy wells and sacred stones, for the benefit of the weaker brethren. These latter, lowever, were rigidly excluded from the ranks of the "free Kymry," or comrades, and appear in the Laws as the withion, or chattel-slaves, and the taeogs, or serfs, whose heres trevs, or hamlets, are sharply distinguished in the Laws from the tyddins, or family holdings, of the Kymry. Vaguely between these two classes floated the alltudion, or free but inless men, especially after the English invasions had driven Wesh many of the Keltic inhabitants of eastern England into the Welsh mountains, to form the nucleus of future feudalism by attaching themselves as clients to the older settlers. bestted a shepherd people, the land of the Kymry was the land of the clan, not of the individual. But each gwely had istemporary hald. Is temporary holding; and each individual within the gwely and each individual within the gwely Mas entitled, on attaining full age, to his or her share. Hence the importance, in kymric society, of the family pedigree, in kymric society, of the family pedigree, keeper the kymric society is keeper the kymric society. and its keeper—the Synnachy, as the kindred Kelts of Iteland and Scotland called him.

This barbarian society was, as is well known, for some four years (from clearly was, as is well known, for some four dominated, but not hudded years (from A.D. 50 to A.D. 450) dominated, but not The handiwork of hansformed, by the Roman Empire. The handiwork of Chester and Romed, by the Roman Empire. The handswork tages of Chester and tages of the season of the same and southern ends of the same o Catleon upon Usk, at the northern and southern ends of the thore are other visible tages of the Roman invasion; and there are other visible hought by Roman invasion. Yet the permanent changes to have been few; though Monght by Roman invasion. Yet the permanent change were important Wales seem to have been few; though Rome in Wales seem to have been few; though the Roman officials appear to have

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superseded, but only temporarily, the barbaric blood feed by the ordered law-court; and M. Joseph Loth, the great by the ordered law-court well-known work Les met French philologer, in his well-known work Les mots later dans les langues brittoniques, estimates that, as judged by Latin roots to be found in Welsh words, the chief contribution death at of Rome to Welsh culture was in agriculture and the domest arts, with the important addition of the Roman writing which superseded the old barbaric ogams or runes. But Father Chevalier has made one startling and original suggestion which, if sound, has far-reaching implications, that Wale clinging, in the dark days of the barbarian invasions from the east, to its memories of the ordered rule of Rome, learned then to think of itself as a province of a mighty Empire, and therefore, to develop that intense local patriotism which undoubtedly, marks the Welsh people at the present day Against this provocative but somewhat disputable view man be set the fact, that the Welsh national hymn is: not, Land

of our Province, but, Land of our Fathers.

The next element in the up-building of the Well character is, of course, the struggle, carried on at interval for seven centuries, with the barbarian invaders from the east and north-the Saxons, Angles, and Danes, which ultimately coalesced to become the English people. In the year A.D. 410, the Emperor Honorius uttered the fatel words: "Let the cities of Britain defend themselves" and the final appeal was made in vain to Aetius thirty-si years later. The Roman Empire was falling to pieces before the onrush of the barbarians; Britain could not hope The English have never been a vindictive people they dropped the blood-feud earlier than any other people in modern E in modern Europe. But they are apt to hit hard what provoked, or thwarted in their ambitions; and the country are apt to first heart of Office D. I. and the country are apt to first heart of Office D. I. and the country are apt to first heart of Office D. I. and the country are apt to first heart of Office D. I. and the country are apt to first heart of Office D. I. and the country are apt to first heart of the country are appeared by the country east of Offa's Dyke was "unhealthy" for a Welshman many centuries. Moreover, the bitterness of the strugg was accentuated by the contempt felt by the Kelt of Britan thinly veneered with the luxury and civilisation of provincial Rome and leaves vincial Rome, and humanised, to a strictly limited extends the first even all manised, to a strictly limited extends by the first evangelisation of Britain under St Martin Tours, for the revealed at the Britain under St Martin Carte St Martin Tours, for the rough, clumsy, heathen Angle or Sand Nevertheless, this "pore benighted heathen" proved his self to be, in Mr Kinling? self to be, in Mr Kipling's words, a "first class fighting man and the mythical state of the sta and the mythical story of the three crucial centuries of the struggle between Kelt and E struggle between Kelt and Teuton in Britain, known as the Arthurian Legend, is a relation of the three crucial centuries of the contract of the contract of the contract of the crucial centuries of the crucial centuries of the contract of the contract of the contract of the crucial centuries of the contract Arthurian Legend, is a story of defeat and, ultimately

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blood few the struggle failed to cure the Welsh people of that the struggle failed to cure the Welsh people of that the struggle failed to cure the Welsh people of that bepair. The straight the absence of a central authority; mots lated the brief century of Cunedda and his sons came aged has near to producing a Kingdom of Wales wet rety near to producing a Kingdom of Wales, yet, with the Ontribution death at Rome in A.D. 655 of Cadwaladr, the last Gwledig or High Chief of Wales, the movement died; and Wales became High country of inter-tribal feuds, which ultimately made it the But Fathe lessy prey of the Norman knight and man-at-arms.

But, in losing its body, Wales had saved its soul. finest part of Father Chevalier's work is that in which he describes the Age of the Saints in Wales, that marvellous period-roughly speaking, the sixth century, A.D.-in which the missionary efforts of St Germain d'Auxerre gave rise to a native church whose great names are Illtud, described as "Cousin of Arthur," a grand-nephew of St Germain, and Mint David, the gentle apostle of South Wales, whose fame and charm rival those of his predecessor St Patrick and his necessor St Francis of Assisi. Born into a society described or us, doubtless with some prophetic exaggeration, by his dsciple Gildas, a society evidently thrown into disorder and anarchy by the unsuccessful struggle with the invading heathen, Saint David flung himself with fervour into the task of evangelising his beloved countrymen, and consoling them with religious ardour for their temporal defeat. Succeeded in covering the peninsula with a network of monasteries, not of the older Benedictine, or recluse, type, but of the later, popular type of the early Franciscans. His stem was, in fact, the old tribalism made over on ecclesiasor clan chief abbot or prior substituted for the tribal tality, was the Meltic hality, was the cause of the struggle between the Keltic between the Keltic Church of St David and the English Church of St Augustine, which culminated so disastrously for the former at the for Januar Culminated so disastrously for the former active time the Whitby, or Streonalesch, in A.D. 664. For, by that time, the clumsy English had overtaken their disspining of wool and leave and the weaving and phining of wool, and had based their Church on a parochial hasis: while the and diocesan, and had based their Church on a parochabitish Church still old say, a territorial basis; while the British Church still clung to its personal organisation of St. household and clan. Nevertheless, the British Church of St Milian and clan. Nevertheless, the British Church of English and St David had taken a deep hold of the Welsh and alternative and the long to its personal state. people and St David had taken a deep hold of the well-bring monastic reliable which preceded the period and, altogether, it is not unlikely, that the long light formation of the long which preceded the long of the long (planufs) and the four historic dioceses of St David, Llandaff, St Asaph, and

Bangor, left an indelible impression on the soul of Walks which, periodically stirring in its historic depths, gives rise to the famous religious revivals such as that associated with the name of John Wesley in the eighteenth century, the latest of which originally attracted, as we have seen, Father

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Chevalier to his great study.

This, then, is an example, as I have imperfectly described it, of the artistic, or philosophic method of writing history Its subject is, not a country, nor a movement, nor a single aspect of life; but a community, a group of individuals fused together by the bonds of a common life and a common faith This group has a material and a spiritual side; and there are elements which have gone to make up each. You take these elements one by one, you fuse them together, not into mechanical mixture (co-operative history is not History but into a chemical compound. How do you do it? Well how do you "do" a scientific process? Since the days of Francis Bacon, it has been accepted, that all scientific study is based on experiment. In other words, the conclusions of the man of science are inferences from experience, the experience of the senses. Art has always been based of

experience, the experience of the soul.

That, it seems to me, is the point of contact between History and the Historical Novel; I mean, of course, the good historical novel. The latter must be based, just & much as History itself, on as complete a knowledge of facts as the evidence permits. Even a pure romance, like Kipling Puck of Pooke's Hill, is rightly praised by Dr Trevelyan as wonderful stimulus of the historical sense. venture even to add, that it is a far better text-book for the schoolboy, than the dreary manuals of which I have give an illustration; for no historian can read it without feeling that behind it that, behind its apparent frivolity, lies a deep and intelliged study of historical facts. It may seem a bold thing to see but, personally, I doubt whether, if historical romances that kind (carelly that kind (equally sound on facts) were made the sole medition of historical totals. of historical teaching in secondary schools, the cause History would cutter in secondary schools, the History would suffer. For older readers, novels like That eray's Esmand and W. eray's Esmond and Vanity Fair, or the American Winston Churchill's Conjector and Training of the American the beautiful to th Churchill's Coniston and The Crossing (two of the historical novels in the E historical novels in the English tongue), are probably of more value than the solome "tongue," are probably and and the colome "tongue," more value than the solemn "scientific" treatises; Indeed, stronger meat, such really learned works as Fru Kristin Lavransdätter Kristin Lavransdätter, which brings vividly before us political, social, economic political, social, economic, and religious life of Sweden

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way in the fourteenth century. For, instead of dazing with vague generalisation, or wearving it Morey in the road of dazing with vague generalisation, or wearying it with the mind facts, such books show the working of the the mind with such books show the working of the time adjected facts, such books show the working of the time in the actions of men and women, always of far more interest in the actions of tendencies." Though it would, than mere soing too far to claim that the ultimate test of perhaps, be going the purposes of the decorative imagination, that no History conditions this profoundly true, that no History can be great which is not inspired by the exercise of imagination, one of the best of God's gifts to His children, and the interpretative medium of all true Art.

If, in conclusion, we ask: What are the uses of historical study? we may well agree with Dr Trevelyan in answering, in effect: "If you mean by 'use,' technical or professional use, practically none." 1 So infinite are the changes which Time bings in the condition of human affairs, that the maxim: "history repeats itself," is the most dangerous of guides for the politician and the statesman. The "use" of historical study is probably put at its highest by Bishop Creighton in his interesting Address entitled The Picturesque in History.2 Speaking, in the year 1897, of the former indifference of the average intelligent person to the study of History, as compared with the increased popular interest of that day, Dr trighton says: "There is now-a-days a conception that things have grown, and that the way to mend them is to get them to grow in the right direction." In other words, the The order of historical study is to produce the historical mind; ad the "use" of the historical mind is to warn the reformer that Nature works by degrees.

But if we substitute for the somewhat materialistic word But if we substitute for the somewhat materialistic word the more comprehensive and truly philosophic word student of History will find the detail the patient, reverent student of the patient, reverent in the patient of the patient big time. Even in History will find that he has not wasted his time. Even in the matter of the has not wasted his time. the matter of the pure delight which it affords, is it nothing that a study of History enables the student to read his own with the great deeds of 1. city like an open book, to thrill hatch of his fellows of his fore-fathers, to watch the sands of The great deeds of his fore-fathers, to watch the late of his fellow-men and women across the sands of the such delication and the such delication and the such delication and the such delication and women across the sands of inded pursuit of History, wisely indred pursuit of travel, the study of History, wisely student, and to enhance the outlook, to strengthen the to broaden the outlook, to strengthen the sense of proportion of the sense of proportion of the sense to his mind the student; and to broaden the outlook, to enhance the sense of proportion of the cause, like travel, it applies to his mind the

Historical Lectures and Addresses, p. 263.

beneficent influence of all comparative study. For, just as the traveller compares things and persons in foreign countries with things and persons in his own, and returns with a keener with the merits of the later and the merits of the l perception both of the defects and the merits of the latter, the student of the history of his own nation compares on period of that history with another (including his own), and therefrom learns to read his own age aright. Finally, the study of History should provide the student's maturer li with consolation and reflection. It is one of the compense tions of growing years that, if the foundations of study have been well laid in youth, all acquisitions of knowledge seem somehow, to "fit in." And, as long as the daylight lasts, or can always be fitting new bits into the jig-saw puzzled History, with increasing ease as the picture becomes more complete. And when the daylight fades, and the picture grows dim to our straining eyes—well, there are always the stars.

EDWARD JENKS.

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THE PLAIN MAN AND WORLD LOYALTIES.

F. B. BOURDILLON, M.A.

In the early part of last year a small group of Londoners, ach concerned professionally with some aspect of international affairs, under Evelyn Wrench's leadership, laid the foundations of an international association for the promotion of personal friendships between individuals of all nationalities.1

This organisation is a sign of the times. For the All Peoples Association—or "Apa," as it is coming to be known, for short—recognises no barriers of creed or class, of race or colour. All that is needed for enrolment is an annual subscription and the signature of a member of one of those professions which qualify one to witness a passport applica-

The first object of the society is:

"to make the ordinary man in each country better to do acquainted with his fellows elsewhere and . . . to do for ordinary mortals what the meetings . . . at Geneva have done for political leaders and statesmen."

Subsidiary or secondary objects are:

to establish a magazine . . . which would be sent to every member of the society [and] to establish club headquarters and information bureaux in every country throughout the world, so that every member . . . would welcome world, so that every member . . . would find a welcome awaiting him wherever he might happen

ltisto such a multiplication of individual friendships that The Int.

London, W.C. 1 The International Headquarters are at 99 Gower St., London, W.C. 1.

"One of the most useful contributions made by the League of Nations to humanity [says Wrench in intro ducing Apa to the readers of its first bulletin] has been no mere the unique opportunities it has given to the statesmen of the nations concerned of getting to know one another contrast, and to understand each other's points of view. It was the main that spirit which resulted in Locarno.

"How are future wars to be prevented? . . . Then seemed to be only one way. To make ordinary people better known to one another, to establish personal con tact, to make ordinary folk, like you and me, feel at home no matter in what country we might happen to be."

Is such a development inconsistent with patriotism Is there a conflict of lovalties? No. for:

"The fundamental fact on which Apa has been based is that the citizen giving hundred per cent. allegiance his own country or group of countries or to the culture of his particular section of the human race, still remain a citizen of the world and that his duties of world citizen ship do not conflict with those of his national citizenship In fact, the contrary is the case; the better citizen the man is in his own country, the better world citizen will probably be."

It will be generally agreed that in public affairs the human race is moving, rather more rapidly than usual, two apparently inconsistent directions, internationalism nationalism. We have signed the Pact for the renunciality of war; yet never in times of peace have we spent more armaments. We find, as the International Chamber Commerce has recently put it, "that the development of the world crisis has all the development of the world c world crisis has clearly demonstrated the economic financial intender financial interdependence of all nations "; yet never tariffs been so high tariffs been so high, or the anxiety of all nations to be supporting so much an anxiety of all nations to be supported and all nations to be supported and all nations to be supported and all nations are supp The teaching of history, geograph, supporting so great. modern languages and international relations has increase almost beyond measure during the century; yet as Profession Speight has pointed out, the spread of public education been leading more and been leading more and more to the universal inculcation exclusive forms of potriodic to the universal inculcation of the volume of potriodic to the universal inculcation of public education of pub exclusive forms of patriotic belief into the minds of the your generations in all modern states. Can we find a solution of this enigma? Is it true that advancing in two directions. are advancing in two directions which will one day lead an agonising conflict between narrow patriotisms and

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ade by the prater loyalty? Or is the advance in one direction real, the ch in intro the apparent? Or is the apparent opposition between the apparent apparent?

1] has been momerely an illusion? Amold Toynbee offers an ingenious explanation of the one another contrast, which to him is decidedly real. He contends that ew. It was the main characteristic of world affairs since 1918 has been the main chart of all human affairs to become international," · · · Ther and asserts that the

"surest sign that the fetish of local national sovereignty is our intended victim, is the emphasis with which all our statesmen and our publicists protest . . . at every step forward which we take, that, whatever changes we may make in the international situation, the sacred principle of local sovereignty will be maintained inviolable."

I this is the true explanation, our present excesses of utionalism are a parallel to the declaration of the young by who, her heart having been won, vehemently protests that she will never marry. For, as in the lady's case, our capitulation is as yet subconscious. As a recent leader in The Times put it:

"The conviction of the essential community of interests of all countries does probably exist subconsciously almost everywhere; yet hardly anywhere has it been brought to full consciousness, or turned to international account."

This brings us to the real problem.

"The measures which interdependence demands, says the same writer in The Times] and the value of which is sincerely and emphatically admitted on every side, are in merely and emphatically admitted on every side, are in practice regularly obstructed by suspicions, held at Generation selfishness. Hardly a meeting is held at Geneva without the virtues of co-operation being extolled ... yet the delegates who pass these resoluhejudices as soon become helplessly merged in national prejudices as soon as they return to their native counapparently to be national individualism still so strong as apparently to be unchallengeable."

Parallels could no doubt be found in Germany in 1848, in India and possibly the United States before their union, or in India and possibly Examples 2011d be culled from the recent thing to day. Examples could be culled from the recent In International Affairs, November 1931.

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action of probably all the great Powers in relation to Geneval but it is not necessary to look beyond the mainly negative attitude which we ourselves have adopted in relation to some most vital proposals to which our signature had at first beg given. These are the Draft Treaty of Mutual Assistance, Protocol, the Eight Hour Day Convention, and at first Optional Clause and the Kellogg Pact.

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In face of this tendency to an attitude of negation, it hardly possible to remind ourselves too often of the import ance attached, by statesmen and experts alike, to establishment of international control of international affair if merely in order to maintain civilisation as we know it.

Professor Gilbert Murray has reminded us:

"For every civilised nation henceforth the first an most vital interest is to be free from the prospect war, but most of all for the British Empire. We start to gain nothing by war; we stand to lose all. Wer of all the Powers of the Eastern hemisphere the riche the most contented, and the most vulnerable."1

He quotes Lord Grey's dictum "we must learn or perial and Mr. Baldwin's question:

"Who in Europe does not know that one more " in the West, and the civilisation of the ages will fall with as great a shock as that of Rome?"

Professor Zimmern, in Learning and Leadership, sums the situation and points to the cause.

"If [he says], the idea for which the League start is not to perish owing to the difficult conditions which it has been realised, two things are urgent. men must have the courage to make clear to their peop that the League is not doing, and cannot do, the for which it for which it was created because its intellectual four And all those tions have not yet been laid. activity lies in the realm of the intellect must set work to lay the work to lay those intellectual foundations. tasks are not undertaken, and undertaken soon present drift will end in disaster."

"The political interdependence of the world," Profes Zimmern contends.

1 The Ordeal of this Generation, p. 234.

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"is the most important fact in the postwar international situation. But our eyes, accustomed to a miniature situation. Data to resist the enlargement of scale. Our minds refuse to make the innumerable necessary our minus. It is easier to continue in the pre-war groove, ... than to banish old habits in the light of new conditions and to face the whole problem afresh. Yet this, and nothing less than this, is necessary if human society is to remain civilised." 1

We thus begin to see light on the problem: events have moved too rapidly: our nations have become interdependent sit were overnight. "Innumerable mental adjustments" are necessary in public opinion in all the civilised world. ne first an isat least one part of the diagnosis.

Civilisation, according to Professor Zimmern, is "Control We star over Environment." This control was lost in 1914, as far as all. We at thad ever been attained in relation to human politics; and the riches now he tells us it

> "can never be recovered by the unaided action of statesmen; for statesmen . . . are limited in their policies by the public opinion and the parliaments to which they are responsible." "It is because the peoples do not understand the problems of the post-war world that their statesmen are unable to control them."

It is common to find vaguer and more general expressions of what is needed, in particular that we need a change of heart is needed, in particular that we need a change in the world before real peace can be assured. This May be taken as expression may, however, be dangerous. May be taken as suggesting that nothing we can do will avail, and that such and that such and that such and the same of itself and that such a change is required as can only come of itself Prom this fatal cannot even be approximately predicted. From this fatalism Professor Gilbert Murray recalls us. There is no change to be made in human nature," he says, The habits to be changed, and the led to information habits." The habits to be changed, and We are led to infer, are the habits of thought, speech, and other nations from action which differentiate our attitude to other nations from nation. "The My attitude to other nations in the modern," Professor M. "The poblem," Professor Murray explains,

bossessors of formal state of mind in which the possessors of force will really use it for maintaining the general peace will really use it for maintaining interests." and not merely for supporting their own Learning and Leadership, pp. 10-11 (Oxford University Press).

The kind of imperfection, he says, which has most hampered The kind of imperieuron, he says, can only be removed the working of the League for peace, "can only be removed by ratio by a much more whole-hearted acceptance of the League of the League of the Great Down of the Great Dow spirit and League methods on the part of the Great Powers denotation In other words, if our habitual attitude towards other people our fellow national attitude to were the same as our attitude to our fellow nationals, ou attitude to statesmen assembled together under the auspices of the find an un League would then be able to give us the internation organisation and control which are necessary for our international well-being.

How are these changes of habit to be effected? Professor Zimmern tells us through education. He would have bring our whole educational system into line with the new conditions by sending every school teacher abroad for on year before he or she is thirty years old, every university teacher in the relative subjects spending one term abroad every year. For those concerned with international relation he suggests with cogency that they should attend international seminars like that which he himself has so admirable built up at Geneva.

Among Professor Zimmern's many supporters in the general view is Mr. H. W. Nevinson; for to his mind

"international education is far more sure of success" bringing peace to this world . . . than even a League of Nations." 1

The practical possibility of such a "readjusting" of the educational system is shown in the "Declaration" (and Marmorandum) " Memorandum) "concerning the schools of Britain and the Peace of the World," sent by a committee of Teacher Associations to the Board of Education. The memorandul goes so far as to recommend that Universities and Training Colleges should specially prepare all teachers to give instruction on international properties and the control of the control tion on international relations and expresses the view pi "a sense of world citizenship has to be created." loyalty to the whole involves disloyalty to every particular one's owners including one's owners in the state of the state including one's own state."

So much for the education of future generations. there is to hope for through its means is superlatively we will be a hope for the formula of future generations.

But it is a hope for the formula of future generations.

We will be a superlatively good the formula of the formula o But it is a hope for the future, and time presses. spending on preparations for war and for resistance

Whitehouse and Gooch: Wider Aspects of Education. 1924, p. viii.

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hampered times what we spend on preparations for superseding be removed to the stional institutions. We have also, and indeed a be removed by rational institutions. We have also, and indeed first the Learn to deal with the ordinary adult site. he League of foremost, to deal with the ordinary adult citizen, in the Powers of the p t Powers, democratically governed countries the voter; in fact, with ner people our lives. If we analyse the points which distinguish our conals, on attitude to other nations from our attitude to our own we get of the find an uncomfortably large number of adjustments to be dernational majorith. ernational made before we can view our international neighbour with the our inter comparative lack of prejudice we bear towards our fellow

Slight international contacts may be positively dangerous. We think of foreigners as people who have a lower standard in some ways than ourselves, forgetting that owing to the real variations in standards they must necessarily think the ad for on some of us. We tend to think of them, after the little indents attendant on our travels, or theirs, as persons who ther dislike fresh air, or smoking, or bathing, or sports, or Il relation dicial supervision; or who like some of these things overmuch. We think of them as people who spend much money, or too little; whose education is too vague, or too detailed; whose manners are too coarse, or too refined; whose sense dhumour is lacking, or at least different to our own; whose the of honour is apt to fail where we expect something of is while it may be outraged by something we say or do in all Increase of heart. Little wonder that Professor Zimmern is moved to say that the

"problem created by the maladjustment of the tourist to the countries through which he is transported has been unduly neglected, [and that one of the] grossest fallacies current in the nineteenth century was that international understanding could be promoted autonatically by the multiplication of individual contacts." [Learning and Leadership, pp. 48-9.]

We have also to consider the fact that most of us have had hand or through the

"Public Opinion of a foreign nation [says Professor Guthrie, of the University of Washington] is made up of a mass of the University of Washington] is made in part in returned to the phrases which have their origin in Chasterton is probably part in returned travellers' tales. Chesterton is probably continuous that travel does not broaden one. Our show the diet and to the content of other notices and the content of other notices are content of other notices. folkways of other nationals, are apt to be irritating

rather than otherwise. The behaviour of foreigners being ders. They are igners to them apart. They are igners to them apart. our own country sets them apart. They are ignorant when their our folkways, cannot speak our language correctly, at apt to express opinions hostile or contradictory to on own. Moreover, our attitudes toward other national are in part made up of news items which are apt to limited to the strange, the bizarre, the shocking. Out of these various elements there is constructed pseudo-reality which has no resemblance to the actu state of affairs in a foreign nation. This pseudo-reality however, governs our attitude towards that nation,"

Into this field of thorns and thistles "Apa" steps bold with the confidence of youth. It can take courage from the fact that it is far from being alone there, but its tasking nevertheless, an ambitious one. For the ordinary person ourselves and has all our pet aversions and prejudices. are all the "man in the street" the moment we step outsi our peculiar field of work or study or other specialist exper-Hence the success of advertisement. For while may not allow ourselves to be misguided where we know none of us are specialists in 90 per cent. of life; and heret catchword, the oft-repeated slogan, act suggestively on our minds. Nine of us out of ten take without serious question the admonitions to "see our own country first" and "by British"; and to give our own government equal power negotiate in tariff questions, and power to bargain in matter of disarmament, or make our due contribution to the police of the world. In all of these particular matters we may perfectly right, but when we come to constructive into national policy we are at once beset by our own ignorant and prejudice and a mass of traditions that make us oppose to change and even to the very contemplation of it. is here that Apa, and all institutions that have the same in view, have to stand their real test. The special value our present purposent sight their real test. The special will our present purposent sight their real test. The special will others, will be special with others. our present purposes depend on the results to which lead in increasing our national understanding of all of national points of national points of view; so that we as nations may be real to support and if need to to support and, if need be, urge our governments to could which are equally in the which are equally in the interest of all. We must be real

1 E. R. Guthrie: Psychological Bases of War and Peace (in Profite International Understanding Vivi in International Understanding. University of Washington, 1928.

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1928).

"How many of our present difficulties [says Pro-[ESSOT Zimmern] are due to ignorance of these deep fessor miderlying difficulties between social values and attiunderlying and! And how many are due to the subtle relationships of superiority and inferiority that are too often set up as a result of them! Not one ambassador but tens of thousands are needed to counteract these perpetual incentives to misunderstanding and irritation."

Another of the difficulties is just laziness. Mere inertia sindeed a grave enough obstacle, at least in Europe. Proteps bold fixor Toynbee, in a recent broadcast address, speaks of Europe as being now threatened with destruction by the nturning wave of Western civilisation, which she herself lad originally set in motion. The wave of progress which rent out from Europe from the sixteenth to the nineteenth idices. tep outsit conturies, is now coming back with greater energy from America, Russia and Asia. What, he asks, would these people say about our present attitude to it? He believes they would say that

"the characteristic feature of European civilisation, as We see it to-day, is its conservatism. Europe nowadays is the most conservative place in the world."

If we set ourselves to inquire what personal friendships in matter ith members of another nation can achieve, we must recogthat even if make it is a suggested to the suggested to t we may lat even if multiplied indefinitely they could under all in the multiplied indefinitely they could under the multiplication war. There is even a certain danger the multiplication of associations between two particular peoples, producing as it may an over-favourable attitude in One towards the other with corresponding prejudices against One or more third parties. Hardly anything perhaps produces

Hardly anything perhaps produces associathing parties. Hardly anything perhaps production with members in an individual than exclusive association. It is not for the miles of a single foreign nation. It is not for the most hat preclude a star of diplomatic services for the most pat preclude a stay of more than three years in any one

There is, moreover, an opposite risk which attends long here is, moreover, an opposite risk which attends to absente abroad, namely that of quasi-denationalisation, with the feeling of his own where the abroad, namely that of quasi-denationalisation, but y and ceases to be touch with the feeling of his own you and ceases to be representative of it.

The most obvious and valuable result of foreign friend The most obvious and the sense in which the term was used which the term which the term was used which the term was used which the term which the term was used which the term was used which the term which the term was used which the term was used which the term which the term was used which the term was used which the term was used which the term which the term was used which the term was used which the term which the term was used which the term was used which the term was used which the term which the term was used which the term was used which the term was used which the term was u the eighteenth or early nineteenth centuries is that the traveller inevitably corrects his outlook on internation affairs, particularly on the position of his own country. may have more to teach his foreign friends than he has learn from them; but he must inevitably come to see the in matters of custom, politics, morality, history and outlook his national point of view is not the only one; and that the of other nations have some substratum of reasonableness and make some contribution towards the good of huma society. If he learns this much, all the trouble he may have taken has been worth while.

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For when all is said and done, the effects of friendship, it is worth the name, are of the same kind, whether the friend be of the same nation or of another. Free and intimate intercourse in either case brings out the points of view of each of the parties and shows to each the mainsprings both of the other's actions and of his own. And from this interchange of hopes and fears, of fancies and forebodings, comes in only mutual comprehension and sympathy, but an enlarge outlook and an adjustment to it of the lines of each person thought and conduct. Profound as the influence of friend ship may be in the lives of individuals, it may be ever greater in extent in cases where the persons are of different nations. For here the prejudices have had a freer field, the shocks which they receive are greater, and the consequence in the subsequent action of the participants the more is reaching.

But in international friendships, even where they at hardly deserving of the name in its highest sense, there is further quality which is most frequently absent from friendships between full light absent full light absent from friendships between full light absent full light absen ships between fellow-countrymen. They disclose, and sent to resolve not to resolve, not only individual peculiarities and misappe hensions, but those which perhaps are absent in the particular pecunarities and market individuals are absent in the particular pecunarities and market in the particular pecunarities and particular pecunarities a individuals, yet are characteristic of the groups to they belong. As friends in conversation together may eat find revealed to himself individual traits and habits of which had been mainly he had been mainly or wholly unconscious, but which of their antisocial of wholly unconscious, but which to their antisocial character he is glad to recognise abjure; so in international firms of the state of the s abjure; so in international friendships national traits revealed and seen to be revealed and seen to be contributing elements in the understandings and leak of understandings and lack of co-operation between the The most ordinary occurrences does not like tries concerned. examples. "A" does not like a particular Ruritanian

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this perhaps very reasonable dislike he acquires a general One day he happens to mental Ruritanians. this permaps very one day he happens to mention of Ruritanian friend, when it transpires to in to a Ruritanian friend, when it transpires that the pricular man is as much mistrusted in Ruritania as abroad. particular man as aproad.

Particular man as aproad. plete change. "B" finds that Erewhonian visitors to his plete change. One day he makes comtry are arrogant and ill-behaved. One day he makes country are arrived in Erewhonian who of his own accord makes friends with an Erewhonian who of his own accord makes the same complaint. From that moment Erewhon appears to him in a new light.

These are simple, individual cases. Our national attitudes have other more formidable features, which are nevertheless the aggregate of numberless individual standpoints. nations we are certainly more prone, than as individuals, to pride and touchiness; to reluctance to apologise or confess an error of judgment; to obstinacy in carrying out plans once decided; to fear for our security, or fear of not having Il we may need; to inability to see any other side to our case but our own, to a conviction of our own superiority and tendency to regard other nations as inferior; or to historical grudges and resentments and a watchful jealousy and difficulty in co-operating with others. These things we know, and perhaps have learnt to control, in ourselves. In international friendships, and for that matter in international study, we come to see them both in our own national actions and in those of other nations. If we are fortunate, we come to recognise them not as typical of our own or of any other one nation, but as typical of uncontrolled human groups as auch, and as prominent particularly in nations just because nations admit of no control.

Yet these petty national vices, destructive as they are to the peace of the world, must inevitably be brought under ontrol. And it is in this ultimate process of their diagnosis and subjection the line world, must inevitably be prought. And it is in this ultimate process of their the habits of Part, For the ultimate effect of the study of the habits of Lations and their inconsequence is to produce the attitude of the philosopher in coti the philosopher in action; who sees through their deficiencies who sees through their deficiencies they are destined the finds them and reveres them for what they are destined to become: Tribes in the world-wide of the horizon of the horiz of him, as he says of Fight.

"That the human race, in a more perfect state, will perpetual as the attain perpetual peace is for him as certain as the perfection of the perfect of Utimate perfection of Nature. True, we are at present

still in an age of halts and temporary retrogression But when this period is once past and when 'every useful But when this period is any part of the world is at one made known and shared with all, then uninterrupted without halt or setback, by common effort and without accord, humanity will advance to such a level of living as it is at present beyond our capacity to conceive

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For in short the net effect of international friendships to produce a consciousness of world solidarity; not super seding patriotism, but enriching it and freeing it from weaknesses and destructive by-products. It is profound true, in the best sense of the terms, that the better citizen man is of his own country, the better world citizen he willbe It is by the spread of this perception, through individual who have taken stock of the nations, that the world will be brought to the state of harmony and combination to which at the Peace Conference of Paris, President Wilson said le looked forward.

"when men would be as ashamed of being disloyal humanity as they were now of being disloyal to the country.

Perhaps the All Peoples Association might adopt, as on of its texts, a passage from the letters missive of Edward VI to which attention was recently drawn in a letter from Lady Oxford to The Times:

"Forasmuch as the great and Almighty God hat given unto mankind above all living creatures, such heart and desire, that every man desireth to join friend ship with other, to love and be loved, also to give receive mutual benefits; it is therefore the duty of men according to their power, to maintain and incress this desire in every man, with well deserving to all men and especially to show their good affection to such being moved with this desire come to them from the countries. greatly provide the God of Heaven and early provided the God of Heaven and early prov greatly providing for all mankind, would not that a things should be found in one region, to the end that of should have need of another; that by this mean Friendship might be established among all men, every one seek to gratify all."

F. B. BOURDILLON.

OXFORD.

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SURVEY OF RECENT THEOLOGICAL LITERATURE.

REV. PROFESSOR JAMES MOFFATT, D.D., D.LITT.

WHEN Dr A. S. Peake died, I ventured to hope that the authorities of Manchester University would reprint some of his essays from their series of Rylands publications (HIBBERT JOURNAL, XXVIII. 2, p. 854). This has now been done. We are deeply indebted to the University Press for The Servant of Yahweh, etc. (6s.), which supplies the public with not only some unprinted material, but with such admirable studies as "The Quintessence of Paulinism" and "The Messiah and the Son of Man." To re-read these eight essays is to reget afresh that Dr Peake did not live to write the two volumes the he often spoke of, one on Old Testament religion and the the upon the apostle Paul. He had a singular faculty of penetrating to the heart of a complex subject, and also of presenting his condisions in a way acceptable to more than technical students. These the present volume, which also proves how he was Amaster both of the Old Testament and of the New.

As most are aware, Dr Peake held that the "Servant" in second Lash is the "empirical Israel regarded from an ideal point of view," adin these lectures he restates that conclusion. The most elaborate however, to the state of th toes not reach the period of the exilic and post-exilic prophets. The Interpret of Professor C. Toussaint's Les Origines de la Religion the of Professor C. Toussaint's Les Origines ae un little de l'Ancien Jahvisme," stops at le of prophetic of the rise of prophetism. It exhibits the increasing influence of Icroel hitherto drawn in archaelogical research upon estimates of Israel hitherto drawn in the main from literary sources. Professor Toussaint analyses with hilling from literary sources. Professor Toussaint analyses which sustains interest to the very end, the minitive Elohism of the patriarchal period, and then the rise of the Moses. Considerable the anti-cells attached to De Jahvism under Moses. Considerable attached to De Jahvism under Moses. Indeed the author is attached to Babylonian influence, by the way. Indeed to Babylonian influence, by the way. Indeed the author is attached to Babylonian influence, by the way. Indeed to Babylonian influence, by the way. In the Historian In an attack upon the Historian In at the Historicity of the Religion of the Religio Religion of the Patriarchs " (Jewish Quarters, 1981, p. 119 f.), Dr E. König protests against this school of

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interpreters for assuming "as self-evident that the true religion of Israel could not have possessed any peculiar traits," but this criticing. would not apply to Professor Toussaint, who notes that the idea of a would not apply to Professor Toussaint, who notes that the idea of a would not apply to Professor Toussaint, who notes that the idea of a world obligations for Israel is well as the idea of a world obligations. pact or covenant, with moral obligations for Israel, is unique pact or covenant, with moral obligations for Israel, is unique to pact or covenant, with moral obligations for Israel, is unique to pact or covenant, with moral obligations for Israel, is unique to pact or covenant, with moral obligations for Israel, is unique to pact or covenant, with moral obligations for Israel, is unique to pact or covenant, with moral obligations for Israel, is unique to pact or covenant, with moral obligations for Israel, is unique to pact or covenant, with moral obligations for Israel, is unique to pact or covenant. Similarly Mr S. H. Langdon, in Semitic Mythology (Marshall Jones, Boston), a masterly survey which is the fifth volume of The Mythology of All Races (edited by Canon MacCulloch), find that Sumero-Babylonian mythology raised problems of which the true import was recognised by the Hebrews alone, and incidental adheres to those who believe that "both in Sumerian and Semiti religions monotheism preceded polytheism and belief in good and evil spirits." From another point of view Miss M. B. Crook (Journ of Biblical Literature, 1931, p. 156 f.) suggests that the Hebrews were unique in their threefold attempt to unify the national life by mean of the monarchy, the prophetic theocracy, and the priest-king who ideally was to rule the land as the representative of Yahweh. According to Professor Toussaint, the prophets found it needful to challeng and displace the earlier Jahvism in the interests of something higher than a form of henotheism which lay open to superstitious and narrowing associations. This is one of the issues which happen tob raised by Dr Rudolf Otto in Religious Essays (Oxford University Press; see pp. 98 f.), a book which elaborates some of the ideas started by his previous treatise on Holiness. The range of the book is wide covering modern Protestantism no less than biblical theology and ancient religion, but there is a specially fresh chapter on the idea of God in the Old Testament prophets.

So far as the prophets are concerned, Ezekiel has been most studied of late, partly on account of Dr Torrey's stimulating volume A reasoned reply to this has been made by Canon Battersby Haring in The Expository Times (XLIII, p. 20 f.), who agrees with Budden of Pilling and State of Pil (Journal of Biblical Literature, pp. 20 f.) that the opening words was in the thirtieth year "refer to Ezekiel's own age at the timed his call, instead of being a mutilated form of some original which is "in the thirtieth year of Manasseh." Although Dr James Smile in his ingenious monograph on The Book of Ezekiel: A New July pretation (S.P.C.K., 5s.), agrees with Dr Torrey that the sins denounced are those of the next are those of the nation under Manasseh, he too declines to regard the description as an important manasseh, he too declines to regard the description as an imaginative account penned during the third control tury. The suggestion is the country to the composition of the country that is the country to the country that is the country to the by a man in Northern I by a man in Northern Israel, whose writings were afterwards edited and combined. This conjecture would account, among other things for the Aramaic times in the state of the sta for the Aramaic tinge in a chapter like xiii. In the Biblische Lord Conference of the Aramaic tinge in a chapter like xiii. schrift (pp. 6-19) Professor Goettsberger argues that "Ah Lord God wilt thou make a full and forest forest argues that "Ah Lord God wilt thou make a full and forest fores wilt thou make a full end of the remnant of Israel?" is originally xi. 13, but that the similar xi. 13, but that the similar cry in ix. 8 is irrelevant and an insertion

by some later editor.

In the seventh edition of his Einleitung in das Neue Testanto.

C. B. Mohr, Tübingen Dr. Littler and the Profession of t (J. C. B. Mohr, Tübingen), Dr Jülicher has had the aid of Profession Fascher, but he has himself Fascher, but he has himself supervised the revision of the section e religion of Mythology fifth volume lloch), finds f which the incidentally and Semitic n good and ook (Journal ebrews were fe by means st-king who eh. Accord to challenge thing higher stitious and appen to be University deas started

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the Pauline epistles. He sets aside the hypothesis of an the Pauline imprisonment, during which any of the extent the Paume continue which any of the extant epistles imprisonment, during which any of the extant epistles written, thinks that Second Thessalonians is sub B. the extant epistles that Second Thessalonians is sub-Pauline, read any anti-Petrine tendency in Romans s unique of the written, unique of the read any anti-Petrine tendency in Romans xvi. 17–20, refuses to read any tempted dissections of Colossians or Philippians.

and has no faith in attempted out with thoroughness. In revision has been carried out with thoroughness; although the The revision has been the book is readable, and in this new guise style is compressed, the book is readable, and in this new guise syle is compressed, the guise guise it is more indispensable than ever for serious students of the New its more indispensable than journal Didaskaleion (1993) Testament. In the Italian journal Didaskaleion (1931, pp. 1-73) Testament. In the which ought not to be missed, upon the services there is an article which ought not to be missed, upon the services and the limitations of Chrysostom as a commentator on the Pauline htters. The author, Augusta Marzagora, shows a competent knowthe of the homilies and also of the linguistic problems which are often raised by the great Antiochene preacher in the course of his expositions. Another contribution to this department of theology, although necessarily on a minor scale, comes with the third part of the ninth volume of Texts and Studies (Cambridge University Press), entitled Pelagius's Expositions of Thirteen Epistles of St Paul: Pendo-Jerome Interpolations, where Professor Souter concludes recearches into Pelagius which have enriched our knowledge of this field during the past quarter of a century. He remarks that "the purpose of an all-wise Providence, in decreeing that an Augustinian should spend a large portion of his life in studying Pelagius, may be regarded as one of life's ironies "! It sometimes happens, however, and generally to the lasting good of learning, that these apparent missis should occur. Was it not a Quaker historian who wrote the standard work upon the mediæval invasions of Italy? The present head the prints a series of additions to Pelagius by a Pelagian. the of them is interesting, as exhibiting the temper of the unknown miter's mind. In Philippians i. 17 the apostle writes that he rejoices the "Christ is preached," even by some who thought they were thereby adding "affliction" to his bonds. This large-minded spirit the much for the commentator. We must not imagine, as some do, the preaching of Christ by heretics is permitted." really rejoicing that he will gain extra merit by having to endure the sufferinge with will gain extra merit by having to endure the sufferings which these ill-conditioned opponents add to his

Onl Corinthians xv. 32 the same writer interprets the "beasts," against whom the apostle fought, as the enemies at Ephesus who have been a sixty of the neonless of the same writer interprets the same who have the neonless of the same writer interprets the same who have the neonless of the same writer interprets the same who have the neonless of the same writer interprets the same who have the neonless of the same writer interprets the same who have the neonless of the same writer interprets the same who have the neonless of the same writer interprets the same who have the same writer interprets the same who have the neonless of the same writer interprets the same who have the same with the same with the same with the same with the same writer in the same with the same with the same writer in the same with the same with the same with the same writer in the same writer in the same with the same w Stonghton, 88, 6d.) Dr. E. Y. The Acts of the Apostles (Hodder and Stoughton, 8s. 6d.), Dr Foakes Jackson dubs the account of this riot Open the most brilliant bits of word-painting in Acts," though he word-painting in Acts, brillians. Dr does not connect it with the reference in First Corinthians. Dr Jackson's book is a masterly sketch, without any padding. He takes notably those on the to the poster of some sections, notably those on the specificant, and he employee the sections is a masterly sketch, without any padding. He takes the poster peter, and he employee the sections is a masterly sketch, without any padding. He takes the poster peter p posite Peter, and he employs all his historical knowledge to explain the position of the posit Applicant details in the employs all his historical knowledge to explanate details in the narrative. But he insists upon the skill and he hook as Acts genius of the book. "To be understood, such a book as Acts

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must be admired, and it should be appreciated before it is criticised This deft, running commentary on the English text will help many readers to appreciate the ethos of Acts as well as to understand something of its historical problems. In commenting upon xi. 191 Dr Jackson observes that "this marks a new development in the present method of devel Dr Jackson observes that the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of dividing plan of Acts, which is obscured by the present method of the present method the book into chapters." The new phase is the preaching of the gospel street of the book into chapters. The new phase is the preaching of the gospel street of the book into chapters. to non-Jews at Antioch. According to Herr W. Michaelis (Zeitschrift ift. . . th für Neutestamentliche Wissenschaft, 1931, pp. 83-93) we must, howeve, distinguish three stages in this development; first, preaching to Jew and proselytes, second, preaching to gentiles, who have to become Jews in order to enter the Church, and, third, the mission which refused to make circumcision and the Law obligatory upon gentle converts. He holds that the passage in xi. 19 f. refers to the second

out of which the third only grew by degrees.

The Fourth Gospel has commanded unusual attention of late Not only has a fourth edition of F. Tillmann's Das Johannes-Eron gelium (Bonn) appeared, in the popular series of commentaries which he edits for members of the Roman Church, but Dr Schlatter hs published Der Evangelist Johannes (Calwer, Stuttgart), to which reference ought to have been made last year. Dr Schlatter has been for years a defender of the theory that "John" is Palestinian, and this book, which is really a learned commentary upon the text, seeks to expound the theory in the light of Josephus and the rabbinital writings especially, with a view to deprecate any hasty reference of Johannine thought to Hellenistic sources. Dr W. F. Howard, The Fourth Gospel, its recent criticism and interpretation (Epworth Press, 7s. 6d.), gives a most competent survey of research during the past thirty years. This valuable handbook discusses the literary and religious issues, and also offers some tentative conclusions. One is that the writer had access to non-synoptic sources of information and that he is right, for example, in identifying the Last Supper with the Kiddush ritual rather than with the paschal meal. Also, some displacement of market than with the paschal meal. displacement of matter has occurred. (It is interesting that even liminary for even the country of the country Tillmann favours the possibility of Chapter V. having original followed Chapter VI. followed Chapter VI.) Dr Howard considers that the below was or was not a disciple was not a disciple was not a disciple apostle John, but whether the author was not a disciple was not was or was not a disciple of John, we cannot know. What is clearly that there is a street of John, we cannot know. "that there is a strong element of history in the Fourth Gospel In presenting his conception of Jesus to the Church and the world his time he availed himself of the contemporary religious vocabulations was conscious of no. but was conscious of no departure from fidelity to the Palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in which the contemporary religious vocations is the palestinian situation in the palestinian situation in the palestinian situation is the palestinian situation in the palestinian situation is the palestinian situation in the palestinian situation in the palestinian situation is the palestinian situation in the palestinian situation in the palestinian situation is the palestinian situation in the palestinian situation in the palestinian situation is the palestinian situation in the palestinian situation in the palestinian situation is the palestinian situation in the palestinian situation in the palestinian situation is the palestinian situation situ situation in which the supreme revelation was given." Three point are followed up by other revelation was given. are followed up by other writers. Thus (i.), in treating the very question of allegorising. Dr. II. question of allegorising, Dr Howard carefully distinguishes between the method of the Fourth E the method of the Fourth Evangelist, "who describes what believes to be veritable fact." believes to be veritable fact, but with a keen eye to the deep revelsion. which the story may contain," and the imaginative method of other structing a story in order to an structing a story in order to convey some spiritual truth.

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SURVEY OF THEOLOGICATES FOLDER FOLDER BOAT THEOLOGICATES AND FOLDER BOAT THEOLOGICATES AND A STATE OF THE OLD A STATE O Professor F. Torm in an article on "Die Psychologie des Augenzeuge oder nicht?" (Zeitschwick by Processor: Augenzeuge oder nicht?" (Zeitschrift für Evangeliums; Augenzeuge 124–144). He thinks the für Evangenums, 124-144). He thinks that the louidence rather tells in favour of an eye witness the chinks that the chinks that the element evidence rather tells in favour of an eye witness, a man who element evidence rather tells in favour of an eye witness, a man who element evidence of the element evidence evidence of the element evidence evidence of the element evidence evidenc nent in the light of the authoricance of events. of dividing important to view the Gospel in the light of the author's personality, of the goest limportant to view the same special city. of the gospel serveded by his own statements. "He has a special gift of narra-(Zeitschrift the details cannot be explained from any æsthetic, pictorial st, however to leave a delight in heightening the colours of a tale." they point to some closer relationship between him and his subject. One crucial issue is raised by the author over the story of "John" and Mary at the Cross (xix. 26 f.). It is one thing to say that the indent was interpreted to mean that Jewish Christianity is domiciled in Helenistic Christianity, but quite another thing to hold that the mident was invented in order to bring out this or any similar truth. ion of late Our view of the evangelist's mind is altered if we accept the latter unnes-Evan conception. And Professor Torm does not feel that such a reading aries which of this temperament is inevitable or even probable. The second point chlatter has (ii) is not less vital. Dr Howard agrees with those who regard the , to which Johannine interpretation as in part the sequel to Paul's interpretation er has been of the faith. But this position is challenged by Canon Raven in Jesus on the Gospel of Love (Hodder and Stoughton, London; Holt, New text, seess Vots), a stimulating and radical plea for a return to the Alexandrian e rabbinical interpretation as opposed to that of Tertullian and the Latin reference d then, for whom the Canon has few good words to say. The book is Howard, in decidedly alive, and if it handles ancient criticism this is in the interests (Epworth otoday. Almost simultaneously a volume has appeared which, though adifferent line of Canon Raven's main ideas, proceeds adifferent lines of criticism. Dr R.H. Strachan's Cunningham lectures ns. One is The Historic Jesus in the New Testament (Student Christian Movenformation and (anon Rayon Ray Supper with and (anon Raven, but Dr Strachan frankly believes that "in the Also, some long the thought the historic Jesus and the Pauline Gospel are the fourth Gospel D. G. not derogate from the permanent value of the Fourth Gospel. Dr Strachan's discriminating treatment of the problem involves a distinction between the "historic" Jesus and the Jesus (or Lord), but at several points it confirms the aguilant of Dr Howard, and does not involve any speculative the synoptic problem such as are needful for Canon Church Review (1931, Paten's about the synoptic problem such as are needful for Campa and Campa a p. 80, 85) Canon Crum argues that the author of the Fourth Gospel this own first-hand dereloped his own first-hand conception of Jesus the Lord. In the communion of the Lord. In the property of the state of the religious meaning of the Fourth Gospel to the state of the religious meaning of the Fourth Gospel to the state of the religious meaning of the Fourth Gospel to the state of the religious meaning of the Fourth Gospel to the state of the state of the religious meaning of the Fourth Gospel to the state of In the present day; Dr Howard is alive to this issue, and it has been the support of the support he Life of Macmillan). Her bound Gospel and the Life of To-day (London: Macmillan). Her Toly your attractive scholarship by Mrs Mary London: Macmillan). Inc. toly your market is that we still require what it was the object of the evangelist was the object of the evangelist of the example of the ethical, the mystical, and Vol. XX. No. 2 Life of To-day (London: Was the evangence of the evangence

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the intellectual aspects of the Christian religion. "All three have four in this interpretation of Christian" the intellectual aspects of the chiral that harmony with each other in this interpretation of Christianity, and artistic expression that has lift. It all three have been given an artistic expression that has lifted the above the accidents of any one age or of any one type of culture above the accidents of any one age or of appreciation approved the accidents of any one age or of appreciation approved the accidents of appreciation approved the accidents of appreciation approved the accidents of a possible accident accidents of a possible accident acc This charming and intelligent book of appreciation approximates and intelligent book of appreciation to Francisco Company of the charming and intelligent book of appreciation approximates and the charming and intelligent book of appreciation approximates and the charming and intelligent book of appreciation approximates and the charming and intelligent book of appreciation approximates and the charming and intelligent book of appreciation approximates and the charming and intelligent book of appreciation approximates and the charming and intelligent book of appreciation approximates and the charming and intelligent book of appreciation approximates and the charming and intelligent book of appreciation approximates and the charming and intelligent book of appreciation approximates and the charming and intelligent book of appreciation approximates and the charming and the charming and the charming approximates and the charming approximates are charming and the charming approximate and the charming approximates are charming and the charming approximate and the charming approxim This charming and interngent some the introduction to Every More forms the position taken up by Dean Inge in the introduction to Every More forms the position taken up by Dean Inge in the introduction to Every More forms the position taken up by Dean Inge in the introduction to Every More forms the Every Bible (London: Longmans, Green). If we are to have an anthology from the Bible, this is surely one of the best forms of the enterprise it is finely printed, and the selections, grouped under such heading as "God," "Christ," "The Christian Graces," and "The Christian Experience," are furnished with a succinct, independent account the Bible in which the Dean pleads for a combination of the critic and the devotional faculties. One of his appeals is for a recognition of the Wisdom literature. He regrets that the Wisdom of Solomo "this fine poem, which is used by St Paul, is not in our canon." The plea is reinforced by Mr H. H. Gowen in "The Divine Wisdom (Anglican Theological Review, October, pp. 377-386), which shows he the idea of Christ as the incarnate Wisdom of God is organic to aft interpretation of Christianity. But Dean Inge spends most time of me fully the Fourth Gospel. "It seems almost childishly simple, but the simplicity conceals an art more elaborate than that of any other but in the Bible. There is meaning within meaning, and the deeps meanings are purposely left unexplained. . . . It is one of the greatest books in the world and no study can be too minute to specific upon it."

If the essence of theology be the idea of God, the extracts up which come naturally first in Dean Inge's selections, it is important to see how this has been interpreted in various phases of Christiani and a number of contributions have been recently made to this students. from one side or the other. We welcome an English translation Schweitzer's Die Mystik des Apostels Paulus, under the tile The Mysticism of Paul the Apostle (London: A. and C. Black, 218) Dr Montgomery. A preface by Professor Burkitt explains the eschalled logical thesis of the author. According to Dr Schweitzer, "to be Christian masses and the second sec Christian means to be possessed and dominated by a hope of kingdom of Cod kingdom of God and a will to work for it, which bids defiance external reality." Herein he finds a nexus between Christ and apostle. On the fund apostle. On the fundamental issue raised by this argument, Dr. Scott's book on The Final Property of the Prope Scott's book on The Kingdom of God (London: Macmillan) representation of the modification of the second sec a modification of the views already stated in his Kingdom and hetalogo Messiah, and a valuable corrective to any extremely eschatologically. The writer brings out with singular power the present character of the teaching of Jesus, refuses to regard the "kingdom purely eschatological and show" purely eschatological or purely inward, and endeavours to show although the idea of love is a shown and endeavours. although the idea of love is primary, it is not possible to reduce moral life, as Jesus tand to primary, it is not possible to reduce the logical moral life. moral life, as Jesus taught it, to any one principle (eschatological not), even to love. "In the not), even to love. "In the course of this study I have been improve than ever with the depth. more than ever with the depth and many-sidedness of Jesus's message he writes. He succeeds in a many-sidedness of Jesus's message his reads he writes. He succeeds in conveying a like impression to his realist

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Dr J. K. Mozley, in his successful sketch of The Beginnings of of the critic (histian Theology (Cambridge: University Press), does not come for past the Nicene Council, but he prints a balanced estimate of the services rendered by the Alexandrian school to the developing is of God in the early Church, and at the same time pays a proper tribute to Tertullian. It was by the help of men like Tertullian and knæus, as he observes, that "the Christian Church emerged from the Gnostic controversy unshaken in the substance of its faith, and most time at one fully equipped on the intellectual side for the examination of aple, but the problems in theology which were demanding attention." A by other boil general estimate of such problems is included in the broad survey presented by Dr Shailer Mathews, the Dean of the Chicago Divinity School, in The Growth of the Idea of God (London: Macmillan). The to Western civilisation, but Dr Mathews starts by analysing developments in the primitive idea of xtracts up lod, then the various characteristics of the Hebrew conception, then the ethnic monotheism of the first and second centuries when the Christian belief was formulated; finally, he discusses the new theistic Miterus necessitated by democracy and science. that "the Christian will think of a Christ-like God," and "God" is eplained, as against both the humanists and the theologians, in Assorbing the conception, born of social experience, of the personally evolving and personally responsive elements of our cosmic Those who do when the we are organically related."

Those who desire a corrective to modern emphasis upon anything the undefined "love" as the determining quality of the divine quality of the divine Table or upon a vague Christ-likeness, are supplied by Mr M. D. R. Jondon: Allen and Living treatise on The Holy and the Living God London: Allen and Unwin, 10s.), which in its own way seeks to the Barthian the Barthian the Marthian the Barthian the B by social psychology. True of pot unreasonable awe hy total psychology. He describes the sense of not unreasonable awe high is vital to religious faith, and which is too deep to be explained from contemporary by anything like patterns of thought derived from contemporary sometimes affect its statement, one facet of the latter may sometimes affect its tatement, even although the latter may sometimes affect the long to though the latter may sometimes affect the long to the latter may sometimes affect the latter may sometime the latter may some of the latter may some of the latter may some of the property of the latter may some of the la Copple reacet of this truth is brought out.

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for concluding that there was about the Lord an energy and intensity capable of breaking out into daunting anger, which capable of the Old milestone capable of breaking out most assume thing of the Old Testanes the apostles in carrying forward something of the Old Testanes idea of the wrath of God into their teaching of the new order is things." Mr Willink gives reasons for distrusting the attempt to the strength of true Christianity. rationalise the idea of holiness out of true Christianity. His time treatise is a plea for recognising that this is a vital element in the idea of God, as revealed in Scripture and as verifiable in the universe These reasons are also moving behind not only a striking study "The Ethical Significance of Worship" by Mr H. Balmforth Theology (November, p. 242 f.), but the systematic presentation Christianity by a New Zealand scholar, Professor Dickie. The Organism of Christian Faith (London, James Clarke), is a massing but moving book, and at one point the author has occasion to discus this particular element (pp. 99 f.). Dr Dickie has written "a moder positive dogmatic," to quote his own words. He acknowledge frankly indebtedness to Haering and Otto, but he is on a middle course of his own, which does not recognise validity in any idea of God that is no more than a personification of social ideas. It is a "modernist" who writes as he does. For example, in opening discussion of the divine attributes and actions, he proposes to begin with redemption. "For we are determined to be true to the Christian conception of God from the very outset, and in any Christian viewd things redemption is the most characteristic divine activity." If can be said that the exterior of an animal reveals where it has been whereas only the interior enables a scientist to know what it is, sof may be said of movements like that of belief in God.

The second and third numbers of the Studien und Krillen are issued together as a Festgabe in honour of the veteran editor, Kattenbusch; while two of the contributions are upon the Testament and two on the New, one of the latter being an incisit paper by Professor Feine upon the task of modern investigations in the life of Jesus, the majority, as is natural, relate to patristic stude and to church history, including, however, a study of "the religion of the rel apriori" by Dr Gerhard Heizelmann. But special important attaches to a paper by Herr Otto Michel, who offers an appreciate of the idea of "Dans I Dans of the idea of "Deus absconditus" in Luther and the correspond features in St Paul's idea of God (pp. 189 f.). Though the apostle in the corresponding to the contract of the corresponding to the c opposes to "predicate " National Latin attribute for God, which Luther opposes to "predicate " National Latin attribute for God, which Luther opposes to "predicate " National Latin attribute for God, which Luther opposes to "predicate " National Latin attribute for God, which Luther opposes to "predicate " National Latin attribute for God, which Luther opposes to "predicate " National Latin attribute for God, which Luther opposes to "predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Luther opposes to " predicate " National Latin attribute for God, which Latin attribute for Go opposes to "prædicatus," Michel thinks that both St Paul and Lubb had the same thought in mind when they opposed any rational of God's nature. The limit when they opposed any rational of the the of God's nature. The living, holy God is invisible, except to the of faith. Human wind of faith. Human wisdom, even in theology and religious philosophicannot explain Him. D. reven in theology and religious philosophicannot explain Him. cannot explain Him. But whilst the apostle mainly dwells on mystery in connection mystery in connection with predestination, particularly in ix.-xi., Luther emphasizes it will ix.-xi., Luther emphasises it with reference to the problem of creation and evil. The cognate idea of the and evil. The cognate idea of the divine incognito reappears in Barthian theology, to which the divine incognito reappears in English Barthian theology, to which fresh attention is being paid in English That God is unknowable another. That God is unknowable apart from Christ, and that even in representation of the control of the

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SURVEY OF THE OLOGYE A Lour LA LA TELENE the remains in a real sense incomprehensible, is a favourite theme who at this point is indebted to Kierkegaard. "Colline the remains in a real control of the deus absconditus of Luther, who becomes the Barth, who at this point of Luther, who becomes the deus absconditus of Luther, who becomes the deus in Christ, but is hidden also in the human incomin diden God, the deas the deus in the human incognito of the predatus in Christ, but is hidden also in the human incognito of the predatus, which alone is visible to the historian's constant of the human incognition of the huma prelatus in Christian, which alone is visible to the historian's eye. To see bisorical Jesus, which is given only to the eye of faith." So the revelation of God in Christ is given only to the eye of faith." So the revelation of God and Stoughton 68) an ardent of Karl Barth John McConnachio Stoughton, 6s.), an ardent exposition of the Grown thinker's faith and mind. Dr McConnachie seems to feel some Melly about Barth's attitude towards the Old Testament or rather about his relation to Old Testament criticism, but otherwise the book is convinced appreciation, which explains the origin and appeal of Berthian theology with real gusto. It will confirm adherents in the faith and at the same time enable critics of the system to enter into the inner significance of paradoxes which they may feel moved to qualify or to reject in toto. Thus Dr A. S. Zerbe, in The Karl Borthian Theology (Cleveland, Ohio), concludes by finding to his met that the sharp antithesis between man and God must be milled; otherwise "Barthianism is a poorly disguised agnostism." Again, M. Andrè Arnal, in a keen essay contributed to the tides Théologiques et Religieuses (pp. 235-263, "Simples remarques mathéologie de Karl Barth ") protests that according to Jesus "la est proposée à l'homme, elle n'est pas imposée," that the "deus absconditus" idea unduly narrows revelation as we find it in the Bible, and that in his dogmatic Barth, for all his passionate faith, really playing upon metaphysical reveries of Hegelianism, which the not merely strange but contrary to the gospel. This is much the Ame position as that taken by Canon Raven (pp. 57 f.), who discovers the "most evident heresy of the Barthians" in Christology, where they are "explicitly Apollinarian, and for Apollinarius's own reasons." Rayen is not alone in thinking that Gogarten's Glaube und Withlighteit is the most significant book of the Barthian school. But McConnachie will have Barth interpreted by Barth alone, a man convinced that what the Church needs to-day is not a clever applied that what the Church needs to-day is not a little which will secure a place for it within the modern mind that fresh, new insight in a place for it within the modern mind. ht a fresh, new insight into its own message." He distinguishes between Barth and even Brunner as exponents of the theology, the the theology of Crisis and to proceed to the theology of Crisis as a completed thing, and to proceed to Internatise it with his uncommon lucidity and constructive power." These qualities are shown to the English reader in the version of his shall be addressed to the World (London: the lectures or addresses on The Word and the World (London: the Barthian Movement, 4s.), which present the essential truth of the Barthian Movement, 4s.), which present the essential trace-

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The Natural and the Supernatural. By John W. Oman, M.A., D.D. D.Phil.—Cambridge University Press, 1931.—Pp. 500.—I

DR OMAN describes his work not as a theology but as an attemption lay a foundation for theology by considering its methods and its problems; but although the major portion of his inquiry is occupid with the latter the question of right method is his main concern, and the standpoint he takes up in regard to it is the most significant feature of his book.

"Each kind of reality has its own kind of witness, and the must determine its own kind of method. This cannot be laid down beforehand: and the chief requirement is an open mind! learn as we go on our way. But it is evident that the witness a sphere which is mainly concerned with what ought to be cannot be the same as that of a sphere which is wholly concerned with what is. We have not only to consider its facts in the of all the aspects of reality we cannot escape, but to be award to the utmost limit of intuition and anticipation, of the what reality. If this is a higher reality, which is seeking to reality the reality to reality the reality to reality the reality to reality the reality that the reality the reality the reality the reality that the reality the reality the reality that the reality the reality the reality that the reality the reality that the reality t itself through our whole experience in this present world requires us to reach out after our farthest vision and followers the dimly discerned beckoning of its requirements, as they specified by the us of what is a to us of what is beyond demonstration and only discerned moments of deeper insight and higher consecration."

The true method is thus "to survey our environment from the hest standpoint we highest standpoint we can reach, with all our experience and all of insight as well as knowledge."

The importance of this lies in the fact that the problems of me philosophy with the form gious philosophy with which the book deals largely owe the form which they have been bequeathed to us either directly or indirectly or i Oman says that it never asked to us either directly or inutial of the eighteenth century, concerning which Oman says that it never asked how such a reality as the Supernature could be known, but adopted could be known, but adopted a method which could not known however evident it might be "". however evident it might be, "because it is a method which does look in the direction in which look in the direction in which such a reality could be found."

THE NATURAL AND STAFFE AMS THE REPORT AND LONG THE NATURAL AND STAFFE AMS THE PROPERTY OF THE PARTY OF THE PA it set before itself was, in Cartesian fashion, to start as near to build up by reasoning a whole comthing as possible, and to build up by reasoning a whole cosmogony, to the lower for the manifestation of the higher and the thing as possible, and the manifestation of the higher and thereby to the lower for the Supernatural and of the Natural as the bing to the lower Supernatural and of the Natural as the means

This error in one form or another Dr Oman finds recurrent in the This error in that have been made either to explain religion away or to explain it in terms of what it is not, and both kinds of attempt other turn rest on a prior failure to discern what religion is through faibre to use the appropriate means for such discernment. failt has been not merely that "religion is often studied by persons The are better equipped intellectually than religiously," but that the procedure by intellect alone has been pushed to illegitimate extremes, as when theory has been used as the measure of fact rather than as its explanation. Thus the theory of evolution as applied to rigion is only valuable as it covers all the facts, and these must be determined by what we take religion to be and not by how we think toriginated and developed. "To start from the quarry and say that the edifice will be, and still more what it cannot be, is beyond luman insight, both because the potentialities of the stone are only made known by the using and because the building is more than the times," In this Dr Oman has on his side such an authority as Sir I.A. Thomson, who declared not long ago that in the long process of Beoming "we must distinguish two kinds of step, those that are meely additive, and those that are qualitative, resulting in the emergence of something intrinsically new."

The question of method is closely allied to that of temper, and what may be called his Prolegomena Dr Oman insists on the quification of a religious interest and religious attitude in those tho would study religion, defending such interest from the charge of which professedly "disinterested" inquirers commonly bring Religion is, above all else, concerned with "moving about worlds not realised," and if "the task which gives religion its blim, but to stiming to secure what man's present interests reveal blim, but to stir in him interests which will make him aware of still ligher environment, the turning away of interest from the highest we would obviously be fatal to any effective consideration of this

Raying examined some of the theories as to the seat of religion with Avery for all of the control of the control of religion which they imply, Dr Oman hat the definition of religion which they imply, Drome the reference, its plaint the essential quality of religion is its objection, its plaint of environment, the reference, its claim to deal with a special kind of environment, by call broadly the concludes that "religion is an affirmation of what he hay call broadly the Supernatural, and that its quality is deterblettive feeling or attitude and not by any particular kind of The one an invisible wholly depends on the supernatural, and that the supernatural is supernatural. The question is a such as invisible world exists or not." The question invisible world exists or not."

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Of the problems to which this conception of the Supernatural gives rise Dr Oman selects three for exhaustive treatment. They are the problems of Knowing and Knowledge, which is created by the fact that knowing is meaning for the mind that knows, yet is known ledge of reality existing independently and in its own right; Necessity and Freedom, created by the seeming two-fold natured the world we live in as on the one hand a rigid framework and on the other a sphere in which we are able to act with purpose and with the free acceptance of ideals; and of the Evanescent and the Eternal which asks how in the continuous stream of change which marks the Natural there can be any sure faith in the Supernatural as something

eternal and abiding.

What has been said above about Dr Oman's method and its importance for this inquiry may be recalled in considering the dichi tomies in which he has summed up these three problems. use, coupled with the antithetical titles he has given to his earlier works—and indeed to the antithetical titles he has given to his earlier to the earlier works—and indeed to the present one as well—suggests that whis more than anything else he is concerned with is the exposure of the methodological arror with increase and the present one as well—suggests that methodological arror with increase and the present one as well—suggests that methodological arror with the exposure of the methodological arror with the methodological a methodological error which consists in isolating one aspect of a question and treating it tion and treating it as if it were the whole, a proceeding inevitably brings into inevitably brings into prominence some neglected aspect, with the field of result that the field of inquiry comes to resemble a chasm from the opposite sides of which the comes to resemble a chasm from the composite sides of which the composite sides of the composite side opposite sides of which two or more structures are thrown out which however firm they may be to walk on as far as they extend, do succeed in bridging the Thus the problem of "Vision their transfer succeed in bridging the gulf. Authority " is to find for both their true place in one experience, "Faith and Freedom," "Faith and Freedom" to maintain their respective rights, not compromise but by showing their essential unity; and of and Personality" so to conscient and Personality" so to conceive each that all shall be of One succour yet not by the way of direct omnipotence. As Dr

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Digitized by AND THE MATURAL AND THE NATURAL AND THE PRATE TO PRATE birself laid down in the last-mentioned work, when by our faulty biself laid down in it as though through a binocular out of focus, when by our faulty of life we see it as though through a binocular out of focus, at to effect some kind of working the task of a true theology is "not to effect some kind of working the task of a true theology is to the binocular but to the task of a true theoregy the two tubes of the binocular but to find their the two tubes of the binocular but to find their theorems to one clear field of vision." proper adjustment to one clear field of vision."

This principle governs the criticism of the epistemology of Kant, eard of from on the one hand, with his theory of knowing and of Hegel, on the other, ecial kind of with his theory of what is known. From their opposite and partial ands by the tandpoints both philosophers have thrown out quite sound strucnan natural treas across the gulf, but at the point where they ought to meet, namely, the frontier of the mind, an unbridged chasm still yawns which reli between. Nevertheless, to have revealed this chasm is a service with which these thinkers should be credited, for they lay on us the necessity of finding a truer standpoint. This for Dr Oman is the nimary mental act itself, what he calls awareness and apprehension, by concentrating on which he arrives at a theory of perception according to which at the frontier of the individual there is a system of symbols without and a corresponding system of sensations interpeting them within, the significance of the frontier being that howledge can pass it only as our meaning. "Thus knowing is not howledge as an effect of an unknown external cause, but is knowledge as we so interpret that our meaning is the actual meaning of

This conception of symbols and meaning serves also as the key by which the problem of finding a concordat between Necessity and Income is solved. Neither of them is adequate by itself to provide a complete cosmology, yet both are aspects of the one world in which Te live. Since, however, our actual dealing with the world is as Maning and value we are entitled to give to freedom the priority, ad our task then is to discover the scope and significance of what stens to make the world mechanical and meaningless. That this is the right order is shown by the fact that science itself is the offspring of feedom, for "only because man can take his ideas out of their could be either to the created or apply them freely in any other context could be either have created or applied his science," and "there can be no conceptoo of necessary law which is not a free idea acquired in the free exercise of our minds in the free pursuit of conscious ends." Science Reclitates the attainment of these ends by providing us with a set of whose whose very set of these ends by providing deterministic ynhols the attainment of these ends by providing us with a section of the second state of the providing us with a section of the second state of the providing us with a section of the second state of the providing us with a section of the second state of the second tonthe environment and a condition both for our receiving meaning on it, in other words, In the environment and for imposing meaning on it, in other words, the office of the susceptibile of the s the making it susceptible to our free uses. Science is thus not only spring but the instance of freedom. "The rigidity of the Making it susceptible to our free uses. Science is thus not only symbolism is essential for imposing meaning of the freedom of the meaning; And this rigidity increases the instrument of freedom. "The rigidity of the instrument of the meaning; The concluding seases with the freedom of the idea."

The concluding section of the book deals with the relation of the Supernot of the book deals with the ways in which in sched. The Concluding Section of the book deals with the relation or the Natival and the Supernatural, or rather with the ways in which in both related and distinguished. the Course of history they have been both related and distinguished.

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natural is the abiding. The way in which he seeks it is his religion is redemption from the Natural The goal of all religion is redemption from the Natural, and the The goal of all religion is redeal, and the special quality of each religion, as well as of the redemption it offers special quality of each religion, of its peculiar attitude to the North North Research is given by the combination of its peculiar attitude to the Natural and its peculiar theology of the Supernatural. This gives to Dr Oma his principle of classification of religions, which range from the animistic, which seeks the abiding in the Natural, to the prophetic monotheistic, for which redemption is reconciliation to the Natural by faith in one personal Supernatural, who gives meaning to the Natural and has a purpose beyond it. Of this classification Dr Oma claims that it has the advantage over those classifications which deal with religions as systems of ethics or systems of theology

"it keeps before us the essential fact about the religions, that not one of them is concerned with mere rules of conduct about the Natural nor with mere systems of ideas about the Supernatural, but that all are concerned with the environment in which man lives and by which he lives if he is to live rightly, their faith in the supernatural environment never being determined, at least religiously, by mere theory, but always by the exercise of it in face of the natural " (p. 370).

These latter words set forth, perhaps as well as any single quotation could, what is the particular interest of the whole book, namely, the

relation of religion to environment.

Dr Oman confessed of one of his earlier works, against which and allegation of obscurity had been brought, that it does not belong to the realm of light literature which he who runs may read. The same may be said of the present work, but a distinction must be drawn between the difficulties that arise from the nature of the subject and those that have their source in the manner of its presentation Regarding the former they call for "our best equipment of know ledge, experience and ability." Regarding the latter both the author and the reader may be congratulated on the evident pains that have been taken to ensure that a sustained application on the part of the latter shall not fail of its reward.

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PENRITH.

London: Holborn The Faith of a Christian. By J. C. Mantripp. Publishing House, 1931.—Pp. 310.—5s. net.

MR MANTRIPP will be known to the readers of the HIBBERT JOURNAL through his reviews of the through his reviews of the works of other scholars. His own plund into authorship takes the feet of the scholars. into authorship takes the form of an attempt to discover and discover and discover and when the essence of Christianity. It is an answer to the question man becomes a Christianity. It is an answer to the question and outlook?" The central is the committed to in thought, and outlook?" The central idea of the book is that Christianity a "life," that is, it is a reaction of the book is that Christianity and not of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is that Christianity as the contract of the book is a "life," that is, it is a reaction of the whole personality and not of

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The Introduction deals with the relation between Faith and Creeds. It shows how the historic Creeds—the Apostles', the Nicene, and the Athanasian—were molten in the hot furnace of controversy, and how unsuitable they are, both in what they contain and in what they omit, as expressions of a modern Christian's belief. They can be used by scholars who know how to interpret them in terms of modern thought, and by the unthinking who recite them without aking about their meaning; but to the intelligent who have had no adequate theological training they are a jumble of bad science and Puzzing metaphysics. The Free Churches do not stress the point of ordal orthodoxy. They have their articles of doctrine, and their ministers are expected to subscribe to them, though not in any rigid halters of helief The factor of the members are asked no questions on indicates matters of belief. The fate of the Free-Church catechism indicates that the times are not favourable to creed-making; and, as a matter of lact, no creed can compass the reality of the Christian experience. Pethaps a sufficient statement would be that the faith of the Church is expressed in the New Testament writings as these are understood that the faith of the Christian Christian and Testament writings as these are understood that the faith of the Christian Christian and Christian are understood to the Christian and Christian are understood to the Christian and Christian are understood to the Christian are understood by Rowing Christian experience." After this introductory discussion

After this introductory discussion with the contents factoristian's faith the parts, the first concerned with the contents of a Christian's faith, the second with its environment, and the third bith its consummation. In the first part the Christian view on the first part the Christian view on the and Destiny is set blicts of God, Christ, Man, Sin, Redemption and Destiny is set John Mr Mantripp Man, Sin, Redemption and Destiny is bliefly is skirts the coasts of the disclaims the rôle of the theologian;

It is true that each subject or not Mr Mantripp modestly disclaims the rôle of the theologian, shirts the coasts of theology." It is true that each subject the coasts of theology. the Christianed. Yet in 2001 the central idea is made clear. then hentioned, and many problems that leap to the mind are mercon, many God is the Collection of the central idea is made clear.

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The Collection of the contral idea is made clear. The Christian God is the God revealed by Jesus in His teaching and many problems that leap to the control idea is made creative doctrine of the Christian way of resolving The doctrine of the Trinity is the Christian way of resolving

what is involved in the transcendence and the immanence of God and, while metaphysically perplexing, answers to Christian experience Jesus is God manifest in our flesh, one with us, one with God. The Virgin Birth is of no value as explaining His divinity. In Man we find a dual element—a spiritual capacity in which God has faith and a lack of response to that faith. But God's faith is the more important factor, and the presence of Jesus in human life means that God is in the struggle. Jesus is the true measure of man. Sin is a reality, and not to be treated as a mere negative; but it is neither man's career nor his destiny. It raises many problems, but Christ conquered sin for man. There are various theories of Redemption many of them false, and all of them inadequate. All the same, redemption is an experience, however impossible of explanation it may be. Man's Destiny is God, and love will have its way in the end.

Faith is an active principle, and in the second part of the book it is shown how faith must react on the environment of life. Faith in action is described as the paramount need of Christianity to-day, The task here is to hold the scales even between world-acceptance and world-renunciation. Mr Mantripp is insistent that the central task of a Christian is soul-making. "Religious experience is life's supreme attainment." Bible-study and prayer, communal worship and the Sacraments, as means of soul-culture, are all discussed. Man has the power to transcend circumstance, and his real satisfaction never lie on the material plane. And yet it is recognised that man has been placed in a material world, and linked to it through his body, and that the physical reacts in many ways on the spiritual Also that life is full of injustice and social evil. So his Christian faith must find expression in making a right use of material things, and seeking to remedy all that is wrong in social life. Perhaps Mantripp would have been aided in his treatment of these two antagonistic attitudes if he had recognised more fully that the soul its world, while distinct, are not separable. The environment of human life is not something merely outside it as a man's coat it outside his body. It is something that interpenetrates him, and his soul grows only and his soul grows on the soul grows on the his soul grows on the his soul grows on the hi soul grows only as it is acted upon by this encircling reality and reality it. to it. At the same time, it is refreshing to be reminded, in these day of emphasis on the outer factors of life, of the supreme value of personality. As records the supreme value of the personality. As regards the future, Mr Mantripp is a confirmation of the supremental statement of the s universalist. Of the three terminals in Roman Catholic theology Heaven, Hell and Purgatory—he disavows the third; but it is real the second that he the second that he rejects. If Hell is not everlasting, it ceases be Hell and becomes D. be Hell and becomes Purgatory. Mr Mantripp belongs to the school of the new Calvinists who are the new Calvinists who are the new Calvinists who are the new Cal of the new Calvinists who repudiate the idea that God's purpose of be frustrated; and as that be frustrated; and, as that purpose is the salvation of all men and utter destruction of evil that utter destruction of evil, that must be the final consummation. Kingdom will be established in the salvation of all men and golf of the salvation of the sal Kingdom will be established in this world by the final victory of god but it is in the next world the stable of th but it is in the next world that it will find its perfect realisation. About the life to come we know that About the life to come we know little, but it will mean eternal propriet in perfection. In his concluding in perfection. In his concluding chapter, Mr Mantripp makes a time

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the invasion of the realm of theology by scientists and have no technical qualifications for the task the who have no technical qualifications for the task. The value the book is enhanced by the wealth of quotation in it. of the book is contained and the book is contained the most part, introduced into the discussion, quotations are not, for the most part, introduced into the discussion, oputations are not, reface to each chapter; and they are culled from but are placed as a preface to each chapter; and they are culled from one ancient. mediæval and modern Christian but are placed as a relient, mediæval and modern, Christian and nonon the whole, the work, though unpretentious, is a real on to Christian literature, and should help its readers to appreciate their faith more intelligently.

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The Hellenistic Elements in Christianity. By Anathon Aall, Professor of Philosophy at the University of Oslo.—University of London Press.—Price 3s. 6d.

THIS little book consists of Lectures delivered in the University of London in 1929. In the Preface the author expresses his deep indebtedness to Professor G. Dawes Hicks "for having taken the touble to revise my MS. and for making many helpful suggestions." These Lectures are a summary of a theory of the origin of Christanity which has been worked out in detail in the author's two rollines entitled Der Logos. His positions appear, therefore, more dogmatic and are less convincing than would be the case if we were The cognisant of the process by which he has reached his conclusions. We are presented with a number of interesting statements which denand attention and often challenge criticism. We feel a weight thowledge and thought behind them, but the reasoning which has M to them is not always clearly evident.

At the beginning of his third Lecture the author says: "Our main pupose in these Lectures is to analyse the conception of Christianity and to get at its and to get at its essential meaning. We have arrived at the conclusion that Christianity was essentially and historically founded on little ground itself is likely Relensitic ground, much more so than the mere name itself is likely taking and life of Japan 26 Mr. itself would seem to mean that the taching and life of Jesus of Nazareth can be ignored, and that Chrismainly a formal in the control of the contr tanity is mainly a form of Greek philosophy working on mythical or or or or indifferent to replay 0 or so appost it is not so indifferent to apply or so appost it is not so indifferent to replay or so apposition of the replay o story Oriental ideas. Professor Aall is not so indifferent to Jesus as might appear. "The save "... The Save "... This sentence is followed by a striking summary of the summarthy with those who This serys, in the history of Christian sentence is followed by a striking summary of the series of Jesus. He has no sympathy with those who Jesus the series of Jesus. He has no sympathy with those who Jesus information as to who Jesus reason The did. and what he did. There is no reason he here as Jesus. He has no sympach, what he did, and what he actually taught. There is no reason that we cannot be a the total that the did to the total that we cannot be a the total to the total total tota Aways in dealing with historical at the truth. One has only here as always in dealing with historical matters to submit oneself to the under which historical matters to submit oneself to the the conditions under Which historical matters to submit oneself to the which historical truth is won." The description

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of the work and character of Jesus is given in a few pages with reverence and sympathy. There is nothing conventional about it It bears the mark of fresh deep feeling as though it were the experi ence of a somewhat wearied philosopher reading the gospels for the first time and yet feeling them all the more wonderful because it was not the first time. "The liberating word that could serve as a key. note for a true religion had at length been found. It was the word Love in the sense of unconditional and unrestrained goodness. The word itself was not new. What word indeed belonging to the voca. bulary of the human affections can be said to have been uttered for the first time? But now this word was tremendously enriched in significance. Goodness, gentleness, love, as between individuals and between peoples and nations—these according to Jesus were the principles which ought to govern human life. And Jesus was himself, so to speak, an incarnation of the principles he was inculcating Comforting, healing, blessing, he moved among suffering, penitent human beings; while himself subject to the hardest trials, he breathed the sublimest prayer that ever fell from human lips, 'Not My will but Thine be done."

There is no question, then, of Professor Aall's recognition of the supreme value of Jesus. Jesus is the source and inspirer of the new movement in religion. He is unaffected by Greek thought. He teaching, so far from being affected by outside influences, is purely Jewish and Oriental. "The gospel preached by Jesus and his apostle was essentially a product of Judaism." But "the Christian gospe had in it the promise of greater things, and, when to the Jewish material new factors were added, the result is a product which call

no longer be described as an outcome of Judaism. Professor Aall recognises the permanent religious value of the and teaching of Jesus and also the permanent religious value of the Greek influence upon it. He sees that Christianity, if it were not to remain a Jewish sect, must go out into the world and be mingled with other forms of thought. It need have no definite intention of account modation, but it would be influenced as well as exert influence. result is neither to be deplored as a disaster nor to be regarded as divinely ordered as a disaster nor to be regarded a divinely ordained attainment of dogmatic truth. doctrine is no more and no less divine than the history of States of the history of philosophy. To believe that Christianity was profit foundly influenced by Greek thought is not to feel ashamed of the nor, on the other hand area to greek thought is not to feel ashamed of the nor, on the other hand area to greek thought is not to feel ashamed of the normal transfer to the normal transfer transfer to the normal transfer transfer to the normal transfer nor, on the other hand, is it to regard Greek thought as paramount and the original teaching

and the original teaching and life of Jesus as of no importance.

The section of these Lectures most open to criticism is placed by the section of these Lectures are the section of the section dealing with St Paul's contribution to Christian doctrine. was, according to Professor Aall, the leading influence in Green Christianity from Judaism Christianity from Judaism and in interpreting it in terms of thought. There can be no constitutional the christianic and the contract of the c thought. There can be no question that St Paul freed Christianism and in interpreting it in terms of the from Jewish Particularism. from Jewish Particularism, although it might be argued that in the so he was really acting in account in the solution in the s so he was really acting in accordance with the spirit of Jesus, the question how far St. Paul the question how far St Paul was influenced by Greek thought in

HELLENISM by ANN Spinaj CIFFED I SHEMIANNEG TO STATE OF THE ANN SPINAL SHEME OF THE SHEW OF

psentation of the Gospel is much more difficult to answer.

He regards St. D. propertation of the definitely. He regards St Paul as having and in Greek Philosophy in the University of The trained in Greek Philosophy in the University of Tarsus. been trained in Orest St. Paul had been as deeply Hellenised philo was at Alexandria. "He was a second Hellenised Tarsus as Philo was at Alexandria. "He was a member of the at Tarsus as of Tarsus and came into close contact with the Græcoanstocracy of Tarsan representation of the GracoRoman world at its best." This statement will not carry conviction

It is quite possible for St. Paul to be Roman world to all scholars. It is quite possible for St Paul to have grown up in the Jewish community at Tarsus without close contact with its Universty or its philosophy. It is curious, if he had been trained in all the knowledge of the Greeks, that the references in his Letters to Greek literature and philosophy should be so scanty. Professor Aall seems to ignore too much the personal and Jewish side of St Paul's religion. He treats him too much as a Hellenistic missionary and interpreter of Christianity to the Gentiles, and too little as the man who had found new life in Jesus Christ. Paul's Gospel was not primarily a reasoned interpretation of Christianity to the needs of the Gentiles. It was first of all a personal relationship to his Saviour. It was a gospel which had come to him in answer to his own deep need. metched man that I am! Who shall deliver me from the bondage of this death?" His doctrine of the crucified Christ has more affinity with the 53rd chapter of Isaiah than with Greek thought. It is possible that St Paul's doctrine of the Eucharist was influenced by the Greek mysteries, and there are evident traces of the Logos doctrine in 1st Corinthians and Colossians. Yet this does not Pore St Paul to have been more a Greek than a Jew.

That Greek thought influenced such early Church Fathers as Clement of Alexandria and Origen is beyond dispute, but that it was the main influence in St Paul's gospel is less clear. He was a great struggling for release from his sins, longing for a strength beyond his own. He could not find it in the Jewish law. He found it in the death and resumed in which death and resurrection of Jesus Christ. There is a sense in which strangly words about 10 Jesus Christ. the relation of man to Christianity apply to his thought "To the relation of man to Christianity apply to his om thought. "For in one Spirit were we all baptized into one body, whether I am one Spirit were we all baptized and were all body, whether Jews or Greeks, whether bond or free, and were all the drink of the one Spirit." It is the "one Spirit In White Greeks or Jews we live and move and have our being which land in danger of the spirit in Re are in danger of forgetting when we concentrate on Greek or minduences. departments of civilized 11 Christianity, in common with all other departments of civilised thought and life, owes much to the Greeks is blosophy in our religion Aall's reminder of our debt to Greek doubt. Professor Aall's reminder of our debt to Green details. It does not be conceptions is well worth careful contact the conceptions of Christianity or suggest detailed. It does not lessen the value of Christianity or suggest that it is an artificial creation. It does not eliminate what is its which lies in the value of christianity or suggestions. It does not eliminate what is its many which lies in the value of christianity or suggestions and experiences of great the value of christianity or suggestions and experiences of great the value of christianity or suggestions and experiences of great the value of christianity or suggestions. Significant artificial creation. It does not eliminate what is the perception and experiences of great present the perception with the Eternal. The bitts, whether Greek or Jew, in communion with the Eternal. The communion with the Eternal by the communications of the communion with the Eternal by the communications of the communications are affected by the communications of the communications are affected by the communications are affected hand to Coal light amid which the relation itself of Rut the relation itself of toms of thought amid which they live. But the relation itself of their but helongs to humanity, and hand of they give of their experiences are considered by the stand which they live. But the relation itself of this race or that but belongs to humanity, and

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The Fourth Gospel in recent Criticism and Interpretation. By Wilbert F. Howard, M.A., D.D., of the Lamplough Chair of New Testa. ment Language and Literature, Handsworth College, Birmingham London: The Epworth Press, 1931.—Pp. 292.—7s. 6d.

DR HOWARD, who is already well known for his fine and accurate scholarship in connection with Volume II. of J. H. Moulton's Grammar of New Testament Greek, has now published a work of very great value on the Fourth Gospel. The first part is a historical survey of critical opinion in the twentieth century in Great Britain, America Germany, and France; and it is safe to say that there is no fuller and better informed survey available in English. Some indication of the extent to which Dr Howard has cast his net is supplied by the Biblio graphy, which consists of more than 250 books and articles, and is strictly limited to works which the author has himself read and studied. In Part II. the critical questions are discussed, and in Part III. the problems of interpretation. Seven detailed Appendices follow, in which, among other things, the evidence relating to authorship, the linguistic features of the Gospel, theories of partition redaction and displacement are given with great fullness and

Dr Howard rightly claims that the great need, in critical discussions of the unity of the Fourth Gospel, has been a careful study of its lexical and grammatical usages. The linguistic contribution which he supplies is, therefore, greatly to be welcomed. Largely on this evidence he holds that substantially the Gospel is a unity, and he conference the holds that substantially the Gospel is a unity, family confesses that he has been led by this study "to change his former heliaf that the belief that the Appendix came from a different hand than that which wrote the rest of the Gospel." Dr Howard succeeds in making the question of the alleged textual dislocations interesting; he himself inclines to the view that the Evangelist left the work unfinished, varying stages of revision, and that the reverence in which he was held prevented these relationships and that the reverence in which he was the reverence in t held prevented those who published the work from tampering unduly with the existing order and the state of th with the existing order of the leaves. An interesting chapter treats the relation of the Ferrill Bleaves. the relation of the Fourth Gospel to the Synoptics, and here the Howard shows the historial Gospel to the Synoptics, and here the synoptics and in the Howard shows the historical value of the Synoptics, and in the former, notably with proceed value of the traditions preserved in the former, notably with regard to the events of the Last Week, and the date of the Supper and the C date of the Supper and the Crucifixion. No doubt he will fail to can many readers with him all crucifixion. No doubt he will fail to can be many readers. many readers with him when he says: "We feel strongly drawn in this accept the Johannine data": "We feel strongly drawn in this accept the Johannine date "in respect of the Cleansing; but in the matter I think he is right; is matter I think he is right, if we have regard to the special Luker tradition. Perhaps the most in the special Luker tradition. Perhaps the most important chapter in Part II. is discussion of the background of thought in relation to the Johannie message, especially the account thought in relation to the Mastik discussion of the discussion of the second thought in relation to the Mastik discussion of the second the second through the s message, especially the account given of Schweitzer's Die Mystik

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Paulus. Dr Howard agrees with H. Lietzmann in thinking writings enable us to study the "christiania in thinking Joth Paulus. Distings enable us to study the "christianizing of the Mandaean writings enable us to study the "christianizing of the Mandaean writings enable us to study the "christianizing of the Mandaean writings enable us to study the "christianizing of the Mandaean writings enable us to study the "christianizing of the Mandaean writings" of the Mandaean writings enable us to study the "christianizing of the Mandaean writings" of the Mandaean writings enable us to study the "christianizing of the Mandaean writings" of the Mandaean writings enable us to study the "christianizing of the Mandaean writings" of the Mandaean writings enable us to study the "christianizing of the Mandaean writings" of the Mandaean writings enable us to study the "christianizing of the Mandaean writings" of the Mandaean writings enable us to study the "christianizing of the Mandaean writings" of the Mandaean writings and the Mandaean writings are the Mandaean writings of the Mandaean writings are the Mandaean writ the Mandacan in the Gnostic background of early Christianizing of moriental Gnosis, not the Gnostic background of early Christianity "

Adiscussion of the interpretation of the Gospel naturally leads to Adiscussion of Symbolism and Allegory. Here Dr Howard distinthe subject of Dyline allegorising method which treats the story "as and the story as the story through which the true meaning is visible, the method of the Evangelist "who describes what he believes beveritable fact, but with a keen eye to the deeper revelation which the story may contain." Candid opinions are put forward in respect dome of the miracles in the Gospel. Adapting words of J. B. Mozley, Moward finely says that "when a moral principle collides with a riacle we feel, by every Christian instinct, that it is the miracle that must go to the wall." This is all to the good, but I doubt if many I feel satisfied with the rationalistic explanation given of the Marriage Feast at Cana. The Evangelist certainly accepts it as a minute (cf. ii. 11), but it seems better to think that originally the try was a piece of conscious allegory, than to suppose that what kns did was to bid the servants "pour water from the now filled This idea seems much too modern! But I am bound to add that Dr Howard gives tray ingenious explanation when he says: "The real miracle is that under the influence of Jesus, and stimulated by the royal wine this heavenly discourse, their joy exceeded all the festal mirth of thearlier time, each guest rose above his ordinary level of thought the speech, his conversation sparkled with a brighter wit, and, when telast was over, it was remarked that the best wine had been kept he end." In the story of the Walking on the Water (John vi. In the story of the Walking on the water (constitution) of kmard in translating $\hat{\epsilon}\pi\hat{\iota} \tau\hat{\eta}s$ $\theta a\lambda \hat{a}\sigma\sigma\eta s$ "by the sea," and he thinks the Raising of The Paising of The Paisin translating $\hat{\epsilon}\pi\hat{\imath} \tau\hat{\eta}s$ $\theta a\lambda \hat{a}\sigma\sigma\eta s$ " by the sea," and he will the Raising of Lazarus as the dramatisation of a story of restoration bilt, the details of which cannot now be recovered.

Lysticism and Sacramentalism " receives sympathetic and impating treat. aviliant and Sacramentalism "receives sympathetic reatment, and this is even more true of the theme Joseph Dr. Homenine idiom." Here we should like to see a long the Johannine idiom." Here we should like to see a standard by Dr Howard in which the first sentences would be those He holds that the which he now closes his present discussion. He holds that the The Targum on the words of Jesus, and then The Targum is sometimes an almost literal translation of the paraphase; some-The Targum is sometimes an almost literal translation of the words that were spoken; sometimes a free paraphase; sometimes a free paraphase;

The spoken; sometimes a line interpretative exposition."

The rejecting the exposition."

The helieves that a connection and the helieves that a connection are the helieves the electing the theory of Apostolic Authorship, Dr Howard the identity of the author open; he believes that a connection and the Cornel is "extremely probable," and the identity of the author open; he believes that a connection the Apostle and the Gospel is "extremely probable," and with the late Professor Peake in rejecting the Apostle and the Gospel is "extremely probable," and the Holomical with the late Professor Peake in rejecting the Lohn. I may be prejudiced by pular theory of an early martyrdom of John. I may be prejudiced by Redoming this opinion since I have myself been reproved by holder of this opinion since I have myself been reproved by saying that the alleged Papias tradition regarding

the Apostle's martyrdom "ought unhesitatingly to be dismissed" the Apostle's martyruom businessed. There are a few matters on which one might break a lance with here are a few matters on that the Evangelist "certainly." There are a few matters of the Evangelist "certainly" makes Howard, such as his claim that the Evangelist "certainly" makes the Evan Howard, such as his containing the second better warranted for use of Luke. Here Dr Stanton's caution seems better warranted for use of Luke. Here Dr Stanton's caution seems better warranted for use of Luke. the parallels stated so fully on p. 147 may be due to a knowledged the parallels stated as fully on p. 147 may be due to a knowledged the parallels stated so fully on p. 147 may be due to a knowledged the parallels stated so fully on p. 147 may be due to a knowledged the parallels stated so fully on p. 147 may be due to a knowledged the parallels stated so fully on p. 147 may be due to a knowledged the parallels stated so fully on p. 147 may be due to a knowledged to a knowledged the parallels stated so fully on p. 147 may be due to a knowledged to a k oral tradition. Would Bousset, moreover, have described Paul She main the "innovator" who Hellenized Christianity? Did he not rate the company think of the Apostle as one who continued and furthered a proce already begun in the Hellenistic communities in Antioch, Damason and Tarsus? Dr Howard, of course, knows this very well; merely a question of using too strong a word in relation to Paul. should like also to have heard more from Dr Howard about the significance of Dr Mingana's discovery of a Syriac MS. which attri butes the Gospel to "the preaching of John the younger," wh "spoke Greek in Bithynia." But if one begins to name things be desired in a book on the Fourth Gospel, there can be no end. Ou thing is clear from the present work: there is perhaps no one in Grat Britain better fitted than Dr Howard to write the Commentary of this Gospel we all want to see. He tells us that he once wished to ma, indeed, write a book on the Theology of the Johannine Writings, but foul all Mark. If himself dissatisfied alike with the drastic solution of the critical problems by many modern scholars, and with the answers offered the Cambridge School of the nineteenth century. It is to be hope that the earlier wish will yet be fulfilled, but the Commentary is the greater need, and for the writing of this Dr Howard is well qualifed by his exact linguistic scholarship, his knowledge of the history a criticism, and his courage and judgment.

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WESLEY COLLEGE, HEADINGLEY, LEEDS.

Synoptische Studien. Von Wilhelm Bussmann.—Drittes Heft: 1 den Sonderquellen.—Halle (Saale): Buchhandlung des Walter hauses, 1931.—Pp. 211.

DR BUSSMANN has now completed his Synoptic Studies in a volume which treats of the area is like in a like in a property of the area is like in which treats of the special sources used by the Evangelists. predecessors, Part III. is a remarkably thorough investigation of the Synoptic data which told a remarkably thorough investigation of the special sources used by the Evangelists. Synoptic data which takes full account of all that has already be attempted in this fold.

attempted in this field of research.

In a former review (Hibbert Journal, Vol. XXIX., pp. 757-56 escribed the three stages (C. Journal, Vol. XXIX., pp. 757-56 I described the three stages (G, B and E) which Dr Bussmann in the literary evolution of Med. in the literary evolution of Mark. In the present volume he discussed the sources B and E. B. This is held to be a sourced by the sources B and E. B. This is held to be a sourced by the sources B and E. B. This is held to be a sourced by the source B. This is held to be a sourced by the source B. This is held to be a source B. This is held to be a sourced by the source B. This is the source B. The source B. This is the source B. The source B. This is the source B. The source B. The source B. The source B. This is the source B. T the sources B and E. B, which is printed in Greek, is held to be consisted of Galilean stories. consisted of Galilean stories, discourse material, and a Passion of the Market of Galilean stories, discourse material, and a Passion of the Market of the M It was not a complete Gospel, but a collection, compiled from the tradition, which in some respects was akin to, or identical with the last of the control o used by the Fourth Evangelist. E also was a collection,

of contact with the Fourth Gospel, but unlike B it was a kind for the purpose of expanding and enriching

ance with D B. source S used by the Third Evangelist, Dr inly " make In investigating the bound of t arranted, for ibed Paul 5 he maintains, was a complete Gospel probably written by Luke, the not real 5 he maintains of Paul. Like B and E. it has striking the companion of Paul. Like B and E, it has striking points of the companion of Sknew a Johanning points of Sknew a Johanning to the service of Sknew a Johanning to e not rathe contact with the collector of S knew a Johannine tradition, or a red a proce n, Damascus our lying at the basis of the Fourth Gospel, from which he inserted well; iti med into individual sections and especially in the Passion and Resurrection Story " (p. 144). In this chapter Dr Bussmann states is objections to Canon Streeter's Proto-Luke Hypothesis. inothesis, he holds, is not supported by Luke i. 1-4; the Third Rangelist follows the Markan outline, and the absence of so much Markan material is best explained by the Ur-Markus Theory; one in Great infect and κύριε (in Proto-Luke) may be Luke's stylistic insernmentary of ims. These objections do not seem very formidable. The discusce wished in indeed, appears to be foreclosed by his theory of the composition s, but foul Mark. If this is so, it confirms the opinion expressed in my earlier the critical River that Dr Bussmann's Markan theory and that of Proto-Luke rs offered by avalternative ways of explaining the same data. A fuller discussion 187-140) is given to Canon Streeter's contention that two periods dlake's literary activity are discernible in the Third Gospel as in vell qualified beacts. This is countered by an argument in favour of the distincto common among continental scholars, between Luke and the Evangelist. Dr Bussmann argues that, even if Harnack is the view that the Acts was written by Luke, we should still be to all the acts was written by Luke, we should still the acts which we will be acts which the acts which we will be acts which will be acts which we will be acts which we will be acts which will be acts which we will be acts which we will be acts which will be acts which we will be acts which will be acts which we will be acts with the acts which we will be acts which will be acts which we will be acts which we will be acts which will be acts with the acts which we will be acts will be acts which will be acts Live to allow for stylistic revision on the part of the auctor ad Theo-

In the First Gospel Dr Bussmann distinguishes a source M, which many respects recalls Canon Streeter's M Hypothesis. the sayings and with doubtful justice, M is made to include not only Le sayings and parables peculiar to Matthew, but also its late and parables peculiar to Matthew, but also lesson and others with Professor anything we Reconstruction of the seems in every way better that, with a seem of the seems in every way better that, with a seem of the seems in every way better that, with a seem of the seems in every way better that, with a seem of the seems in every way better that a seem of the Recibeto M. As Dr Bussmann describes it, M becomes such a varied and that it is not complete that it i Sometion made for the wonder it is said to be no Gospel, but, like B, The collector be purpose of supplementing existing written The collector, he says, may have been the First Evangelist, may have been the First Evangelist, The collector, he says, may have been the First Evangence, written written peculiarities, it is more probable that M Written source when the Evangelist used it. the than E, like B, E, and S, but less notably, it has points of beliate with the Fourth Gospel.

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p. 757-78 mann find he discuss eld to have taining that we can trace this Story in several forms—in G, in B, in and the Fourth Gospel, and even in M. A striking feature of the reconstruction is that he places Luke first among the extant Gosphareconstruction is that he places Luke's sources were G + T P dating it a little before A.D. 62. Luke's sources were G + T, R, and E author The Second Evangelist, who wrote a few years later, knew nothing is led to a R, T, and the Third Gospel, and his sources were G + B and E. Las interest and the compiled his Coopel of all came the First Evangelist who compiled his Gospel, probably of his synthesis of the Jerusalem, from G + B, G + T, R, and M. In this sketch is eviden of earth I once more the emphasis which Dr Bussmann everywhere gives to the range them. value of the Third Gospel. "The Third Evangelist, who sto nearest in time to the events, has ventured least of all to make alterations in the contents and the text; he feels bound in the respect, and limits himself almost entirely to stylistic alterations (p. 179). It is interesting to find a characteristic British evaluate so strongly maintained in Germany!

It is intriguing that, just when we are recovering our breath after Canon Streeter's proposal to substitute a Four- for a Two-Document Theory, a distinguished German scholar should present us with Eight-Source Theory. It should, however, be remembered the G + B and R + T form the foundation of the whole, and the they roughly these compound sources correspond with Mark and Q. This means that the traditional Two-Document Theory remains to foundation for further developments. In Dr Bussmann's hands the case for special sources used by the First and Third Evangelist receives added justification, but the Markan source E seems to be doubtful entity, and the Johannine source continues to rest in the shadows where perhaps it must always lie. Dr Bussmann accepts but does not discuss, the view of the formgeschichtliche critics the behind all documents lies a stage in which isolated units of primitire tradition circulated freely. Written sources, he holds, first appeared in A. D. 10. 75 in A.D. 40-50. He attaches great weight to the words kard at the words kard at the words ward to the w γραφάs in 1 Cor. xv. 3f, and boldly contends that they refer, not boldly contends that they refer they contends the contends that they refer they contends the contends that they refer they contends the contends the contends they contends the contends the contends they contends the Old Testament passages like Psa. xvi. 8-11, Isa. lv. 3, 2 Kings XI Jon. ji 1 and Horacon I Jon. ii. 1, and Hos. vi. 2, but to existing accounts of the Passion at the Resurrection Story of the Passion at Resurrection Story current in the primitive communities.

From the foregoing it will, I hope, be apparent how very fertile resource and suggestiveness Dr Bussmann's work is. however, can do more than indicate the massive character of labours and the massive character of labours and the massive character of labours. labours and the painstaking attention to detail which he gire There is in his work, I think, too great a reliance on documents the literary aspects of the consequents the literary aspects of the Synoptic Problem, with the consequent minimising of the oral factors which are receiving greater justice other quarters: but his other quarters; but his severest critic would recognise the matter hand in Dr Bussmann's made and could recognise the matter than the matter t hand in Dr Bussmann's work, and the fact that it will occupy assured place in the Critician

assured place in the Criticism of the future.

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By Wincenty Lutoslawski.—Cambridge of Reality. By Wincenty Lutoslawski.—Cambridge Press, 1930.—Pp. 190.—7s. 6d. net. University Press, 1930.—Pp. 190.—7s. 6d. net.

G, in B, ins ature of the ant Gosph T, R, and E object is to show that "the age-long quest for truth T, R, and [E suthor's object is revealing the ultimate nature of material, w nothing while to a final synthesis revealing the ultimate nature of material, and E. Las integral and spiritual existence," and that the practical application probability synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the Kingdom of Transported to the synthetic philosophy will establish the synthetic philosophy will be the synthetic philosophy will establish the synthetic philosophy will be the synthetic philoso probably a of this synthetic philosophy will establish the Kingdom of Heaven probably of this synthetic pintos probably of the synthetic pintos probably of this synthetic pintos probably of the synthetic pintos probably pintos pintos probably pintos pintos pintos probably gives to the raises (i.e. conceptions of reality) from Thales onwards, who stool depting as its basis the thinkers' temperament. Those in whom ensations prevail over everything else" are responsible for and to make the pullished in the pullish alterations winty of thought " are idealists; men " more interested in their n evaluation stan in either sensations or thoughts "work out pantheistic theries, and individuals in whom will prevails over emotions, breath after thoughts and sensations are spiritualists, for the experience of their o-Documer on creative will give them proof of the supremacy of spirit over us with the stiter. These types form an ascending hierarchy, and, as the lowest nbered the tree is the most common, the majority of men are materialists, e, and the thugh they may not be aware of the fact. The first step towards nd Q. The the discovery of truth is to expose the fallacy of the materialistic emains the Elementation of the world, and Professor Lutoslawski devotes several s hands the capters to the task. He first shows the inadequacy of the scientific Evangelist tary of matter as the conception of bodies in movement; in proporems to be to as the special sciences transcend this conception and take rest in the description of the qualitative aspects of objects they come nearer to inn accepts the highest science of all in this ascending hierarchy of critics the critics is metapsychics—the study of mediumistic materialisations! Atapsychics teaches us that "matter is not a real substance, but of printed teaches us that "matter is not a real substance stappeard stappea rds kard is reached in a different way through a range of activities rds kard is reached in a different way through a range of active pefer, not branch man, instead of observing what already exists, attempts Kings XI. https://www.nean, instead of observing what already exists, according to the control of the control o Kings Wing sexual life, religious ritual and national life. the artist is to impress on external matter some form pre-existent this pirit, and "in doing so he penetrates more intimately into the matter than the penetrates more intimately into the matter than the penetrates more intimately into the penetrates more into the penetrat thought," prof. the scientist can do by observation, experiment at thought." Professor Lutoslawski maintains on various grounds Professor Lutoslawski maintains on various grounding is a higher activity of the human spirit than science, but in statis a higher activity of the human spirit than science, but the science, there is a succession of stages leading to a deeper superior even to pure Manual Spirit Science, there is a succession of stages leading to a ucceptable of matter. "The supreme art, superior even to pure and spirit is the factor of the supreme art, superior even to pure a succession of stages leading arts, the living The supreme art, superior even to pure the superior of an art of art of an art of art of an art of an art of art o The supreme are, sure it is the final synthesis of all preceding arts, the man life," is the theatrical art. is the final synthesis of an precent of an aspect of human life," is the theatrical and by sculpture poetry, with every kind of decoration painting, sometimes com-Matter is dramatic poetry, with every kind of decoration with music, some and dramatic poetry, architecture and painting, sometimes com-Still music, song and dance."

Still music, song and dance."

Adole startling, perhaps, than this glorification of the theatrical that in business (including of war, of the contention that in business of war, of the contention that in business (including commerce, banking, the business of war, of

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law, of medicine, etc.) "there is a synthesis of the intellectual achieves a s law, of medicine, etc.) the an artistic realisation of beauty." Business ment of science with an artistic realisation of wealth and contains for the production of wealth and contains and contains and contains and contains artistic realisation of beauty." utilises sciences and arts for the production of wealth, and its tall is said to is the final mastery of matter by the spirit. In the idyllic picture of man to spiritual heights through of the gradual ascent of man to spiritual heights through mater in the propriet of the gradual ascent of man to spiritual heights through mater in the propriet of the gradual ascent of man to spiritual heights through material to the gradual ascent of man to spiritual heights through material to the gradual ascent of man to spiritual heights through material to the gradual ascent of man to spiritual heights through material to the gradual ascent of man to spiritual heights through material to the gradual ascent of man to spiritual heights through material to the gradual ascent of man to spiritual heights through material to the gradual ascent of man to spiritual heights through material to the gradual ascent of man to spiritual heights through material to the gradual ascent of the civilisation, even poisonous gas comes in appropriately, for we a that leads told that at the present day "soldiers use scientific knowledge at technical skill for the defence of goods produced by industry at disposed of by commerce." The clergy will be pleased to know the "We may consider the clergyman as they too have their uses: kind of spiritual lawyer improving the general atmosphere of the world of business"!

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The understanding of matter acquired through science, art an business is further extended through physical training and sexu life, which teach us that matter is temptation to be overcome by the spirit, and through religious ritual that shows us how material object may become foci for the concentration of spiritual forces. Buti ritual only insignificant quantities of matter undergo trans-substanting me most in tion; the process is carried out on a bigger scale in the national in the Messi in and through which the whole territory of a nation is transform; he nation-

into a holy relic.

As a result of these seven methods of gathering experiencescience, art, business, training, sexual life, ritual and national lifethe conclusion is reached that "matter has no existence save relation to mind." It is the product and instrument of the spirit it is that which resists our will and the "capacity of the spirit overcome that resistance and to attain mastery defines matter."

The falsity of materialism has led early in the history of human thought to a protest against it in the form of idealism—the view the "ideas are the only reality," which is equally false. It is hard make out what exactly Professor Lutoslawski means by ideas, talks of ideas have talks of ideas having a kind of reality within ourselves (similar to reality of matter), but it is clear enough that he regards idealists disfavour "An idealists and the regards are regards are regards and the regards are regards and the regards are regards and the regards are regards are regards are regards and the regards are regards are regards are regards and regards are regards are regards are regards and regards are regards are regards and regards are "An idealist is capable for the sake of an idea of kills or torturing others and even himself"; "his own individuality neglected like all other individualities and only general abstraction ideas exist for him? or ideas exist for him "; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and idealism has justified the utmost crue, and every kind of norm; "idealism has justified the utmost crue, and idealism has justified the utmost crue, and idealis and every kind of persecution." No wonder that "men of emotion who suffer when they remain the suffer when they remain a suffer when the s who suffer when they witness the cruelty of idealists or the roughts of materialists "seek to find of materialists" seek to find some fresh interpretation of the mand arrive at panthoises. and arrive at pantheism, according to which "real existence is neithern material nor ideal but consider to which "real existence is neithern forms." material nor ideal, but essential oneness." This is a step formal the world a very dull place to live the world a very dull place to live activity and support the world a very dull place to live activity and support the world a very dull place to live activity and support the world a very dull place to live activity and support the world a very dull place to live activity and support the world a very dull place to live activity and support to live activity activity and support to live activity acti the world a very dull place to live in." We learn with some support that a leading representation est as to his that a leading representative of pantheism is Professor Alexandering what had been pantheism is professor and pantheism is his lonely furr but, considering what had just been said about the materialists idealists, it may be a relief to the pantless of the pantless spending hims trangely, for the "terror o idealists, it may be a relief to find oneself classified with the pantite who are "unobtrusive, percent and partite said about the materialist who are "unobtrusive, percent and partite said about the materialist who are "unobtrusive, percent and partite said about the materialist when the pantite said about the materialist when the partite said about the materialist when the material when the materialist when the materialist when the material when the material when who are "unobtrusive, peaceful men, not likely to fight for convictions and ready to agree to everything."

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experienceational life ence save f the spirit the spirit natter." ry of huma he view the It is hard to y ideas. E ividuality i abstraction most cruelt

n of emotion he roughns of the work nce is neith tep forward and "make ome surpri erialists and e pantheis ht for the

wirtualism is the inevitable fourth stage in the quest for truth; "Busing and its to late the philosophy based on the discovery of the individual spirit."

"Busing and its to have been born in France, but to be a conception." Busines and its tall said to have been born in France, but to be a conception of life lyllic niet. lyllic picture, and being for all nations; and it is gratifying to know that, "besides and heing for all nations the world of business in its high ngh matery (tritianity, it is chiefly the world of business in its higher stages owledge and ndustry and of truth contained in the selement of truth contained in the s

The element of truth contained in pantheism—its insistence, The element with the unity of the world—is reconciled with the pluralistic bloophy of spiritualism through mystic intuition or ecstasy which processing of the reality both of God and of the individual soul; so this mysticism may be said to be a fifth stage in the quest for truth. nce, art at Three may, however, be a conflict between the spiritualist and the and sext notice-between the man of will and the man of God—and it can come by the my be overcome through active love between a group of individuals terial objett to are conscious of a mission entrusted to them by Providence; ces. But i Marianism is thus seen to be the final outcome of all philosophy. s-substant he most intimate groups of souls are nations, and the active love national it with Messianist becomes national consciousness. The unity of a transform mention-i.e. of a group of spirits having a mission to fulfil in be life of mankind—is intermediate between the unity of self and be unity of the universe in God; the number of such nations is build to those that are true organs of God in the life of mankind. Ethof these true nations has a territory assigned to it by Providence, Professor Lutoslawski admits that it takes a long time to tentain what its divinely appointed frontiers are.

When, however, these difficulties are settled and each true nation the work, carrying out its own special mission, the earth will be remainly transformed into a part of heaven. "The difference this and the other life will gradually be overcome, and this te shaped after the pattern of the other life "; and in the chapter the pattern of the other life"; and in the chapter imilar to "Regenerated Mankind" we are given a glimpse of what this

LONDON.

NATALIE DUDDINGTON.

Tu Succeers. A Supplement. A Supplement. Appendix IV. An intimate 1 of London: C. J. F. and Index to Vol. I. By J. H. Philpot, M.D. Pp. 353-368. London: C. J. Farncombe & Sons, Ltd., 1931.—Pp. 353-368.

America a hany readers of The Seceders in this country, America and useful addendum The "Seceders in this country, America of this interesting and useful addendum Stephone of The Seceders in this country for look interesting and useful addenuations of the seceders in this interesting and useful addenuations of the chief wear, when with the die country for look is revealed in a survey of the chief The work. The portrait is revealed in a survey of the cincles to his interesting and the state of this interesting and the state of the cincles as to his interesting and the state of the cincles as to his interesting and the state of the cincles as to his interesting and the state of the cincles as to his interesting and the state of the cincles as to his interesting and the cincles as the cin the state of the s Sceession, J. C. Philpot was strenuously ploughing down bronchial trouble, secretly betrothed, the second of being left to his foolish and empty self." J. C. Philpot was strenged. tettor of being left to his foolish and empty self." I left the

little sketch wondering, not so much over the "leisurely days" of a century ago, as at the endurance, the wear and tear involved, for any man, let alone a delicate temperamental one, on fire with his mission in the difficulty, the discomfort, the tedium of getting anywhere whether it was sitting for hours in a coach, or, at fifteen miles an hour in the "new" trains, or "in a cart over the Down," or afoot. Yet there were author's compensations, to look no higher. For a sermon published in January we see him writing a preface in March for a twopenny edition, the 1,500 copies all sold, and in its 6th edition at the year's end. Could this befall any sermon of to-day?

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY.

"LET

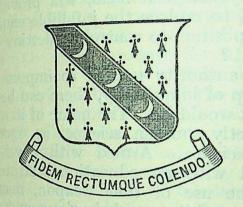
THE above s Bill of 1870 classes, was paradox. masters," is their childre which Mr F not, but wo Yet, who ca at the pres recently rer may be livit host illustri our maste still content hands, as t educated by it is "We" &

is something its elucidation vol. XXX.

days " of a ved, for any his mission, anywhere les an how afoot. Ye or a sermon March for a h edition at

DAVIDS.

THE HIBBERT JOURNAL



"LET US EDUCATE OUR MASTERS."

L. P. JACKS.

Real of love saying, which fell from Mr Robert Lowe, when the of 1870, which aimed at the education of the working dasses, was before the House of Commons, enshrines a Andox, For, if the working classes were really "our hasters," is it likely that they would suffer themselves or the Mr Report I reducated by "us "—i.e. by the class to bit Mr Robert Lowe belonged? They certainly would They certainly would "us." It, who can doubt that they are actually "our masters" the Present moment when, as Sir Mitchell Banks has Total present moment when, as Sir Mitchell Banks who have beliving on the living on th by be living on the dole has as much voting power as the Most illustrious on the dole has as much voting power as a much voting servant of the state? How is it, then, that on masters remain so indifferent to the matter and are indicated in the state? masters, remain so indifferent to the matter and are the state in the sta balls, as they most assuredly do if they consent to be something paradoxical in that. This article will attempt

Judging by some recent utterances of educational entitle siasts, it would appear that many who have abandoned them siasts, it would be religion are now turning their "Having quest for authority in religion are now turning their energy about be to the quest for authority in education. If we cannot have not to the quest for determining what men shall be not at col an infallible system for determining what men shall believed to may we not yet have something far better and more effects —an infallible system for determining how they shall behan is obviously And may it not be that education, applied under the direction laid down v of psychological science, and in strict conformity ascertained psychological facts, will provide the infalli be; no m system needed to replace the infallible church, and so n which can b mankind in a position to control its destiny to any end stable resu may be desired? athlete by

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As to the authority needed to impress such a system with the stamp of infallibility, there can be no doubt when the name of it would be. The name of it would be science or, more exactly, human science, or, more exactly st psychological science. Armed with psychological scient possibly fin and furnished with an educational strategy, or system adapted to the use of that weapon, mankind would infallibly master of its own behaviour, and, therefore, of the

fate.

Ambitions of this kind are unquestionably in the ar, it may be well to pause and consider how far they deser to be encouraged. In democratic countries it is especial important to give the matter very careful consideration For it is to be noted that the majority of those upon who our infallible system would operate, and operate effectively, have no votes. They are children, hardly better off than the unborn in their power to influence an election From the point of view of democratic theory this present an awkward difficulty, and a still more awkward one democratic democratic practice. For if the children were votes would be possible, as it has been found possible in so my other connections when dealing with their elders, to them with "promises" that our infallible system turn them into angels (or into devils, if their fancy happened to run that ways) to run that way), and so secure the requisite majority our triumphant return to secure the requisite majority. our triumphant return to the legislature and for setting scheme on foot. But the legislature and for setting be no alternative but that being impossible, there seems the legislature and for scenarios being impossible, there seems the legislature and for scenarios being impossible, there seems the legislature and for scenarios being impossible, there is the legislature and the legislature are the legislature and be no alternative but to set up the system over the head of the majority on when set up the system over the of the majority on whom it will operate, with the result is when these helpless children become adult citizens, they find themselves turned in the second adult citizens. find themselves turned into angels or devils without infalls or devils or de consulted which of the two they desired to be, infalling

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ional enth "themselves according to the behaviour decreed andoned" by a past generation of psychological and oned to the benaviour decreed and oned to them by a past generation of psychological experts, heir eners being asked for their consent to it—than which heir energy that being asked for their consent to it—than which no cannot be outrage on personal liberty and government of psychological experts, cannot lare outrage on personal liberty and government by shall help outrage conceived.

shall belia consent could be conceived. To the democratically minded, the difficulty, so stated, hall behave is obviously insuperable. Fortunately, a proposition can be

the direction which disposes of it immediately. There is no infallible system of education, nor ever can k; no method of teaching or training a human being the can be guaranteed in advance to produce a fixed and table result either of body or mind. You can train an which promise the high condition of h a syste bdy needed for a boat race or a prize fight; you may doubt whe acceed or you may fail; but even if you succeed the high be science condition you have produced may be followed by low xactly st milition a month afterwards, and in a few years you may ical scient possibly find your athlete a physical wreck in a house for or system rebriates. You may train a student by methods which would promise to win the blue ribbon of scholarship; you may moved or you may fail; but even if you succeed, that mind may become imbecile a few years afterwards als, such a case fell under my observation not long ago. hey deser hasain, you may bring up a youth under the strictest mal guidance and be entirely satisfied with the results so as he is under your influence; but when he escapes mit he may react violently from all you have taught and become a libertine—a result which has provided a rdly better theme for many novelists, notably for Samuel Butler in The an electic way of all Flesh. Or, contrariwise, you may bring him up his present and one in the present and example and instil into him, both by and one in the present and example and exa Recept and example, a contempt for moral conventions, on the stand example, a contempt for moral convenient and that a later period, that he has violently reacted precision of sainst all that, and become a monk or a moral precisian of movelist, to be more popular. stype—an equally good theme for a novelly Butler was the other seems to be more popular. that of revolting tal flesh " was surely wrong in suggesting that the takes one direction only—that of revolting takes one direction only—that of revolutions, and one of them against in agai http:// it takes many directions, and one or the large for example if the large of "emancipation" now Against immorality. It would be no surprising the doctrine of "emancipation" now rising generation, and rising generation, and the horizont immorality. It would be result by so popular with the rising generation, and the name of the popular with the rising generation, and the result by so popular with the rising general hout by hout the names of eminent philosophers, were to how infalls "The way of all flesh" cannot be predicted.

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The "flesh," no doubt, is plastic, especially when young is in a decency of its own, probably derived from something and has a decency of its own, probably derived from something and has a decency of its own, probably derived from something and has a decency of its own, probably derived from something and has a decency of its own, probably derived from something and has a decency of its own, probably derived from something the something the solution of the respectable in the constitution of matter (not yet full respectable in the strength of which it is elucidated by physics), in the strength of which it is capable ditisthere of offering the most formidable resistance to those who se the different and affront it with nothing in it but plasticity, and affront it with indecen jo conscious solicitations.

By such examples, which might be endlessly multiplied deducation we are reminded that an infallible system of education and matter impossible. Probability is the most that an educator car claim for the results he is aiming at, but certainty nevel this educa The educator is not a manufacturer, and the articles he protect imp

duces cannot be standardised.

Let us suppose that a council of humanist experts wer delevising to agree on the most desirable type of human being and on beguare then, having devised a system of education for producing and there just that type, proceed to impose it on every member of the community. The odds are at least two to one that within generation, or within two at most, the Humanist Council dut, we ou would be driven out of its vatican in hot retreat, with host of insurgent forces at its heels. Germany attempted sonly a re something of the sort before the war, and succeeded, for line Unl moment and up to a point, in producing a standardise people. But the standardisation was skin deep and short lived. At the present moment all Germany is seething with revolt against it, while in Prussia itself, the home of the drill sergeant (educational and otherwise), a new system secondary education has been set on foot, of which free self-activity" is the keynote.1

Not that the self-activists are entitled to treat the whole field as theirs in perpetuity. Even they will find that freedom loses its given in perpetuity. loses its significance when uncombined with some bending pations too far a may thus arouse, by pushing their emaner pations too far, a general backsliding towards the categorial imperative. You may, indeed, succeed for a time, by some cast-iron system of the cast-iron system of t cast-iron system of education, in causing a people to this alike, to act alike to discount of the causing a people to the caus alike, to act alike, to behave alike—at least in superficials but the moment the but the moment they become conscious that they are belaying alike, and see a personne conscious that they are belay ing alike. ing alike, and see a vision of themselves as each duplication of the his neighbour, they will instantly revolt against so abominate a uniformity and begin to the second duplication of themselves as each duplication. a uniformity and begin to behave diversely.

July, 1931, on "New Days le Hunt in the HIBBERT Dougles "Seig." that possibil for July, 1931, on "New Developments of Secondary Education Prussia."

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en young in question there is no surer way of provoking at, and he than by imposing uniformity. Immenso nt, and has somethis somethis between behaving like other people and like something that you are behaving like other people and being yet full is canals the being conscious of the likeness that gives rise the likeness is capable that you conscious of the likeness that gives rise to se who will be home. However little importance we were se who se the difference. However little importance we may attach h indecent to consciousness as an operative factor in human behaviour, been sat least enough liveliness in it to upset any scheme multiplied of education founded on behaviourist psychology. Such is

h view of the exalted claims now being put forward for nty never resteducation can do for the human race, I deem it of the les he pro most importance that any consideration of its functions bull be thus prefaced by emphasising the impossibility perts wer devising a system which shall function infallibly. Nothing being and an beguaranteed, though much may be hoped for. Whether producing anot there be such a thing as an infallible Church, there is nber of the ortainly no such thing as an infallible system of education. at within Thenever we attempt to educate a human being, child or st Council that, we ought to realise from the outset that he is capable at, with defeating any education we may give him. That, indeed, attempted sonly a roundabout way of describing him as a human eded, for Unless our pupil were capable of defeating us he andardise some affirm, and not and short whout reason, must have been vividly present in the mind thing with the Creator when he breathed the breath of life into the of the dril when he preathed the breath of man. And a bold stroke most certainly it must system of lare been to create a self-multiplying being on lines which which free related a self-multiplying being on inceed, atoming to the wisest of legends, man at once proceeded the whole and yet no bolder than what every educator attempts at freedom to devises self-activist schemes for creating a strong the bending property in his pupil. Strictly speaking, the pupil would ir emancial let be worth educating if it were otherwise.

His reported that Dr Johnson, being asked which of category of the solution of th by shall be taught first, replied as rome to shall be taught for the two subjects your Which seems to have been a subtle reminder Which seems to have been a subtle remniest takes two persons to play the game of education, that the trump cards are as bominable takes two persons to play the game of educations and a learner, and that the trump cards are as hy en humber and a learner, and that the trump cards are an another the learner's hands as in the teacher's. The en humber of the learner, and that the trumper of the learner's hands as in the teacher's. Household work is enormously enhanced by work is enormously enhanced by a process of imposing a process of ducation battern continued as in the learner's hands as in the continued ducation ducation approcess of imposing a pattern continued patte Were education a process of imposing pattern, as some educators seem to imagine,

whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on a non-reacting whether of body, mind or character, on the body whether of body whether or character is a non-reacting whether of body whether or character is a non-reacting when merely plastic material like clay or putty, it would desern in the dullest and least attractive of occurrent merely plastic material man to rank among the dullest and least attractive of occupation to rank among the dullest and least attractive of occupation during the distriction of the control of the contro the zest and the adventure of it would depart and the while it, saying would then hold good—quem Deus odit pedagogu intelligence a schoolmaston. facit, whom God hates he makes a schoolmaster. Education "all-ro is essentially dramatic, adventurous, risky, and the risks a rule of ed of the kind that invariably attach themselves to the practi of a fine art; and they increase in proportion as the grows finer. The issues of it always lie on the lap of the god Hence the profound interest of it to the educator who under stands his pupil and himself, especially if he happens believe, as some still do, that a god mingles with the game

What, then, is the function of education?

The most widely accepted answer is probably contains in the statement that "the function of education is the produce an all-round man." This seems to me a good answe so far at least as the general form of it is concerned. But before we proceed to put it into practice, we ought to consider very carefully what it means. Otherwise, it will lead or schools and colleges into endless confusion, and, in fact,

doing so at the present moment.

The opposite to "the all-round man" would be suppose, the "lopsided man"—the man whose mind been educated at the expense of his body, or vice versa, intellect at the expense of his emotions, his logic at the expense of his common sense, his faculties for eloquences the expense of his faculties for action, and so on. sidedness, we are told, is what education must avoid; has been too much of it in the past, there must be less of the the future, until finally there is none at all. Again, I would agree But agr agree. But, again, I would plead that, before dismissiple lopsidedness in farmation and the same at all. Again, again, I would plead that, before dismissiple lopsidedness in farmation and the same at all. lopsidedness in favour of allroundness, we should consider very carefully and the should consider the shou very carefully what lopsidedness means.

The contrast between the two things is not quite as singled to seems. as it seems. Lopsidedness in human beings, provided scale of it is higher the two things is not quite and seems. scale of it is big enough, may furnish scope inside itself for lot of allroundness, just as a lopsided house may be composed from the composed of perfectly symmetric as a lopsided house may be composed in the composed of the composed in of perfectly symmetrical rooms. Allroundness, again, be on a scale so and a scale so are the second state of the second state be on a scale so small, and have so little driving potential to the work behind it, that it counts for next to nothing in the world. An all round in the world. the world. An all-round giant is certainly preferable lopsided one; and the same may be said of a pigmy is a latter to nothing in lopsided one; and the same may be said of a pigmy is a latter to nothing in location location.

I am by no means sure that an all-round pigmy is a location location location.

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eacting wild describe social type than a lopsided giant. Mere allroundness buld described as an educational standard. The scale of the ould desern the vitality of it, the driving power with one of the power with the driving po occupation and the object to be taken into account before we can say pedagan in address or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function by prediction does or does not fulfil its function does or does not fulfil its pedagogu the distribution does or does not fulfil its function by producing In other words, when indicated and man." In other words, when indicated a say Education we have to consider not contain a producing we have to consider not contain the producing of the the risks a full of education, we have to consider not only the shape the praction themen it produces, as all-round or lopsided, but the "go" as the a batis in them and the direction they take when "going."

Whether or no it be true, as some people are now mainwho under that by due psychological treatment education can human nature to any pattern it chooses, I should stack very little importance to that, unless the chosen when were able to assert itself vigorously, skilfully and rely, and even to supersede itself in favour of another y contains attern when the change seemed desirable. A human mind ation is the character whose qualities are entirely what scientific ood answal sheators have chosen to make them, and owes nothing to its to consider all human at all, but belongs, rather, to the class of ill lead or sandardised articles turned out by mass production. du, as I have hinted, would strongly object to having our and characters imposed upon us in that way, even the people who imposed them were scientific experts mind highest rank—psychologists, biologists, sociologists, e versa, maything else. I should certainly object for my own part, ogic at the would rather present myself on the Day of Judgment as simer in my own right than as a saint produced in an This low sucation factory under scientific management.

And so, too, if I had to choose between an all-round man, has been stamped on him by operators the author tis own longided, and a lopsided one who was the author this own lopsidedness, I should give my vote for the lopthe long long as, on the whole, the more promising specimen of the left as, on the whole, the more promising speciments homo. The all-round man, whose allroundness was The all-round man, whose allroundness to book at, but the more dynamic blook at, but the lopsided man would be more dynamic difficult to live Mat, but the lopsided man would be more aynomic interesting, though perhaps more difficult to live Such a lopsided man, I should say, is on the whole but Such a lopsided man, I should say, is on the whole of a man than the other fellow, and better fitted for the sons of men the of a man than the other fellow, and better fitted to the sons of men than the other fellow, and the sons of men than the other fellow.

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it gives me a pleasant sense of power when I think of mysell in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, moulding and rounding in the rôle of a scientific operator, and the rôle of a scientific operator of my purple and rounding in the rôle of a scientific operator of my purple and rounding in the rôle of a scientific operator of my purple and rounding in the rôle of a scientific operator of my purple and rounding in the rôle of a scientific operator of my purple and rounding in the rôle of a scientific operator of my purple and rounding in the rôle of a scientific operator of my purple and rounding in the rou off the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of my pupils according to the proof of the minds and characters of the minds are the most of the minds are the minds and the minds are the minds ar rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, this pleasure rules of psychology or some other science, the psychology of instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly vanishes and gives place to a corresponding sense instantly of the corresponding sense instantly of the corresponding sense in the corresponding sense i of impotence when I reverse the parts and think of myself and above as being operated upon in that way by a conspiracy of educa an adverse tional experts who have managed somehow to get me into al gograf their hands—even though their sole purpose be to do m good. If any such conspiracy is in contemplation, on the psychological field, the biological field, the sociological field or elsewhere, I announce myself in advance as a rebel. The "reign" of these sciences is to me a Reign of Terror, and will not submit to it so long as my will remains unbroken Unless I can go to heaven, or to its earthly substitute, or my own legs, I will not go there at all. Most assuredly I will a mousetra not suffer myself to be shot into heaven by an educational \text{tre been } r catapult, or sent there as though I were a registered packet in the parcel post, foreseeing that heaven so arrived at would be hell. I have no desire whatever to be made perfect by scientific machinery, and would rather be unhappy than made happy in that way. Even if these benevolent despot promise me an "environment" exactly suited to my human nature and "conditions" which cannot fail to turn me out just the sort of man their science approves of, I still reject their overtures and refuse absolutely to submit my desting as a human being to any "environment" or to any "conditions" tions" that they, in their scientific wisdom, may think we to provide for me.

They have their Nor am I singular in these defiances. devitalised by large nature. No man nor woman, unless devitalised, broken, radically diseased or hopelessly idle, who consent to see the consent to see the control of his life taken over by the environment," "environment," or by "conditions," or by an abstract entity called science. Every time such a proposal is made to an uncrippled mind its self respect receives an affront. Better die and be done with it is respect receives an affront. die and be done with it than live as the slave of "environment." or at the ment," or at the mercy of "conditions," "improved" of

otherwise.

Belonging to the same one-sided type is the old argument Free Trade, which still for Free Trade, which still survives, that "goods are produced where 'the conditions, that "goods are physical produced where 'the conditions'—meaning the physical and geographical 'conditions'—meaning the physical to and geographical 'conditions'—meaning the phythell production." There is a factor of the conditions are best adapted to the production. production." There is, of course, an important truth this, but, unfortunately, it obscures a truth more important

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of myself, as truths often do when employed for contro-roundistrictions. Would it not be truer to say that the of myself, as truches Would it not be truer to say that the goods rounding ing to the produced where the human workers are most induss pleasure most intelligent, most skilled, most inventive, most ding some another, most inspired by an ideal of ding sense plate one another, most inspired by an ideal of excellence of most bare all most courageous in defving and of myself all, most courageous in defying and overcoming of educations of et me into al geographical environment? The present governors of to do my hose appear to have discovered this greater truth at a on, on the ment when we, in this country, are tending to overlook gical field the physical and geographical conditions in Russia ebel. The to be well adapted for production on an enormous ror, and But, owing to the lack of certain elements, including unbroken medanical inventiveness, in the Russian character—Turtitute, on guieff says that "no Russian has ever invented so much as edly I will i mousetrap "—the physical and geographical conditions ducational live been relatively unproductive hitherto. However, the ed packet Aussian government, possibly with the help of foreign at would kins, has now invented something far more formidable mousetrap, namely, a mantrap called the Five Years' ppy the land of which the chief features are to take advantage of nt despots the inventiveness of other nations (Ford tractors, etc.), and bloce the Russian worker to the pitch of exerting himself distiously and skilfully. Of these the last, which is an diational rather than an economic problem, seems to be temore difficult part of the enterprise.

And now what about children? What about the young What about children? What about the stough them the stough them the stough th with they were clay in the hands of the psychological Miles ligreatly doubt it. Our schools and colleges are not Myhological factories, and any attempt to use them as delign danger will provoke reactions, of an unexpected "material" of an unexpected dangerous kind, from the human "material" may end in they operate. Even "child-study "may end in the practice they operate. Even "child-study" may constituted invariably does so when it leads to the practice denotant invariably does so when it leads to the practice, and they are not they are not even quicker than tolstant interference with the child. Children are not better in detecting the putty. They are even quicker than better the child. It is in the child they are even quicker than the child they are even quicker than the child the child they are even quicker than the child the child they are even quicker than the child they are not putty. They are even quicker their detecting the educational plots devised for their nature. the detecting the educational plots device years ago in reacting according to their nature. More years ago a case came under my observation of a

to their nace ting according to their nace ting ago a case came under my observation or the children, boys and girls, whose parents had with "abild-study." Their treatment the children with "child-study." the children, boys and girls, who was in no sense harsh, but it was subtle and from the way they brushed hervasive, covering everything from the way they brushed 13*

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their teeth to the way they said their prayers. They live their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of their lives, not unhappily on the whole, in a network of the lives, not unhappily on the whole, in a network of the lives, not unhappily on the whole, in a network of the lives, not unhappily on the lives of the l their lives, not unhapping to the and ingeniously applied in the a formulæ carefully thought out and ingeniously applied in the a formulæ carefully thought out and ingeniously applied in the a formulæ carefully thought out and ingeniously applied in the a formulæ carefully thought out and ingeniously applied in the account of the control of the cont formulæ carefully thought they were not long in discovery the assiduous parents. But they were clever children. One described the second they were clever children. the assiduous parents. Due the trick of it all, for they were clever children. One day those w found them in a barn playing a mysterious game they have They were greatly disturbed invented for themselves. my appearance on the scene, and it was only by the offer of generous bribe and a promise to say nothing about it—thou both things, I well knew, were not in harmony with "child-study" of the parents—that I persuaded them go on with the game. It was a queer pantomime, and whe I asked them what it meant they refused to answer, and said it was a "secret." At length, on my increasing the brid and renewing the oath of secrecy (which I am now going break under the Statute of Limitations), the truth came on They were playing at "child-study." Would that the fruit intelf, and

of child-study were always as satisfactory!

Examples from the later stages of education might be multiplied, but one must suffice. Dr Abraham Flexier informs us of various American universities where count are now being offered in "the Psychology of Advertising and degrees conferred on proficients in that science, while is not unknown, though perhaps not so highly developed in other countries. In these universities the instruction is practical as well as theoretical, considerable prizes bell awarded to students who produce advertisements likely to the public in the eye or to lead it by the nose, in accordant I suppose, with the findings of psychological science on the Que would like one organ and the pliability of the other One would like to know whether the public is expected take all this "I have a like a l take all this "lying down," and whether the assumption that the purchaser can be led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose or deceived the eye is fundamental than the led by the nose of the led by the nose of the led by the le the eye is fundamental in the psychology of advertishing One wonders also that One wonders, also, whether the public fully realises that psychological constitutions of learning the public fully realises that psychological constitutions are the public fully realises that psychological constitutions are the public fully realises that psychological constitutions are the psychological constitution psychological conspiracy is being hatched in seats of learning with the object of with the object of persuading purchasers to buy things don't otherwise want don't otherwise want. In either case it would seem day, we are fair to the purchasing public to establish parallel courses and to confer degrees and to confer degree and to confer degrees and to the contrary and to confer degrees and prizes for proficiency in resisting the advertisers' arts. difference a the advertisers' arts. But, perhaps, the public needs no substruction. Psychological perhaps, the public needs where instruction. Psychological operators on the public, where of the advertising or any control of the public needs not be public, where the public needs not be public, where the public needs not be public, where the public needs not be public needs resemble or likely they s of the advertising or any other variety, should remember 1 Universities, American other variety, should remember 1 be so if they

¹ Universities, American, English and German. By A. Flexper

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They live the horse doctor who was administering a network the horse by the method of blowing it through network of applied by the method of blowing it through a tube applied by the animal's throat. The horse blew first—a possibility discovery development of the horse be overlooked by educators. discovering should never be overlooked by educators, especially One day the who have a turn for psychology.

One day These considerations, while not revealing what the sturbed These consideration is go some way to suggest sturbed by faction of education is, go some way to suggest what it is Its function is not to impose a fixed pattern on the it—thous this being an impossible operation where human Man is an inveterate pattern maker;

ed them to hibe is not made to receive a fixed pattern.

Assuming, then, that allroundness is the ideal to be aimed tin education, but not to be achieved by imposing the putern of it, how else can it be attained? The method I well suggest is that of liberating and vitalising the energies h came out of the pupil and then leading him to achieve allroundness for at the fruit inself, and that to an extent not greater and not less than

is capacities render possible.

This implies of course that allroundness is a thing of many mensions and many varieties. Which is often overlooked. lisa common mistake to suppose that all-round men, just trause they are round, are all alike one another, while men may all be different. No mistake could be grader. If human beings were blocks of wood turned on the me lathe, making them all-round would of course make prizes bein tend alike. But, since they are persons, and not blocks thou, there is no more effectual way of getting two men the one another than by persuading both of them to ence on the bound another than by persuading both of the other bound. The similarity between them that comes the other town their common roundness, when you look at it from the when Mide, is as nothing to the differences between them when Palling to the differences implies.

Failure to observe this distinction, I may remark in passthe alleged tendency of modern conthe alleged tendency of modern the alleged tendency of modern them alike Resource human beings to one level and turn them all alike. Because people are found wearing a stan-Because people are found wearing a such that all over the United States on a given wearers have a the are asked to infer that all the wearers have a the are asked to infer that all the wearers nave the contrary. The effect them. It would be truer to infer that all the wearers nave the contrary that is to liberate difference at other likeness in straw hats is to liberate the effect of likeness in straw hats is to liberate another points—or, in general, the more people another is another in the straw hats is to liberate another in the more externals the more Republic at other points—or, in general, the more people another in adventitious externals the more people at other points—or, in general, the more people another in adventitious externals the more people at other points—or, in general, the more people at other points—or, in general at the more people at other points at the more people at other points are people at other people at othe they are to differ internally, which of course would not were the lumination or the blocks of wood on Another in adventitious externally, which of course would mere the lumps of clay or the blocks of wood on

which our scientific plotters against liberty are proposing to

operate in the field of education.

Putting these considerations together, it seems to which all its functions that the true objective of education, which all its function that the true objective of education, which all its function that the true objective of education, which all its function that the true objective of education is the property of should combine to attain, cannot be better defined than words borrowed from the Declaration of Independences "life, liberty and the pursuit of happiness." That these the essential "rights of man" there can be no question, b I have grave doubts whether any system of political gover ment, acting by itself, can do very much to secure the Even domocracy, when the machinery of it falls into hands of astute operators, can easily be turned into a mean of destroying the very rights it was originally intended secure, becoming, in flat opposition to the intention of founders, a system for the organised oppression, or plunders of minorities, as Dean Inge somewhere suggests; while means, of course, the organised oppression of everybold since we are all in a minority about something, and most of us about more things than one. I think we may take its certain that, if ever the three "rights of man" are tob effective, the work of making them so, or at least the essential part of it, will have to be done by education. " Life, liberty and the pursuit of happiness" are essentially education objects and, until education adopts them, all that political systems can do to secure them will amount to very little. Declaration of Independence," framed on educational ins is sorely needed at the present moment in all civilised countries. Rightly framed, it might become the Charter Mankind—the long-sought bond of union among all nations

Liberal education, as I understand it, is education in liberty, and its aims might be better indicated if we called not "liberal" but "liberating." The allroundness it aimsalf the allroundness of vitalised personalities, whose imprisoned energies it liberates and reinforces for free, swift, intellige and spontaneous reaction at every point in the circle of hune experience. In present the circle of hune experience is a second of the circle of hune experience. experience. In pursuing this aim, it is far less important teach the puril (al. 1). teach the pupil (child or adult) what he shall do and he shall do it in given he shall do it in given cases or situations than to awaken him the faculties by him the faculties by which he can find out for himself.

Herein lies the mistake of so much that is now practice the name of " under the name of "vocational training"—the mistake fitting the student to do fitting the student to do a particular job in a particular while leaving him upfet while leaving him unfit to cope with the situation when it situation when the situation where the situation when the situation when the situation job changes its form and with the yet more difficult situation when the job ceases to critical the yet more difficult situation. when the job ceases to exist altogether, and the unfortunity

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joins the ranks of the unemployed—as millions are now joins the ranks of the difference as millions are now to their cost. "To be educated is to be able to do a ling to their cost."

proposing w eems to the pour never did before." 1

unction when education has av When education has awakened "dead souls"—though unctioning then education had ead but either asleep, repressed, half grown ned than the really dead but essential task is accomplished. of imprisoned—its essential task is accomplished and the of life must do the rest. On the other hand, a pendence which trains a man for dealing with particular conat these a system which draws him untrained for all others—trained for of a special kind (such as "salesmanship"), but ical goven mirained for leisure; trained for employment, but untrained memployment (whether voluntary or enforced), has therly failed at the essential point—that of opening the way b"life, liberty and the pursuit of happiness." To call such asystem an "education for life" is mockery, since "life" is erer an affair of dealing with a fixed environment or a threetyped task, but with tasks that vary indefinitely, with menvironment which changes incessantly and often violatly, as when a man passes from his office to his home, or for work to leisure, or from employment to unemployment.

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Not that education can prepare the pupil for dealing dlw, under prescribed rules, with every conceivable situain that may confront him, with every environment in he may find himself, with every task that may fall to that is precisely what education cannot do, and ourts disaster by attempting. Allroundness is not tained by cramming the mind with a little knowledge about tout anything, nor even by cramming it with much knowledge the state of the s ducation can do, and becomes liberal by aiming at, is to tal even do, and becomes liberal by aining ac, interest at even of the pupil by bringing him into that mett stage of his training with vital things, the the body to deal by and shift in human life, and so senuing deal so senuing both in high condition," both of mind and body, to deal high condition," both of mind and body, wait whatever vicissitudes await whis improduced with whatever vicissitudes await in this unpredictable universe: free and able to form productions, to govern his own reactions and to improve to her to govern his own reactions and to improve to her to govern his own reactions. On any pethaps even to govern his own reactions and to mproductions "educations" educations own technique. On any the decidence of the de

the tenark of an Irishwoman quoted by Dr Flexner from George Palmer. Report Palmer's Life of an Irishwoman quoted by Dr Flexner 110...

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SPIRITUAL RELIGION.

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SIR JAMES BAILLIE, LL.D.

Vice-Chancellor of the University of Leeds.

THOSE who are familiar with the Imitation of Thomas Kempis—the priceless treasure of old Catholicism—must be impressed by the absence from the musings of that unque and sensitive spirit of any specific reference to theological doctrines or to facts of history recorded in the gospel story His meditations are conducted and confined within the compass of direct religious experience, and no appeal is made to arguments derived from doctrinal, historical or philo sophical considerations. The reader who shares the religious frame of mind with him has no difficulty in following thought, or in drawing instruction from his reflections on the different states and moods of the religious life. Like the pot his intense religious consciousness captures the vivid emotion or luminous vision of the passing moment and records language an experience which is true for him, which ratified by others who repeat his experience, and remains true for all time. The fact that he is only concerned with processes of his own soul in no way diminishes the valued his statements. of the religious riche is a representative of a certain type of the religious mind and what holds for him holds for him minds akin to his own, and is in that sense universal. It in large measure because of this exclusive concentration immediate religious experience, which assumes nothing a direct communion between the individual and the Dividual that his little bank and the Dividual and the State of the stat Spirit, that his little book has met and still meets with slittle wide circle of readers.

The composition and the influence of the Initial strate an important ignored, and perhaps in academic circles most of all, people seem to fail to realise that religion is a self-contained form of experience assertion is a self-contained and other form of experience, essentially different from any

which can and must be cultivated for its own sake; which call and conditions, its own processes, and its own that its own cannot be explained away or conditions. the has its own control be explained away or explained in disand which cannot be explained away or explained in

of some different kind of experience. There are not a few who seem to suppose that the value There are not the religion is dependent upon a prior theoretical investigation dreligion is deposition of religious of religious of religious destructions requires for its successful investigation toth; or that religion requires for its support and defence anefully formulated scheme of theology; or, again, that an instigation into the historical origin and authenticity of detenents contained in certain documents is required in other to find a satisfactory basis for a religious life. Probably most thoughtful people at some time in their lives have held ach views. We hear much of the so-called conflict between wence and religion; of the anxiety felt in some quarters by regious persons lest philosophy should overthrow religion wdaim to be a substitute for it; of the emphasis laid in the quarters on the acceptance of theological doctrines; adof the perplexity caused in many minds by the results of listorical criticism. In all cases the assumption is the same, and, that religious experience is derivative and conseunique and self-contained. Yet this months is not made in regard to any other type of We do not, for example, suppose that the sthetic enjoyment and appreciation of music or painting the dependent on a previously accepted philosophy of art or Taprior scientific investigation into the physical or physiothe state of sound or colour. We do not wait until the lave a theory of morality before we undertake the Marise unless of the moral life. Such inquiries would Marise unless we first assumed the distinctive reality of thistic experience or of moral experience. Why should the Manual experience or of moral experience. Why should be religion? No doubt science, philosophy the into religion? No doubt science, prince in the intelton into religion are a necessary expression of the intelactivity of man. On the assumption of the prior Many Ways and life, they may, indeed, have great value the religious life, they may, indeed, have great values, ways, and may even indirectly assist religious life, they may even indirectly assist religious and may even indirectly assist religious and the office of the state of th the ways, and may even indirectly assist rengional to its processes or to tisense. But they are not essential to its processes of the profoundest students of said.

Thomas à -must be at unquiet theological spel story. within the eal is made or philo ne religiou lowing his ions on the ke the poet id emotion records in which is id remains ed with the ne value of ertain typ olds for al rsal. Iti itration of othing but

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"it is possible that religion may be awakened in but this is not a the soul by philosophical knowledge: but this is not a it is not the business of philosophy to edify, and just as little does philosophy require to create religion in this or that individual in order to verify and vindicate its truth."

He emphasises the fact that religion is an experience generis: it is, as he says,

"the region of conscious life where all the riddles the world are solved, all the contradictions of reflective thought are made plain, all the bitterness of pain soothed, the region of eternal truth, eternal calm and everlasting peace."

The plain truth is that religion has a purpose and a procedure all its own; and, in the fulfilment of the condition of its life, religion, especially religion in its highest form of spiritual religion, may and does utilise any other form of experience which will serve its ends. It can incorporate into itself the conditions of the moral life; it can utilise the resources of art (e.g., music and painting); it can take advantage of the results of science; it can employ the facts of nature and history for its purpose, and treat these of occasion as symbols for its expression and edification. But the fulfilment of the moral life can never of itself constitute Science cannot set the pace or the course for religion. religious experience. Even intellectual assent to theological doctrines is a very different thing from effective religion belief in what those doctrines declare. We may find in herent limit the belief in what those doctrines declare. inherent difficulty, for example, in assenting to the doctrible contained in the Nicene Creed, if we are allowed to put of own interpretation upon them. Yet, assent to the doctrine expressing these fundamental elements of the Christian fait is one thing. is one thing; the realisation of their significance for the purpose and in the actual process of a religious life is another. Indeed, only when Indeed, only when we appreciate what spiritual religious lite is an accomplishing the seeks to accomplish the second seeks to accomplish the second s seeks to accomplish are we in a position to inquire into to understand in the interests of the religious life what they doctrines mean Spiritual things are spiritually discerned doctrines mean. If we know the mind and do the will of the Spirit we shall know of the doctring know of the doctrine, and not otherwise.

If we accept the uniqueness of religious experience, as mentitled to do if seem entitled to do, if religious experience is as distinction moral or esthetic or religious experience is as these is from moral or æsthetic or scientific experience as these distinct from one another distinct from one another, we ought to be able to describe aims and processes independently of any other form,

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its sufficient justification in the peculiar contribution it who human experience as a whole. des to human experience as a whole.

That then is the purpose of spiritual religion? 1 What What then is What are the essential conditions by which the purpose is secured and its procedure maintained? There the purpose is secured in these perplexing times that it seems are so many voices in these perplexing to the seems are seems. while to try to find answers to these questions, if the more can be made simple enough for most people con-

med to understand. It would be generally agreed that in religious experience the Reality of which the religious consciousness is aware and by hich it stands in relation is the changeless in all change, the permanent in all transitoriness, the eternal in the temmal. In spiritual religion this reality is viewed as a single spreme Spirit, pervading all things, Nature and man included, and with Whom man, because he is a finite spirit, is welosely akin that he can deal with the Divine Spirit intimately, directly, and, so far as man is concerned, completely and freely. But in the religious life man is not simply in the Divine Spirit, as he might be interested hassunset or planet. Religion is not a mere contemplative mess; if so, we might suppose that God is a religious ling, since, as Aristotle declares, God contemplates the world in Himself, and Himself in the world. Religion, order, is a human experience, an experience of finite wits. And finite spirits, because their life is carried on In the spirits, because their life is carried with all the perplexities and change, with all the perplexities thoubles these entail, have a definite individual purpose hit There in the a conscious relation with the Divine They seek to secure for themselves, as a state of the seek to secure for themselves, as a secure for the thich is the essential character of the Divine Spirit. tate of mind is what we know as spiritual peace. what we know as spiritual peace.

It is a mere calm of mind which is indifferent to

the highest of the hi tist least the professed religious experience, and partly because the professed religious experience. It is certainly true that least the highest stage of religious experience, and partly because the highest stage of religious experience, and partly because the highest stage of religion of Western nations. It is certainly true that the professed religion of Western nations. It is certainly true allowed even amongst the peoples allowed even amongst the peoples. this type of religion of Western nations. It is certainly be professed religion of Western nations. It is certainly be professed it, and is not always realised even amongst the peoples are the profession in a second religion religion in a second religion rel the professed religion of Western nations. It is the people's profess it, and is not always realised even amongst the people's it, and is not for all—probably can never be for all. probably can never be for all. attain the same degree, and is carried on, even in a state of the same degree of scientific knowledge, or the same level is present the same level in the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the moral life the capacity for the same similarly in the same similarly destriction of the same lever the same lever the same people than in others. The same is true of the same degrees of attainment of religious experience.

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disturbance or from which disturbance has disappeared; and it is different from the quietness of rest after struggle. It is peace amidst perturbations and disturbances of temporal life in all its forms—Nature's processes, actions, feelings doubt and perplexity of mind. It is peace in the face of the disturbing conditions of finite existence, and not independent of them or in spite of them. It is in no way derived from anything finite; and, therefore, passes all understanding which only deals with the finite. It is the spiritual correlate in man's life of the Divine changelessness amidst change, of the "central peace subsisting at the heart of endless agitation" in the rolling stream of events consti-

tuting the course of the world.

It is to secure or recover this frame of mind as a constant possession of the finite spirit that man enters into conscious relation with the Divine Spirit. Whether it is a gift of the Divine, or an acquisition of man's religious efforts, does not for the moment concern us. The point for the present is that this is the primary purpose which man has in view in spiritual religion, and towards this all the experiences of spiritual religion are directed. It is the pearl of great price for which a man will give all, his predilections, his prejudices, his pride, his affections; its possession is that in which his spiritual safety, his "salvation," consists. This is borne out, e.g., by some of the chief sayings of Christ and of his followers, though it is not peculiar to Christianity. It's verified by the experience of those who would be regarded as the best representatives of the religion of the spirit. Those who possess or have possessed it have no doubt as to whati is, and have no difficulty in detecting it in others when it exists. It is a standard by which they judge the success of failure of spiritual life. failure of spiritual life in themselves and others. It carries with it the consummate satisfaction of the entire spirit, the fulfilment of the spiritual life. It is the ground from which all other spiritual at the ground from which are the ground from which all other spiritual at the ground from the g all other spiritual attainments spring and on which they rest. Neither joy nor blessedness is possible without it as the basis. It is the and a possible without it as the basis. It is the end of spiritual religion, in relation to which all ordinances, doctrines and beliefs, ritual and church organisations are means, and from which these derive test supreme importance and significance. It is the guiding test by which the religious is lightly and significance. by which the religious individual decides what to select porder to obtain what he order to obtain what he wants, and determines the value what is offered to him. what is offered to him by the manifold agencies which minister to the religious life. If this or that doctrine the series we belief, this or that form belief, this or that form of church organisation will be

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Our n religion. The essen tion betwe in terms o a commun Spirit dire sharing th on Nature But Natur presence o that life ar spirit is er ticular the natural w human h wonderful putting in presence o to others it history ma tive of spi taken by purely reli or history ducted als on the plan individual with the D in the case many iden best with example, man, and closer to 1 in the wor of the earl ppeared, struggle, s of tem, feelings, ace of the ependent ved from rstanding tual corts amids

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promote and sustain his spiritual peace he will be justified in promote and sustain his experience will ratify the choice. For adopting it and his experience will ratify the choice. For adopting it will be the truth, though doubtless the course and his it will be the religious experience of others in the past and in the present, whether that experience be corporate and in the present, whether that experience be corporate and in the present, will be of immense assistance in determining his decision.

Our next question concerns the procedure of spiritual This follows from the character of spiritual life. The essence of this is a process of conscious intercommunicaby between finite spirit and Divine Spirit, and is carried on nterms of fellowship. The procedure of spiritual religion is communion of spirits, between the human and the Divine wit directly, and indirectly between all human spirits daring the same experience of the Divine. It is dependent a Nature for its means, and uses the resources of Nature. but Nature is merely material for expressing or revealing the presence of spiritual life, and is never of itself the source of hat life and the basis of it. The organism in which the finite put is embodied, with its various sense functions, in partolar the function of speech; the facts and processes of the world; the actions and events which make up man history—these in all their endless variety and orderful extent are utilised by the spirit for the purpose of puting into language and realising in action and feeling the processing of the Divine Spirit, and for expressing to itself and bothers its communings with the Divine. Indeed, Nature and istory may be regarded as in a manner symbolic or suggesthe of spiritual ideas not strictly appertaining to the facts by themselves. Hence the difference between the Mely religious and purely scientific attitude towards Nature history. Further, communion with the Divine is con-Auted also on the plane of the moral life of man, as well as otheplane of the moral life of man, as well distinguished at in all its forms. And here, indeed, for some in the Divine scence of the Divine and communication which is not found the Divine assume a special intimacy which is not found in the case that And Divine assume a special intimacy which is not reasonable of Nature or history. So much is this the case that half with the whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and of art at their life whole of the moral life and life and of art at their life whole of the moral life and l the whole of what religion means. It is said, for the whole of what religion means. It is said, is nothing nothing. It is said, is nothing the summed up in the love of the summed up in the love of the summed up in the love of the summed up in the man and ma the Morkings of his summed to be does in the crust the workings of his conscience than he does in the crust of the course of the stars. Hence the peculiar

place and value which moral processes possess in the company the the Divine Life. But the year of the company to the company t munings of man with the Divine Life. But the very fact of man's failures in the moral life, his mistakes, his evil, and his sin, calls for some experience which will secure his peace in spite of these defects; and that experience is found in his communion with the Divine which is able to transcend his errors, to forgive his sins, and thus reconcile man to the Divine Life whose perfection man seeks to share and by sharing to find fulfilment.

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In spiritual religion, then, man communes with the Divine Spirit and can use in so doing all the forms of finitude, nature, history, morality, art and science. One of these may appeal to one person more than to another some may use more than one of them; and most people use all, though to a greater or less extent according to their type of mind, their level of development and their degree of spiritual life. In the richest forms of spiritual religion—in the religious society of a church—all of them are or have been employed in some manner to meet different needs of the religious community.

The further question remains to be answered—what are the essential conditions in and through which this com munion is sustained? What forms does communion assume Man's communings with the Divine Spirit are not self-com munings: man is not talking to himself as if the Divine Spirit did not exist or had nothing to say to him. Com munion involves reciprocity of intercourse. The assumption of spiritual religion is that God is not only as real, but is interest more marked to the sense more real, but is interest to the sense more real, but is interest. sense more real, than man, and that the Divine Spirit do communicate Himself to man as truly as man gropes after the Divine if hard a large than hard the Divine if haply he may find God. On the other hand God is in no sense the same as man, and is not only distinct from but far transfer as man, and is not only distinct are transfer as man, and the distinct are transfer as man, and transfer are transfer as man, and transfer are transfer as man, and trans "My thoughts and from but far transcends man's spirit. not your thoughts, neither are your ways my ways, sail the Lord." The remainst are your ways my ways, sail the Lord." The remoteness of the Divine Spirit from might indeed in the But in might indeed justify silence on the part of God. But spiritual religion it is half spiritual religion it is held, and experience can alone verificate, that the Division of and experience can alone with man the fact, that the Divine Spirit does communicate with med does disclose His mind. does disclose His mind and His will. In what way or ways then, is man able to be a linear way or way then, is man able to break through or break in upon august silence of God? august silence of God?

If this is to be effectively accomplished, it can only have in terms of the fund done in terms of the fundamental constitution of man's as a spiritual being Man's as a spiritual being. Man's spirit is spirit under condition

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it lives and grows in time. The whole of it is not change: It lives and of time, and cannot be concentrated at any one part of his life lies in the past part at any one part of his life lies in the past, part of it in the present, part of it belongs to the future. And for man the present, part of these is as essential and necessary as the others. The past is definite the present is ever moving, the future has The past is definite, the present is being of the future is indefinite in contact. of yet come and is indefinite in content and extent. heveryday experience we neither confuse nor separate them, htrecognise that they are distinct parts of a single stream of conscious life.

All the processes of man's spiritual activity are subject to these conditions; his ideas, his emotions, his actions. These processes are likewise inseparable; but they are also reducibly distinct. His thoughts, be they as complex as wentific knowledge, alter from time to time; his emotions may vary in kind and intensity from moment to moment; the very essence of action is to be transitory, when done it is one with for the time being. Were there no point of reference, no guiding or controlling purpose to direct these tanging processes, were they merely in a flux of change, there would be no sense of either stability or unity in man's Man does, however, control the changing processes by tentral and unchanging ends. These are the ends of Truth, Godness and Beauty. 1 Truth is the purpose pursued by the course of thought; Goodness the goal of action, whether moral action or any other form of action; Beauty is that in Me need to make the completest satisfaction. We need Mt pause to consider how these three ideals have arisen or the one and are each ultimate, or are ultimately merged but not bended. We are each ultimate, or are ultimately intended but not the state of the s experience they are different and are sought each for its own they are different and are sought each for the stability of and together they are necessary to Atain stability of mental life.

Now, the pursuit of these ends alone gives value and in the time gives significance to the life of the human They are the measure of all that is well tha the civilisation has contained the distinguishing quality of the inspiration of the struggiction of the struggiction has entailed, the distinguishing quality of

These are generally accepted as the supreme ends. They are ends of as the supreme speciments of the speciments of the supreme speciments of the suprementation of the suprementa These are generally accepted as the supreme ends. They are ends of the supreme ends of the supreme ends. They are ends of the supreme ends of the supreme ends. They are ends of the supreme ends of the supreme ends of the supreme ends. They are ends of the supreme en Personality is some which is both intelligible and consistent with experience.

beauty.

human life in contrast to subhuman, animate and inanimate existence. The diminution or the loss of them, the defeating existence of all our pain and the course of all our pain and th the pursuit of them, is the source of all our pain and suffering as human spirits; the attainment of them to any degree the victory in the struggle to secure them, is the source of all real happiness on earth. In the last analysis the pursuit of these ends, with the attendant success or failure of our efforts, is the burden of all poetry, of all drama, of whatever meaning there lies in the enormous labour and agony of human history.

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Yet it must be acknowledged that this pursuit is carried on under temporal conditions, under conditions of change, and the ceaseless mutation of earthly events. It is equally clear that at best we can only attain these ends partially and fragmentarily, one step at a time. We never attain the whole of any one of them at a stroke. They are each and all to some extent ever beyond our grasp. Indeed, we have constantly to recast our apprehension of them, sometimes to retrace our steps, sometimes to begin anew, sometimes to break fresh ground, sometimes to abandon old paths. This is painfully evident in the pursuit of truth, it is equally familiar in the struggle towards goodness or the search for

In a word, the very fact that these ends are sought under conditions of time and of the changing events of the world makes the final and complete attainment of them on earth impossible. Yet, we can neither abandon them, nor can we alter the conditions under which they are sought. former would produce despair, and spiritual suicide; latter would involve the entire transformation of human existence. The actual situation from which we cannot escape in this world is the contrast between the temporal conditions and are all is the contrast between the temporal conditions and the contrast between the temporal conditions and the contrast between the temporal conditions and the contrast between the contr conditions under which these ends are to be realised and the supreme importance for us of these ends which make precious. There are for us of these ends which make the precious of these ends are to be realised and the precious of these ends are to be realised and the precious of these ends are to be realised and the precious of these ends are to be realised and the precious of these ends are to be realised and the precious of the preciou precious. There are some who seem prepared merely to accept this with a certain pathetic resignation to their earthly lot. But reliain pathetic resignation to defeat earthly lot. But religion will neither admit ultimate defeat nor submit to the second will neither admit ultimate defeat nor submit to the acceptance of an apparently unending pursuit of an unattainable goal.

The religious spirit finds in its communion with the Divide and the means both as Spirit the means both of overcoming temporary failure of obviating final defeat of obviating final defeat, and in doing so at once give vividness, vitality and do the doing so at once give the contract of t vividness, vitality and depth to the sense of the presence of God in human life, and strengthens man's hold over the entered themselves which he pure the entered themselves which he entered the entered themselves which has been entered the entered themselves which he entered the entered the entered themselves which he entered the entered the entered the entered themselves which he entered the entered th themselves which he pursues. Man's extremity is here nanimate, defeatin suffering y degree, arce of all oursuit of re of our whatever agony of

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the divine opportunity. The reality of the earthly ways the divine opposite and articulation to the religious life. de gives reality une de la composition de la religious life. Divine Spirit, being in mien with the human spirit, meets man an in the land of the religious life. this is active the human spirit, meets man on the comon ground of Truth, Goodness and Beauty. Through these Hereveals, at least partially, His own nature to the human Hereveals, at the first the first and take upon Himself sprit, and is, therefore, held to share and take upon Himself the burden of man's life. For communion with the Divine into neither side a spectacle, is not a process of contemplain, nor, so far as man is concerned, is it a mere acquiescence of mere belief in the abstract existence of God, but an dective communion of spirit with spirit and with the whole

mit, in its action, its emotion, and its thought.

We have said that the essential aim of spiritual religion is to secure and maintain a state of peace of soul. We have now to indicate the way by which this is effected then the spirit is confronted with the difficulty of attaining is supreme ends under temporal conditions. In the Divine writthe supreme ends of man's life are perfectly and always realised as expressions of His own nature. In the finite put they are purposes which man strives to achieve and to the temporal conditions of his life never finally stains in all their fulness. In the Divine Spirit they are and in some sense harmonised. By the finite spirit by are pursued separately and never completely co-But, because man is in spiritual communion with the Divine, his failure need not and cannot in the long run be omplete failure, if he can regard his purposes as inseparably bund up with the Divine Life and can regard their final mph as guaranteed by the Divine Spirit.

The form in which this relationship with the Divine is stablished is in the first place that of Faith. Faith is that which man's Peofic form of communion with the Divine by which man's with affirms as triumphant and ultimately attainable, if not the preme ends of his in this life then in another, if not in this life then in another, if not in this life then is affirmed the supreme ends of his life. By Faith the Divine is affirmed by Faith the Divine is affirmed fulfil his supreme appende ends of his life. By Faith the Divine is annually in the midet of the mutations of the midst of temporal change and the mutations of the midst of temporal change and the mutations of the becomes one with God in the struggle, and the mutations of the becomes one with God in the struggle, and the bird him the struggle of the bird him the struggle. the plan of the IIn: Per ating with him. His ends are part the plan of the Universe; they cannot be overthrown nor the Universe; they cannot be overthrown the stands which Faith cives that neace which, as we fear the finally overwhelmed. The assurance of ultimestally in the final aim of all religion. Before this, fear The assurant which Faith gives produces that peace which, as we will the final aim of all spiritual religion. Before this, fear disappears; no obstacle is too great to be finally surmounted; momentary failure may even become an occasion for a greater effort; the suffering of temporary defeat tends but to the enrichment of the final triumph The "light afflictions are but for a moment and work a far more exceeding weight of glory." The very afflictions give a measure of satisfaction because rendering acute not only the sense of struggle but the perception of the priceless value of what is sought, a perception which renews and elevates the spirit and makes it even "rejoice in tribulations."

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The peace which arises is the test of the Faith, its endurance the measure of the strength of Faith, which no doubt varies in degree from individual to individual. Faith is not mere belief but a form of communion with the Divine, carried on from hour to hour and day to day; and the Divine Spirit communicates His life to man in and through Faith The peace it produces is the correlative of the Faith and that peace is the peace of God. And so intimately does it unit the finite spirit with the Divine, that it seems as much the consequence as the basis of communion, and is sometimes regarded as the spontaneous "gift" of God quite as much as a spontaneous act of man. The main point is, however, that it is a form of effective communion in which man finds and secures his peace. Hence the peace is not of this world since it arises out of contact with a spiritual life beyond this world and is established in the face of and in the midst of the perturbations of this world. And for the reason that this world cannot give it, this world cannot take it away.

Faith is concerned with the security of the supreme ends of man's life throughout all time, past, present, and future With that security is inseparably bound up the security of the finite spirit whose ends they are; and this security gives strength to pursue them. By Faith these ends are ever lasting and with the lasting and with them the spirit that pursues them. It gives the individual the the individual the sense of safety of his own personality; in other words by Existing the spirit that pursues them. other words, by Faith, as it has been said, the individual is saved." His past ! "saved." His past has gone but it has a lasting value, for his labour and his his labour and his struggles have not been in vain Lord "; they have ministered to the ultimate triumph. present is made valuable and worth while, for the Divine Spirit lives within it. Spirit lives within it. His future takes on a new religion because achievement is ultimately assured. Spiritual religion carried on in terms of Faith thus reanimates and revivition interest in the day's life and the three reanimates and revivition in the day's life and the reanimates and revivition in the day's life and the reanimates and revivition in the day's life and the reanimates and revivition in the day's life and the reanimates and revivition in the reanimates are recommended in the reanimates and revivition in the reanimates are recommended in the reanimates and revivition in the reanimates are recommended in the reanimates and revivition in the reanimates are recommended in the reanimates and revivition in the reanimates are recommended in the reanimates and recommended in the reanimates are recommended in the reanimates and recommended in the reanimates are recommended in the reanimates and recommended in the reanimates are recommended in the reanimates and recommended in the reanimates are recommended in the reanimates and recommended in the reanimates are recommended in the reanimates and recommended in the reanimates are recommended in the reanimates and recommended in the reanimates are recommended in the re interest in the day's life and all its detailed purposes. spiritual religion gives new meaning and interest to the most struggle for goodness, the most struggle for goodness, the most struggle for goodness are the most struggle for goodness. struggle for goodness, to the struggle to understand

SPIRITUAL RELIGION

Nature by the highest ends in the interest of pasform Nature by the pursuit of truth, and to the search for inligation, to the pursuit of truth, and to the search for

Path primarily appeals to the intellectual apprehension the supreme ends. It satisfies the need of the intellect, vork a far the supreme that see its way through the tangle of cirtions give cannot claim the perplexities of change, and which can gentlance and whole significance of the ends sought. lis not a substitute nor a consolation for ignorance; it is the necessary complement and completion of imperfect opprehension. We cannot know the whole truth; no human could bear the weight of it; the intellect would reel ad break down under the burden. And we do not need to know everything completely. It is enough to know as mehas we have powers to understand, and these powers at indeed pitifully frail. By Faith, however, we can both k content with what knowledge we can obtain, and be atisfied that the truth we do know is part of and conwith the whole truth which we do not know and thin is only to be found in the Divine Mind, communion which gives us vicariously the complete satisfaction we And therein, as we said, we find peace. That Faith mainly concerned with intellectual apprehension, is indetly indicated in the historical conflict or contrast between thand knowledge, which constantly reappears. Into this ned not, however, enter.

But the communion with the Divine takes another form. the ends we pursue and the fulfilment of spiritual life which pursuit accomplishes always face the future, and give The past is a secomplishes always face the ruture, and go the future. We cannot pursue ends in the past. The future. We cannot pursue ends in the past is over and done with, whether it has brought language over and done with, wilcome. realisation of our ends lies in the future; and this is unending ad inexhaustible, in contrast with the past, which has terthat in the first in the first with the past, which have more in the first in the f the future than in the past; we "forget those which are bell than in the past; which are bell there which the future than in the past; we "forget the before." The behind and reach forth unto those which be said to be more The future, in fact, may be said to be more The future, in fact, may be said to be many be said to be many concerned that has been; and with the future we are it as merely endless, regard it as merely endless, if we regard it as mer Reduit nas been; and wrom the prospect.

Reduit as merely ended. Yet, if we regard it as merely ended a form of the prospect.

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attitude in which this conviction is expressed is the attitude attitude in which man attitude in which the attitude in which is attitude in which the attitude in which is attitude in which it will be attitude of Hope. Hope is that tame of mind in which man, by he of Hope. Hope is that tame of mind in which man, by he of Hope. Hope is that the Divine, realises in anticipation the ends to union with the Divine, realises in anticipation the ends to union with the Divine, realises in anticipation the ends to union with the Divine, realises in anticipation the ends to union with the Divine, realises in anticipation the ends to union with the Divine, realises in anticipation the ends to union with the Divine, realises in anticipation the ends to union with the Divine, realises in anticipation the ends to union with the Divine, realises in anticipation the ends to union with the Divine, realises in anticipation the ends to union with the Divine, realises also communion the ends to union with the Divine, realises also communion the ends to union with the Divine continues to pursue. On this basis also communion between the finite spirit and the Divine takes place; and God reveal faith alo Himself to man through Hope.

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The Hope which animates the religious life stretche throughout all time to an indefinite future, which is dark our sight, though held to be a necessary part of our complet life. By this Hope the future is made safe for us. In religion hope and expectation finally coincide because the future and our supreme ends which are to be realised in it are sat in the keeping of the Divine Spirit; outside religion, how and expectation are painfully dissociated. And in this sense of security which spiritual religion gives there is, again attained a consciousness of peace. Indeed, as the great apostle put it, we are saved by Hope as well as by Faith This, of course, does not render effort unnecessary, or lear to the Divine the attainment of the ends sought. It means that nothing can in the long run frustrate the final trium of our supreme purposes, since these form part of the pland the Divine Spirit. But it is different from Faith. Faith gives the assurance that the ends of our life are immutable and have sovereign authority throughout all time, that the give meaning to the past in spite of failure and will endur throughout the future as the guiding purposes of life. How takes no account of the past and refers solely to the future which we strive to shape by our actions. Faith thus supplied the substantial factors. the substance of things hoped for, and is the evidence to Spirit of things not yet seen. It gives vitality to experient with a say whole will be seen. as a whole, while Hope inspires the spirit in carrying out it ends still forther in carrying out it is said ends still further into the future. Faith thus, as it is said worketh worketh experience, and experience Hope. again, as already indicated, is primarily concerned with the intellectual annual intellectual apprehension of our supreme ends, Hope appearing to the will to the will to the will the supreme ends, Hope appearing to the will the supreme ends. primarily to the will to act, for action always points to future, and action are action as a stronger of the s future, and action cannot alter the past. The attainments our ends, the end of The attainments of the end of our ends, the end of Truth as well as Goodness, depends action, i.e. on the cover of the cover o action, i.e. on the exercise of will.

It may be remarked in passing that the religious attitudes the seems inevitable. of Hope seems inevitably to give rise, and to give vivide to the conviction of I to the conviction of Immortality. For Hope in the religious sense is an anticipation of the triumph of the finite spiriture. independently of all the changes of the unknown future is difficult, if not impossible, in terms of knowledge, and

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of for many in terms even of Faith, to become convinced of the arguments for and against are so by for many in terms of the arguments for and against are so evenly mortality. The arguments alone we can hardly discounted that by reasoning alone we can hardly discounted that by reasoning alone we can hardly discounted that the reasoning alone we can hardly discounted the reasoning alone we c blanced that by reasoning alone we can hardly draw the on between the lone does not necessarily lead to the continuous of God revea faith alone does not necessarily lead to the conviction, as history of Jewish religion which is dominated by the conviction, as in the Old Testament, which is dominated by Faith; if while lowish faith. The attitude of Faith tet of the Jewish faith. The attitude of Faith alone is that Though he destroy me, yet will I trust him." It is till Hope assumes its effective sway over the religious ont that immortality becomes an explicit certainty. sal interesting confirmation of the distinctive importance of Hope as a form of communion with the Divine, on which reare laying stress, and gives a meaning to the language in thich the conviction of immortality is expressed, namely, the hope of immortality." What is for Faith "le grand peutin is for Hope a certainty. And what can deny its value, a challenge its claim? Not reason, for it is beyond the phere of reason to deal with what lies outside the realm of imporal change; nor Faith, since immortality does not condet with Faith, but rather confirms its affirmations.

There remains for consideration a third form of comnumion between the finite spirit and the Divine, more intimate a complete than either Faith or Hope, and for that reason to realise, or even to express. Communion This from the outset kinship in some degree between the the and the Divine spirit. And the whole spirit of man is lence to the length of the process; indeed, the entire resources of his experient philal activity are needed to secure the completeness of ying out it is said we want for which spiritual life craves. Faith does not give the Diving from it involves a certain sense of remoteness the Divine from the finite, a transcendence of finite condi-Mich, while it sustains, overawes the finite spirit. The Midence, while it sustains, overawes the finite spine.

Hope supplies concerns what is to come supplies concerns what is a transiope appeals talively to which the action of the present hour is a transioints to the the stage, always being filled but never fulfilled. If the beautiful that it implies, this between finite and Divine is to be all that it implies, a form of comthe finite and Divine is to be all that it impacts to be all that it impacts the spirit may and does venture on a form of compact deeper still and does venture deepe the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the Divine is to a form of the life of the life of the Divine is to a form of the life holde of the Divine, and secures a union which, and secures a union which, the religion he religion the life of the Divine, and secures a union which finite spin future, and sense of remoteness or separation, and which, ge, and ge, and the disturbed by things present or things past The spiritual life can, and at its highest

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and best claims that it does, carry on such communion in the emotion of Love. Here spirit and best claims that it does, the emotion of Love. Here spirit meets form of an emotion, the emotion of Love. Here spirit meets form of an emotion, the same which entirely fills the present and greets spirit in a form which entirely fills the present and greets spirit in the present it to for emotions are only felt in the present; it takes to take to the future, and seems to take to the future. account of the past or the future, and seems to cancel a make each temporal distinctions whatsoever and to make each moment the Divincint moment the Divincint eternal. Love brings the very life of the Divine into the soul love; as of man and takes it as its own. The Divine Spirit ceases be merely Lord of the Universe, the power not ourselve working for righteousness, the guarantee of our supreme end The Divine Spirit becomes the unchanging friend, the interest the unchanging friend, the interest that mate companion, carrying on close and eternal fellowship with the finite spirit in perpetual reciprocal intercourse thought and action and desire. The love of truth, which no only enchains but enchants us, the love of goodness, when assumes the form of the beauty of holiness, the love of beauty for its own sake, find their consummation in the love of the Divine in which these are harmonised and which is the source and end of them all. And in that Love therein

peace which can reach to the level of joy.

This is, as already said, a difficult form of communion to attain, and difficult to express. Love is ever a divine sur prise. Yet, as a form of spiritual religious experience, it is undoubtedly achieved by the finite spirit at its best, and that experience the finite spirit finds its complete satisfaction For in it all the ills of life are cancelled, all its suffering assuaged, all its doubt and perplexities removed. As it has been put, "to love unsatisfied the world is a mystery, mystery which love satisfied thinks it comprehends." Itis however, a peculiar form of comprehension which passa beyond thought and language. The spirit, in Wordsworth language, is "rapt into still communion that transcends the imperfect offices of prayer and praise." It surpasses Faith the completeness of the communion which it establishes, and in a sense road in a sense renders Faith unnecessary, or at least relatively subordinate. subordinate; and it dispenses with Hope, because it already possesses all that Hope can aspire to attain. spiritual life is the peculiar and unique achievement Christianity. No double light and unique achievement Christianity. No doubt it is suggested in other religious but not in the complete a suggested in other religious. but not in the complete form put forward by Christianic Other religious have deal forward by the best of the best Other religions have declared the love of God to be highest reach of the highest reach of the religious life. But Christianity further and brings out the further and brings out the fullest significance of the finite. tionship between the Divine Spirit and the finite, declares not only that the finite spirit may and should be the spirit may and spi

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nion in the but that the Divine Spirit loves man. And this is pirit met the Divine Spirit loves man. And this is pirit meets spirit and the Divine which assumes the first spirit spirit and the Divine which assumes the first spirit s he present taken Love must ultimately be reciprocal if it is to takes to Love must ultimately be reciprocal if it is to satisfy. cancel of the Love man, but, in a sense, is Love. ch moment the Love creates the love which responds to its nomen the Divine Love created, "Thou art the Love wherewith it is the soil love; as it has been said, "Thou art the Love wherewith it as the love of the soil love; as St. John Buttonian Telephone it is the soil love of the soil it ceases the heart loves Thee "; or, as St John puts it, "we love t ourselve The because He first loved us." Higher than this spiritual preme end arrience, as Goethe remarks, religion cannot go.

This has a further significance which calls for attention. The Divine Spirit does really commune with the finite in he way of Love, and reveal His life to man in so doing, it sens to follow as light from the sun that the Divine Spirit , which not and do the utmost to make His presence known to man. He would not merely reveal Himself in thought, but in fact in the low ithe world, and share this earthly life to the fullest extent d which is with man, in order that man should indeed realise that not we there is / may can he be in intimate union with God but that God is in mate union with him in the temporal struggle. And this munion to is involved in the Incarnation, as found in Christi-It is the necessary corollary of the Divine Love in its rience, it is relation to human life. And once recognised, the Incarnation thonly confirms the reality of the Love of God, but provides ahistorical focus for Faith and Hope and makes the attitude of Love to God on the part of the finite spirit easier to main-The Love to the God-man who historically appeared the means of more vividly appreciating and grasping belove of the Divine Spirit towards man; the Love of God ds. The Divine Spirit towards man; the Love sich passes and revealed through His Incarnation makes life a treapossession, and death itself a welcome adventure for perhaps one of many in its eventful eternal Hence the cardinal significance of the Incarna-Mence the cardinal significance of the months all that it implies, in the Christian Religion, the that it implies, in the Christian Kengion, in the Resurrection in the Resurrection in the Apostles clearly Important implication being the Resurrection in Stand maintain. St Paul and the early Apostles clearly

These, then, are the three primary forms in which comthen, are the three primary forms in which can be tween the finite spirit and the Divine are or can are not all on the the level of effective of effec the limite spirit and the limite spirit and the limite spirit and the limite spiritual religion. They are not all on the spiritual religion. They are degrees in the fulthe spiritual religion. They are degrees in the results some persons as in every other form of experitual religion as in every other form of experitual condithe Some persons, perhaps most, carry on their spiritual securing communication of Faith. It is the simplest conditions communication of the private spiritual securing communication of Faith. It is the simplest conditions the Divine; and even this The persons, perhaps most, carry on the level of Faith. It is the simplest concerning communion with the Divine; and even this

is described by some as the great venture of the religious like We find men speak of the venture of Faith, as if at least the We find men speak of the state. It is, however, rather risk should be courageously taken. It is, however, rather inferior taken. lower than the venture of Hope and much inferior to the venture of Love. But few are able to sustain religious in constantly at the level of Love, and when Love fails, Fail is still available as the last stand of religion in the face of the disquietude of the world. These three together are adequa to all the situations in which the spirit can find itself maintaining communion with the Divine in the midst of world of temporal change. Faith, Hope and Love, the three abide always at our disposal as the essential, the news sary and the sufficient forms of communion between the finite and the Divine Spirit, the conditions of securing the

peace which is the aim of spiritual religion.

Returning to the point from which we set out, the forms of communion are not dependent for their origina their efficacy on prior philosophical or theological or scienti investigation. They are found by those and only by the who with simplicity of mind desire the peace of God. The may receive support from theoretical inquiries; but such assistance is indirect, and not essential. From the point view of spiritual religion, it is wiser to have Faith in God the to find reasons for God's existence; it is fitter to Hope !! God than to seek to demonstrate immortality; it is better to Love God than to try to understand Him, if indeed Low be not the best kind of understanding in such an experience These forms of communion are discovered by religion experience to fulfil its requirements; their value is testal by the only criterion which spiritual religion admitsresultant peace which they procure. They cannot be had second hand second hand. They must be tried out by the individual directly for himself before their significance can be apply ciated. They are the way of life in spiritual religion, awaken, to express and to support them is the primary of religious institution ordinance, or prayer and praise, or ceremonies and sements. These are but ments. These are but means and are justified by their

J. B. BAILLE

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THE SENSUS NUMINIS AS THE HISTORICAL BASIS OF RELIGION, II. RUDOLF OTTO.

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AILLIE

Professor of Theology in the University of Marburg.

out, then Investill a word to say with regard to the dawn of lower mythical conceptions." In opposition to the animists as ir origina or scientife rel as the "manists" and their appeal to fantasy, I must ly by thos here make a claim for a realism that cannot be weakened by God. The he mere charge of "occultism." We must consider in all ; but sud whousness phenomena which in our utterly unmagical the point mention are for the first time being subjected to scientific in God than commation. No creations of fantasy can bring to pass to Hope in thite spiritual actualities, such as the "mantic" gift, it is bette sight, clairvoyance, foreboding, thought transference, ndeed Lore powers of suggestion (a comfortable slogan for an experience. molyed problem), healing dreams, table or planchette minimum spiritualist seances, presentiment of things future y religious ue is testel influence on things distant, vision, ecstasy, alienation, dmits-th ot be had stricted on things distant, vision, ecstasy, and the effects of the unconscious and beconscious. The "magic " of the water-diviner is not a admitted Is the same of the water-diviner is a state of animist or "manist" fantasy, but an admitted these talents for If these were nothing more than curious talents for the training fancies in oneself and others, they would still be had a so real psychic gifts of nature imaginings. but talents, and so real psychic gifts or manistic imaginings.

On the the feeling of the hat they can stimulate and call forth the feeling of the they can stimulate and call forth the feeling of the stimulate and call forth the stimulate and hands is readily to be understood. And it is because they play a real products of myth-building fantasy, Ruther, the idea of a life after death, as Wundt develops the mythical

Myther, the idea of a life after death, as Wundt development. The mythologically and religiously wholly The really religious and even the mythical is here of The really religious and even the mythologically and rengalisher of real moment is not at first between

the hither and the yonder side of death, but between this and the hither and the yonder side of death, but between this and place of demarcation of a "wholly other" and that side of a line of demarcation of a "wholly other" mode that side of a line of demarcation and magic being between ordinary and magic being between line and the side of t of existence—between ordinary and magic being, between be con and ruach, anritam and color being between before dark and light, basar and ruach, anritam and satyan frie phthora and aphtharsia, the evil being of asat and the true being of asat a being of sat, the "state of death," which is the form of ordinary existence, and an exalted being which is "life" mons, a All these are in the first instance contrasts of quality which develop may exist apart from death and the prolongation of life after in of real death. Deeply rooted in the feeling of the numinous, the call forth later the speculative concepts of mutable and immutable being, sambhuti and asambhava, genesis and ontos, apeiron and peras, finitum and infinitum, natural and supernatural, relative and absolute. Take, for example, the ancient Indian verse:

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asato mā sad gamaya tamaso mā jyotir gamaya mrityor mā amritam gamaya-

From the untrue lead me to the true, From darkness lead me to light, From death lead me into amritam (Life).

This early mystic prayer expresses no longing for the hour of death, in order to obtain a "life after death"; expresses a longing for a qualitative change to be attained in being this side of physical death itself. There is no though primarily of bridging the end of the empirical life, but rather of a change between two states of being during the lifetime One might continue this Indian verse with the words: From The transference to a higher the basar lead me to ruach. mode of existence, already in the "magical" stage symbolised by images of lised by images of a rebirth or second birth, is possible before death. The fact of the second birth is possible before the second birth i The fact that death itself gains significance in the final sloughing off of hindrances, and becomes the definite crossing over into "1.2" into the definite crossing over into the d crossing over into "life," is then again an entirely fresh and unique intuition which is then again an entirely fresh and unique intuition. unique intuition, which stands opposed to any natural design for the continuation. There is, indeed, for the continuation of empirical life. "change of motive (Motivwandel)" here, but this easy photoconceals and does not be supplied to the control of t conceals and does not solve the problem. As is well know it is doubtful whether the it is doubtful whether the problem. As is well the "immortality of the the "immortality of the soul." But their idea was in ruach—as I have shown elsewhere.

(3) Wundt continues: The soul is primarily the soul is primarily the soul is primarily the soul connection. some definite individual. The soul is primarily the sound when this individual connection which have no lo with quali

Which as such is not in the least a line drawn by death.

Digitized by Arya Samaj Foundation Chennal and eGangotri THE SENSUS NUMINIS

een this and the region of indefinite ther "mad is lost, we get the "ghost," and the region of indefinite ther " mode lost not distinguished from one another. Should the ghost he conceived in relation to man, either in anting, between the be conceived in relation to man, either in antagonistic states of the beauty relationship, the result is the decree of the beauty relationship. nd the true has severaled in gruesome apparitions or in dreams of fear.

the form The dawn of cult is combined with such a belief in the form of The dawn of cult is contained the form of the dawn of cult is that belief, through various stages is "life" the lawns, and passes, like that belief, through various stages in the evolutions, and passes, like that belief, through various stages in the evolutions. ality which development. But these are not yet grades in the evoluin of real religion and the religious cult itself, for of life afte

"that the soul creeps out of the corpse as a worm, that it flutters as a bird or wanders about as a shade, these, and other conceptions, have as little to do with what we to-day call religion as the manifold customs by which the natural man drives the spirits of the dead from his neighbourhood."

(4) The various stages of evolution mentioned are: Primitive animism, with its first-hand conceptions of the min the form of body souls and shadow souls only, and shose practices are mainly directed towards protection from by these souls or by the magic of the living. already includes belief in magic, because the powers sombed to the magician are powers of the soul or the spirit. Animalism. The souls of animals appear as like unto Their anger or protection the bing evil or good fortune. From this is developed the of certain animals, which are honoured as guardian when, in a higher form of social organisation, certain or tribal groups come to regard particular animals as ther ancestral spirits (totems). Out of this cult of animal acceptors there evolves a cult of human ancestors, the manes, and acceptors were a cult of human ancestors, the manes, and acceptors were a cult of human ancestors. and ancestors, the concention worship, which passes into a cult of heroes. The conception of a protective spirit, however closely the increase of the cult of the manes with race-conserved to other spheres of life with the increase of living development of the standard of living the complexity of occupations. Thus there arise ideas Thus there and groups, the complexity of occupations. Thus there arise in the cither in black attached to particular places and groups, district whose spherical or injury to the whole clan, tribe or the whole spherical or the soil, ther in blessing or injury to the whole clan, tribe the various crafts of the soil, as such, they the various crafts, commerce, and travel. As such, they As such, they or the longer and gradually lose all connection with the longer and soul. They are spirit creatures which individual soul, though be They are spirit creatures will fully lose and they can be Malities corresponding thereto, and they can be

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In regard to all this, the following should be noted Wundt unites in a far too easy fashion images of numinous apperception which have very different roots, for instance certain strange and ghostly apparitions of Nature, which can be the point of departure for important development quite independently of any soul cults. Still less does animis give rise to the idea of the numinous, or the idea of occur power" in vegetation, which can be enhanced by mage or appropriated by sympathetic participation in the life and resurrection of that mysterious vitality. The same is the of the corresponding conceptions of "life" and "power" the sun, in the waxing and waning moon, and in other gut natural processes or phenomena which man strives to maintain and to renew each year by sun magic, sun cult etc. Again, Wundt's theory does not suffice to explain whi Weber has called "clan-charisma," i.e. the idea of a sent and numinous power of life which is peculiarly present and continually renewed in the relationships of a "clan" of genus, whether it be of animals, of plants, or of men. is the basis of the numinous "hypostasising of species" (which has been termed the Platonic idea among savages of Gomperz). Quite independently of any preceding cult of the soul, of ancestors or of manes, such a numinous apperception of the mysterious life-principle in clans or tribes gives to the idea of "" to the idea of "the horse," "the coyote," "the ravel, "the hawk," as well as of "the manu" (man), as the hypostasised life power of these species.

Not through a preceding soul-cult, but through projection of an "essential element" into the primeval, which I have an a preceding soul-cult, but through which I have an a preceding soul-cult, but through the primeval, which I have a preceding soul-cult, but through the primeval, the primeval, the primeval, the primeval of the prim which I have spoken elsewhere, arises the idea of prime horse, primal resonant reson horse, primal raven, primal manu, and therewith also idea of one original. idea of one original ancestor of the various "visas," classes species. Yet he is not species and therewith appropriate the various visas, classes and species are the interest of the various "visas, pains at the visas, pains at the visas, pains at the various "visas, pains at the visas, pains species. Yet he is not merely an ancestor, but remains present and active remains and active remains and active remains and active remains are remains as a second remains and active re present and active principle of clan life, living through the generations of his generations of his clan, cultivated and maintained numinous rites. It is call numinous rites. It is only along this line of development an "ancestor" cult down an "ancestor" cult dawns, which can give rise to a cult dawns, which can give rise to a cult dawns. the "gods." Only thus was it possible for the Horus Horas Ho to become the powerful God of Upper Egypt, for the Horus Horus Dadhikravā to become the horizontal Dadhikravā to become the become the horizontal Dadhikravā to become the hor Dadhikravā to become the highest mystical world principle

portful "culture-bearing" numina.

severing of for ravens, foxes, prairie wolves (coyotes), to grow into the David "culture-bearing" numina. Against Wundt's theory of the group production of such Against wunter again be emphasised that such highly complex it must again conceptions could never grow " of the such highly complex it more dinary conceptions could never grow " of the such highly complex it more dinary conceptions could never grow " of the such highly complex it more dinary conceptions could never grow " of the such highly complex it must again be emphasised that such highly complex it must again be emphasised that such highly complex it must again be emphasised that such highly complex it must again be emphasised that such highly complex it must again be emphasised that such highly complex it must again be emphasised that such highly complex it must again be emphasised that such highly complex it must again be emphasised that such highly complex it must again be emphasised that such highly complex it must again be emphasised that such highly complex it must again be emphasized that such highly complex it must again be emphasized that the such highly complex it must again be emphasized that the such against th the psycho des, it must again conceptions could never grow " of themns to figure er, plant, or extraoruman, force of primitive association, but only by gree by more of imagination. The "vipra's" who be noted "a Dadhikravā were no ordinary people. They f numinous "see a Dadmister a ... Creations which are powerful or instance and richly productive in religious history are never the result an anonymous "folk psychology." They are intuitions ture, which adinventions which presuppose a spiritual power of comoes animism limition no less than the inventions of the present day.

(5) Magic, says Wundt, is the action of the soul in or brond the body to which it belongs, either of the "body" of the soul of the organs, or of the unlimited, randering shadow soul. So the notion of the evil eye is only aborther development of the idea that the soul goes forth in he gaze, and this again connects itself immediately with the ther conception that it, or the will of its possessor, can effect eternal results. But such action of the soul is magical, and salways directed to the souls of those who are to be injured. The miracle is, then, a higher development of magic, such as magic at the disposal of the "gods" and of particularly lavoured mortals.

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(6) From a belief in souls and in magic, fetishism first pears upon the scene and is distinguished by three tabuses (a) the scene and is distinguished by their as hours: (a) by the conception that spiritual beings housested of magic power have their dwelling place in certain they are favourably or unfavourably by that they are favourably or uniavourably and can act accordingly; and (c) that the cult, by the can act accordingly; and (c) that the can induce their of conjugations of the haunted object, can induce their At the conjure their wrath against an enemy.

At the stage of the fetish, the forms of a common cult the stage of the fetish, the forms of a common that of the concern the way for the higher developand this prepares the way for the higher development of the conception of the "gods." It is the same here was gone hefore became of psychical evolution: that this gone before bears already in itself the necessary las gone before bears already in itself the necessary, unless experiences, and yet this is something new, have been predicted. world can generate Mind had declared that, "no fantasy in the world can generate the solutely new but has a different order what has a critic only the foretold. And the significance of the whole animistic construction? the Hora Attended to an "experience" whose content can experience whose significance of the whole animistic construction?

Wundt goes on to say that innate ideas of God or innate Wundt goes on to say religion are as little to be found as a primal form of the state religion are as little to be found as a primal form of the state or a culture that has not been acquired. Religious conceptor a culture that has not been acquired acquirement. tions are likewise matters of gradual acquirement, just at the simplest notions of distance, volume, and the relationship of phenomena must be acquired—not by arbitrary reflection which could possibly lead to other results, but under the compulsion of a psychological law, to which both the images of mythological fantasy and the simplest sense-perception are subject. Religion arises as an inevitable product at the end of a long psychological process. It is neither innate from the beginning nor is it already contained in the forms of mythia But, on the other hand, all these forms, development. including primitive animism, contain the germ of religion within them; and it is from this seed that religion must of

necessity spring.

(7) Wundt's definition of the dæmon betrays its derivation from the classifications of hellenic theology and dogmatism (as the whole structure of his thought is obviously dependent on Grecian mythology and epic poetry). His careful definition of the nature of the dæmon does not tally with the loose, shifting conceptions which usually go by this or by corresponding names. "Numen" would be a happing term for it, simply because one cannot say exactly what that is. Now, the roots of the numina do not lie in soul conceptions The numen that loiters in the secret dread of hollows of caves, found amongst men all over the world as stimulating and calling forth the sense of "awe," the numer of the deserts and of regions of terror, of the mountain and the ravine, of haunted places and of overpowering natural phenomena, can only by a great stretch of imagination to referred to an idea of "soul," or to any other clear conception. Just as little Just as little can soul conceptions be used as an ation of the explanation of the idea of magic. According to Wund magical causality means the causality of a soul upon souls. But does this in command the causality of a soul upon souls are the causality of a soul upon souls. But does this in any way explain the strangeness of magical powers? It is not the powers? It is not that certain results are effected by a solution which determine its are effected by a solution in the strangeness of the solution which determine its are effected by a solution in the strangeness of the strangeness of the solution in the strangeness of the solution in the strangeness of the s which determine its peculiarity, but its connection with the feeling of something " are distributed by a state of the sound of the soun feeling of something "supernatural"—that strange dread which man must know pernatural "—that strange which man must know in himself before he can recognise again in the facts of ethnology.

(8) In the conception of the dæmon and its corresponding and that means for him on the threshold of the ideas of the gods." The conception of the gods arises spontaneous

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that of the dæmons, and is distinguished by three The god has been individualised by certain decrease. or innate that of the day has been individualised by certain definite of the state us constant spiritual qualities assigned to him us concept the spiritual qualities assigned to him.

nt, just a proper the spiritual qualities assigned to him. nt, just a constant spiritual is conceived as resembling man and elational these time as a superhuman personality which is elationship these time as a superhuman personality, which is also the same unit as also more and the same unit and the same unit as also the same unit as a sam the description of description of description of description do description description description of description descr reflection poer, peyona manufacture of definite constitution of real religion under the the place only at the stage of definite conceptions of such The important question is: How does the god, and ception are patieularly the god as the human ideal, evolve from the mere

of mythical He develops through the myths of the "heroes," under the influence the confused forms of the dæmon world are used to the ideal being of the gods. The hero myth is the imative principle of the god conception. From the crude tetrial of the simple mythic fairy tale, again through kierogenic creation, the world of saga and legend evolves. I creates first the curious figures of the "culture bearers," the earliest stage in animal, later in human, form. From bisubstratum spring the heroes, 1 those ideal figures of the ighting, saving, conquering, striving, for their own kin, dorthem suffering and dying. The features of the hero the carried over to the unformed dæmonic figures of the the roll, and so there arises the glowing (? Durga!) world the gods and the cult of the gods, with the advent of which the laren of religion itself begins to lift and free itself from

With the conception of the gods, true religion dawns the feeling of belonging to a super-sensual world "—a he come for belonging to a super-sensual work.

Legols become for could find no place in man's experience. Receive help A man beings from whom he can anticipate And, again, through spontaneous develop-And, again, through spontaneous de la supramundane (all this la supramundane And the supramundane And the supramundane supramundane (all this la supramundane sup this by a process of heterogeny!) At the process of heterogeny and more (all this by a process of heterogeny!)

Methods the conceptions of the gods tend more and more he conceptions of the gods tend more and more and more symbols of the idea of the divine as supernatural This process then het symbols of the idea of the divine as supernaum all conceptual limits.² This process then

Charles to trace the evolution of such a prototype day have been valuable to trace the evolution of such a prototype than ancient source. The horse "Dadhikravā." The horse "Dadhikravā." Active from an element valuable to trace the evolution of such a particular sources. We shall attempt this later in the example the highest satisfied of any legend or hero saga, becomes not only a street saty am itself.

The horse "Dadhi-and the highest saty am itself."

The horse "Dadhi-and the highest saty am itself." steen as the Brahman, the Rita, the any conception of the gods!

leads to a belief in an ideal super-sensual world (the whole puriods to a belief in an ideal super-sensual element: other whole puriods to a belief in an ideal super-sensual element: process began with a super-sensual element; otherwise it is to be set in motion at all). in which the set is to the set is the set is to the set is the set is to the set is to the set is to the set would not have been set in motion at all), in which the tree to the cult is great the tree to the cult is great to ideals of men will be realised. Thereby the cult is gradually reported to spiritualised into a purely symbolic deed, until the soul into itself and has no further entirely withdrawn into itself and has no further need of the ultimated in assured in the spiritualised into a partial second in the spiritual such action. In the philosophic ideas of the ultimate ground at last and purpose of being, the ideal nature of religion at last find muction expression, free from myth and symbol. And these ideas, in which religion has its being, are just as much the final fruit of religious evolution as its hidden germ of development! The idea of the super-sensual, so slowly breaking through into consciousness, and including the conception of the Absolute and of our belonging to a super-sensual world, is the one root of religion, namely the metaphysical, which meets and unites with the other gradually maturing mother the moral.3

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(E) Wundt strives for a coherent system of evolution He tries to achieve this by using his principle of epigenets heterogeny, which presses on from conception to conception as a series of ascending steps leading from the conceptioned the anima to that of the absolute Godhead. But I must take my stand against this principle itself, because it seems to me a strange contradiction of the final conclusions reached, where the "idea" of the Divine is at the last not heter genically produced for the first time, but is conceived as a immanent germ and, therefore, as a vital principle from the beginning of the whole process. Also, it seems to me that the legation a heterogeny is not a true evolution as asserted, but rather miraculous addition of ever-new elements as individu It is a repeated turning-points in the historical process. Darwinism which As such it makes the same mistake shut Darwinism, which alleges a doctrine of evolution, but reality does not evolve, but adds, and instead of an evolution forms only an account of the state of the stat forms only an aggregate. It merely gives a formula for the moments when moments when aggregate. moments when new conceptions appear, indicate the source from which they spring.

(1) It involves Wundt in self-contradiction. Regarding religion itself, he certainly would object to be called

Where did the germ lie hidden, and what are we then to make of the second secon theory of heterogeny?

Ret this wo ² So it was already there. ing apperception, or is it not rather a completely independent primer phenomenon like the numinous feel; phenomenon like the numinous feeling itself?

THE SENSUS NUMINIS

(the whole Religion is to him a perfectly valid conviction, therwise conviction with a claim to truth. But his principle. otherwise it which the treems to me, abolishes any possibility of truth from the is gradual true conception. For whence comes truth in the line that is a conviction with a claim to truth. But his principle, which the treems to me, abolishes any possibility of truth from the the soul is gradually reposs to me, about the soul is gradually repossed to me, about the soul is gradually reposs to me, about the soul is gradually repossed to me, about ner need of this assuredly have none? Whence comes the criterion nate ground at last truth enters into a hitherto merely fantastic at last find puttion? Indeed, by this principle of heterogeny, all thin knowledge would be abrogated. For the principle ese ideas, in apply not only to religious but to all conceptions, e.g. final fruits beign tific conceptions also. Hence, in the end this theory velopment! terise cancels itself out. For the theory of ideal heterogeny g through sites then only a result of heterogeny—a necessary ion of the weblogical event, but without any guarantee of real al world, is troth.

uring root Wundt says incidentally that that which at certain stages of the process is produced (through the mythical fantasy) whis as "a stimulant" which impels the mind onwards tof epigenetic vends the new. This suggestion is valuable, but it points in an conception attrely different direction from his doctrine of heterogeny. nception of Similus as such begets nothing and does not change of itself But I must be something new and higher. It presupposes something se it seems work upon, which can be stimulated and awakened. ns reached leave an instance of this in The Idea of the Holy not hetero A. Take the feeling of dependence upon custom and eived as an that tradition. Such a state of mind cannot transmute le from the legistion and absolutely different feeling of moral ne that this digation and sense of duty; nor can it beget the latter by ut rather would heterogeny. But it can work as a stimulus upon a individual heterogeny. But it can work as a stimulus upon a individual dent disposition to moral valuation, and can stir this to feel, a repeated that and of categorical imperatives. In the same way, as The same way seen, other feelings, by their analogy to the number of the the numinous, can awaken and stimulate it in so far awaken and stimulate it in so far the numinous, can awaken and stimulate it in so the mind is disposed towards it. Natural events and the facilings at some Multiplets of fantasy, with which numinous feelings at some the for deepen connected, can, in their turn, become the large been connected, can, in their turn, percentage deside earlier and purer numinous feeling, which are carlier and purer numinous as superstition. designation deeper, richer and purer numinous feeling, with the pure and false associations as superstition. A side earlier and purer number of superstitutions as superstitutions the numinous experience of mystical unity not arisen spontaneously from a mere general arience. letions of damons or gods, not even from a mere general specific experience. letilis of demons or gods, not even from a mere generally would hardly have been possible if there had not earlier pursuit and specific experience. the numinous, but from a specime had not existed earlier numinous feelings of a primitive kind,

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from anims ent primers which served as a medium of release for this particular spontaneous, and entirely unique experience.

Wundt had himself a similar thought in mind when casting aside the fetters of his psychological epigenetic construction and freed from its constraint, he proclaimed:

"The essence of religion, expressed in such idea shines even through those conceptual symbols, and these ideas are just as much the final fruits as the hidden seed of its development."

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Or when he spoke of

"a 'root of religion,' namely the feeling of the supersensual and the idea of the Absolute or Infinite white leavens that feeling."

Or when he rather finely remarked that:

"Feelings of dependence on Fate and the woll powers that exist beyond man are materialised in the visual images of fantasy."

If this be true, then such feelings are certainly not the selves products of imaginative activity, but precede it as the ground of its possibility. They did not by any means are out of "animating apperception."

(2) Wundt distinguished sharply between the sphered religion and the world of myth—too sharply, as it seems to me, in one connection, not sharply enough in others.

(a) He makes too clear-cut a distinction when he direct his attention to the evolution of conceptions and makes the height? "height" of the conception, for example the development the idea of the gods as distinctly characterised distinguished from soul, spirit and dæmon, the index value for he misses as distinctly characterised and demon, the index value for he misses as distinctly characterised and demon, the index value for he misses as distinctly characterised and the characterised and value, for he misses an important fact which modern resent into primitive forms into primitive forms of religion is bringing ever more classical to light, and which to light, and which can no longer be overlooked, since publication of Manual in the state of the publication of Marrett's excellent book, The Threshold Religion. Genuine and described Religion. Genuine religious feeling, true worship and the reverence may be presented to the reverse of the reve reverence may be present when the "conception numinous object of worship has not nearly attained to stage of the gods described has not nearly attained to stage of the gods des stage of the gods described by Wundt. For example, idea of Kami in Japan College By Wundt. idea of Kami in Japanese Shintoism, with its developed and worship of local indet and worship of local indeterminate numina, which in scheme "could seared have numina, which in the scheme is could seared have numina, which is sometimes." "scheme" could scarcely be thought of as "spirits thave an authenticity and a true worship attached to which many "god cults". which many "god cults" might envy. The same applied

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to the cult of natural objects, which, according to Wundt, blogs to the stage of most primitive "animating appercepbongs to the stage of the fetish, which he would put in and to the cult of the fetish, which he would put in the category of mere "spirit cults." Even in the strange the category of mere "something of this true feelings." the category of magic "something of this true feeling stirs. phere of magnetic and illegitiments make to very early ines, between legitimate and illegitimate magic. The latter intillegitimate because it injures. Legitimate magic can bthat also. It is illegitimate because numinous power is ged by those who wield it without sanction. omething blasphemous in this illegitimate action; therefore, it is accursed. This sense of illegitimate magic presupposes a highly developed feeling of the sacred, but not personal of clearly evolved conceptions of the gods.

(b) On the other hand, Wundt does not distinguish dearly enough, because much in the mythical region does not belong to the history of pre-religion at all, but should be classed as corruption, as anti-religion, and as distortion of numinous feeling. The element of "apostasy" and of inversion is at least as old in the history of the religious as that of ascent and clarification. Inversion of the religious sense is "superstition." This is originally not a Mentific but a religious category of devaluation falsely scularised. Superstition is difficult to define. It would be quite wrong to make it simply a name for primitive ideas and stages of the mythological process. These are not sperstitions so long as they cherish the germ and potentiality they have local time as they cherish the germ and policy have local time as they become superstition only when

bey have lost this potential content, and grown barren. Present-day critics of the Darwinian theory of evolution ontend that the pedigree of man, although it originates in but on the pedigree of man, although it original animal pedigree forms, does not pass through a real animal this human podices not pass through a real straight animal types are offshoots of this human pedigree, ending in blind alleys, lacking the blind to rise all reached. blind alleys, lacking to rise above the level they have finally reached. though the animal species may be in many respects more capacities than primitive original species may be in many respects than as regards organs and capacities than primitive origins of the human stock from which it pang it is yet inwardly poorer, because as a mere offshoot Model of Winds of Win holders of Wundt's "animating fantasy "—his souls, spirits, gods" themselves. It is obvious that the Olympians areated by the heroic myth; by products of the more created by the heroic myth; long and the Olympians created by the heroic myon No. 8 of the epics, rather than of the genuine

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.C.4 P. LID. "mythical fantasy," fashioned by the poet but not beheld by the seer. They are typical examples of such by-products and blind alleys of evolution, incapable of leading to a higher development and doomed to wither and die as

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"superstitions."

(3) In the limits which he sets himself Wundt is palpably taking a one-sided Western point of view. For instance, he sets up as his goal the explanation of the evolution of faith in God, and this in the form of Western personal theism (which he finally spiritualises through his philosophy). This result is to be achieved by innumerable heterogenic changes from the beginnings of "belief in souls" according to the steadfast laws of an inevitable and immutable development, The fact that this God also does not evolve from "gods," who through the heroic myth were transformed from spirits, would be a matter for examination on its own account. But my concern here is that millions of followers of the great religions of the East would simply not understand the derivation of speculative theism as the goal in an inquiry as to the evolution and meaning of religion; at the most they might recognise it as a stage on the road towards the goal. Their own idea of salvation could find no place in the framework of Wundt's theory. I am thinking here of the Vedanta religion and still more of Buddhism, especially of the Mahayana School. The most important thing is not that these religions repudiate and transcend theism, but that they strongly object to every conception and determination of the Transcendent, and claim to be tested by their completely non-conceptual experiences of the Transcendent.

(4) With the word "experience" one comes upon the most vulnerable side of Wundt's thought and of all similar constructions. The characteristic feature of all true religion is that it claims to arise from its own source of experience. This source we in the West call revelation; but in the chief religions of the East we find an exact parallel to it under other names. The other names. The secular historian of religion has neither the obligation nor secular historian of religion has neither the obligation nor the right to affirm the validity of such claims. His tools I lim as a claims. His task should be rather to note such a claim as a fact and to account to the rather to note such a claim as a fact and to account to the rather to note such a claim as a fact and to account to the rather to note such a claim as a fact and to account to the rather to affirm the validity of the rather to a fact and to account the validity of the rather to affirm the validity of the rather to a fact and the rather to account the validity of the rather to a fact and the rather to account the rather the fact and to account for it. He may take the alleged experiences of revelation. ences of revelation " for an illusion, yet he must know and study them far more dead illusion, yet he must know wunter them. study them far more deeply and thoroughly than winds does, as a typical pared plan and thoroughly than does, as a typical psychological datum of a peculiar his with its own special features and conditions. Though his inquiry regarding such a such as a condition of a peculiar his inquiry regarding such inquiry regarding such experiences would be a psychological one, it would not be a conditions. Thought one, it would not be a question of folk psychology, but of

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nost intimate examination of exceptional psychical pheno-If he believes that here also he can stick to his mens, is experience as explanation, he must rentastic "experience as explanation, he must, as I have fintastic capecies of fantasy which is in actual fact whose productions cannot be gid, conceut a productions cannot be ranged as a medice, temporphosis of natural objects through the netive, and the power of natural objects through the power of

illusory animation. (5) So long as the historian of religion will not at least admit this peculiar creative power of the ideal as a common phenomenon of all the great religions, it is useless bjoin issue with him as to the alleged origin of "religion in higher mythology. And, as the title of this article indicates, I desired rather to direct attention to the question of the origin and issue of the development itself. Regarding these, I would conclude with the following remarks.

Wundt claims to be an animist. Opposed to animism is the teaching of the origin of conceptions of power as in Mana and Orenda and perhaps also in the early stages of the idea of the Brahman. The latter doctrine I have called manism. This doctrine maintains that independently of all conceptions of the soul the peculiar idea of an impersonal "power," smed as active in men and animals, in plants and stones, earthly and heavenly bodies, is widespread, a power man seeks to appropriate to himself and which has a Peculiar character distinguishing it from all natural forces. tean be laid hold of and treasured up by particular recipients, and through word or action can be wielded either for aid or mentage word or action can be wielded created in its manistic "doctrine is doubtless correct in its In sphere of action, and it is from the outset an error on the later was a standard or and it is from the outset an error on the later was a standard or and entire the standard or an entire the s Part of Wundt that he will not do justice to this independent of imaginative production. What he calls "soul of the maginative production. What he can of the gans have need apparently also his body soul and soul of the organs, have probably nothing to do with a soul (quite apart to the nature of the term "soul force" gives no indication Sto the nature of that power). At the same time, I repeat manist "too does not solve the chief bolem, for by the term "power" neither Mana nor manist "too does not solve the term "power" neither Mana nor wholly term "power" neither Mana (ther) sphere which It is a power pertaining to a "wholly symbols of the sphere which is a power pertaining to a "wholly symbols of the sphere which is a power pertaining to a "wholly symbols of the sphere which is a power pertaining to a "wholly symbols of the sphere which is a power pertaining to a "wholly symbols of the sphere which is a power pertaining to a "wholly symbols of the sphere which is a power pertaining to a "wholly symbols of the sphere which is a power pertaining to a "wholly sphere which is a power pertainin The sphere which I tried to circumscribe by symbols and the numinous I. I tried to circumscribe by symbols apperceived," The sphere which I tried to circumscribe by symbolic this original is power "numinously apperceived," numinously apperception which aditis this original faculty of numinous apperception which

Further, it sounds easy to say quite arbitrarily: "The of Mana is exalted when, as in the Brahman

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conception, it develops into the conception of a unified power, which, penetrating the whole world, becomes the world, world, becomes the world. which, penetrating the possession of such power is then principle, and when the possession of such power is then striven after not only for present ends of natural welfare but as a final summum bonum: a goal which man can reach and with which he can unite himself (as in the Brahman idea)." These slack and comfortable expressions, "to become to evolve gradually, to uplift or exalt itself " cloud the fact that we are here dealing with riddles that increase step by step. How does the ecstatic experience of this Brahman and the idea that man may reach it as an ultimate goal "evolve" from conceptions of a magic power which dwells in the spells, charms or mantra of the wizard, which haunts natural objects like the sun or is stirred up in the some ecstasy of men? We have to do here with independent psychical facts which claim to be "experiences," as Wundt himself says when he follows his own deeper insight. We are faced with great intuitions, which are not intellectually attained, are still less obvious and least of all a necessity of "folk psychology." We are dealing, as the Indian says, with darsana's, with "visions" of rishis or seers, which are yet of a wholly new and underived content. Primitive mythical conception here becomes a mere lever to aid new and higher experiences to break through into the consciousness of men. Wundt writes:

"No fantasy in the world can produce anything absolutely new, but can only repeat and so arrange in a different order what has been already experienced."

If he had noted the unique character of the religious sense, of a different quality and entirely underived from anything else, he would have been forced either to deny this statement or to admit the possibility of a particular sphere of experience. By a process of "arrangement," of the grouping and re-grouping and arbitrary coupling of such and such given det. "notions" which Wundt had in mind. Soul, spirit, gods are it may be invisible, freely moving, very powerful conceptions can in fact the moving, very powerful ordering conceptions can in fact arise through an imaginative ordering of and re-ordering of given material. Indeed, even the conceptions of higher speculations and imaginative of the conceptions of higher speculations and imaginative of the conceptions of higher speculations are supplied to the conception of the conce tions of higher speculation—of the immortal, supramundant supernatural, eternal supernatural, eternal (as beyond time) of the All-powerful and All-wise—can be formed a supernatural, supramulation—of the immortal, supramulation—of the immortal (as beyond time) of the immortal (and All-wise—can be formed in this way, since I can combine together "all" and "I have a since I can combine together all " and "I have a since I can combine together all " and "I have a since I can combine together all " and " I have a since I have a together "all" and "knowledge," "all" and "power," positive" and "negotive," "all" and "power, stepping "positive" and "knowledge," "all" and "poring

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limit. In all this nothing qualitatively new is But by no grouping together of different in detery min. But by no grouping together of different data dicated, but by he for manufacture the peculiar and underivable in a long of numinous feeling. Either fantagy in create of muminous feeling. Either fantasy suddenly outent of financial regulative capacity and becomes the state of the s bell "creative," or a particular "experience" emerges. (6) In gathering together and recapitulating the main (6) In gathering the main mentions of this article, I would assert that a group or folk whology tells us nothing as to the origins of that higher onception which we term religion, using the word in its deper sense. Even as regards the explanation of its precedsphere the realm of myth, we are thrust back to that range feeling of "awe" and "wonder" which dimly implies the ontological or conceptual germ of the so-called supernatural." Such feeling can be called into life in manifold ways, and can become associated with most notesque impressions and notions; but only those factors which are associated with it enter the field of historical development. By "feeling" we must understand here an implicit and still obscure "notion in embryo," bound up the corresponding emotional attitude of the mind. Such teling can seldom be resolved into clear conceptions. expresses itself in certain images or ideas which are in some suse analogous to itself, usually in such a way that it is impossible to define exactly wherein that similarity consists, how far it extends. Here, in actuality, lies the region of and its means of expression through which of symbol. And it is from the inadequacy of these thicks of expression that the impulse springs to press propertions. bread, never resting, in the building of conceptions. Dread, never resting, in the building of contains this feeling at its lowest stage of develop-But, even in the first elemental form of dread and From the first elemental form of ureactural from the first elemental from the first el From the earliest days man "shuns" in a quite Thom the earliest days man "shuns" in a quality "can more than death and decline, more than death and decline indefinable That "can merely destroy the body"—a certain indefinable Monthing." Not timor fecit deos, but that unique dread Not timor fecit deos, but that unique distinctive here strange ways only to be understood difficulty) becomes the impulse to objectify in concepts a constant the impulse to objectify in concepts. becomes the impulse to objectify in conceptual content which is only dimly felt. the symbols a conceptual content which is only diming they define they define they define they define and vet are of such a they defy limitation in idea and yet are of such a Compare my local Land of Therweltlichen (Munich, Compare my last book: Das Gefühl der Überweltlichen (Munich,

character that they bear within themselves the urge to further that from the depths of that feeling within development. Yet, from the depths of that feeling, there development. 1ct, from the and in the form of a true "development," the further emotional elements of numinous feelings, equally underived and experiential—a subject which I have developed at some length in The Idea of the Holy, and

must not repeat here.

Religion begins, not indeed as an already manufactured article, but, nevertheless, as an entity with its own distinctive features, for from the dawn of human life it is found as the sensus numinus, an experience of the mysterious and a impulse towards the mysterium—an experience which breaks forth from the depth of the emotional life on the stimulus of outer attraction as the "sense of the wholly other." One aroused, however, it becomes the most powerful impulse of the human race, spurring man on through a strange and confused history, throwing him here and there into pursuit the grotesque and miraculous, yet driving him onward to fresh intuition and experience which can then no longer be explained as a general "feeling for the super-sensual," stll less as heterogenically conjured up from the void. It is an impulse of dæmonic power, not explicable as the reaction of the self-created images of fantasy and their imagined value, but breaking free out of a sphere of original though dim premonition and of compelling interest. It is this alone which gives it that otherwise inconceivable power over nations and epochs. Without acknowledging this impulse and its underlying experience as an independent factor, no man can write the history of religion. would be like solving a geometrical problem without the fact of space; or like striving to write a history of music while donning while denying an independent musical sense or a particular genius of the genius of the musician, and attempting to describe the expression of that instinct as a species of gymnastic of physical exercise. RUDOLF OTTO.

University of Marburg.

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LIFE IN THE NEXT WORLD.

EDMOND HOLMES.

Isthere a "next world"? Is there a "future life"? When I was born—in the middle of the last century—Christians, tal churches and sects, believed in a "future life," and believed in two "next worlds." In many cases, the belief Fassive rather than active; but open disbelief was doost unknown. The hope of everlasting rest in heaven deered and consoled us, as it had done for many enturies; and the fear of everlasting misery in hell still weshadowed our lives. The joys of heaven, unrealisable y most of us, were still taken on trust; and the pains of al too vividly realisable, still horrified us whenever we to face them. Fifty years later a great change had then place. Apart from Roman Catholics who took their seriously, and Protestant "fundamentalists," com-Matively few men looked forward, with either hope or fear, handherlife in another world. Women, who are more easily Mayed by feeling than by reason, still accepted for the most the teaching of their respective churches. But the thing of their respective churches. Date of men, in all ranks of life, towards the problem of open was as a rule one either of indifference or of open the "intellectuals" of the day had convinced the men of The "intellectuals" of the day had convinced that death is the end of life; and the men of death and its that death is the end of life; and the men its averted their eyes from death and its averted their eyes from death and represented their eyes from death and represented their minds, with no misgiving or arrière Make the affairs of this life.

Mat had happened to account for this change? Two had happened to account for this change! In a special particular. Biblical criticism had undermined the had shaken men's The Biblical account for the Biblical account in the B Biblical criticism had shaken men and shaken men an the Biblical account of the Creation of the world and salvation in Salvation in the But another—and But another—and king of Salvation into disrepute. But another—and belief in immortality had https://e. of salvation into disrepute. But another—and reason why the belief in immortality had

been so widely uprooted was that at the best of times its

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Let us go back to the middle of the last century. In the Divine inspiration and the days we believed in the Divine inspiration and the consequent infallibility of the Bible. We believed, on the state that the world had been an the first that the world had been as the state of the state authority of the Bible, that the world had been created called into being out of nothingness—by the flat of the Supernatural God, "in the beginning of things." And we believed, on the authority of Archbishop Ussher, that the date of the beginning of things was 4004 B.C. We believed that the story of the creation, temptation and fall of man recorded in the second and third chapters of Genesis, was "true history." We believed in the redemption of the world by Jesus Christ, the only begotten Son of God; in the offer of salvation to mankind; in the passing of each soulat death into a state of eternal happiness in Heaven (with or without a previous sojourn in Purgatory), or as the only alternative to this—into a state of eternal misery in Hell We believed that our life on earth, whether short or long was our only period of probation, and that it fixed our destiny for all eternity. We believed that our one life on earth was the only life of change, effort, progress, growth, that we were destined to live—the only life, therefore, which was really worthy of that name. The idea of pre-existence had been ruled out by the Church. And our after-existence was to be a changeless state. With what feelings did we look forward to what was awaiting us beyond the grave? Alas it was much easier for us to picture to ourselves the miser of Hell than the bliss of Heaven. Indeed, the more stead fastly we tried to picture to ourselves the latter, the more surely did it tend to resolve itself into a state of infinite ennul.

Such a conception of immortality could not satisfy of deeper desires or our deeper needs. The prospect of complete repose after the repose, after the storm and stress of life, might for the time being attract one who was worn out by years of toil and trouble, just ag the trouble, just as the prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to prospect of peaceful slumber attracts one who is tired out to peaceful slumber attracts one who is the prospect of peaceful slumber attracts one who is the peaceful slumber attracts of the peaceful slumber attracts one who is the peaceful slumber attracts of the peaceful slumbe who is tired out by an exhausting day. But, when one the next down at night one day. down at night, one does not expect to sleep beyond the next morning. And the next to sleep beyond the ment and the next to sleep beyond the ment t morning. And the prospect of a changeless state which which to last forever, even it is to last forever, even if it were one of bliss—a bliss which out could not begin to in could not begin to imagine—had no permanent attraction for one who felt. for one who felt, as we all do in our deepest selves, the energising is of the essence of life.

Then, again, the division of all departed spirits, who, who passed out of life. they passed out of life, must have been of every shade

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pulpess or badness, and of every degree of spiritual developpulless or bacilless, and develop-pulless or bacilless, and develop-pulless or bacilless, one of which was to receive an pulless or bacilless, and largely unmerited revealed and largely unmerited and largely unmerite y. In those with the an overwhelmingly great and largely unmerited reward, and the an overwhelmingly great and largely was to receive an problem and overwhelmingly great and largely unmerited to evoke a substitution of the could not fail to evoke a substitution of the could not evoke a substitution of the coul ed, on the from the sense of justice which is letters. on the post from the sense of justice which is latent in every

In particular, the idea of being "saved," at the end of an fiat of the leart. I be the condition of Benerous, whether through the gency of the Sacrament of Penance, or of faith in "the middled work of the Redeemer," was one which not the sense djutice only, but one's better self as a whole, would instincbely reject. For the higher the level of virtue, the more idifferent it is to the promises of external reward and the threats of external punishment. The only reward that it sk for is the "wages of going on " from height to height: mit the only punishment that it dreads is that of falling blow the level, whatever this may be, that it has won. he last thing that it desires is to reap what it has never

We see, then, that the belief in immortality, as prescribed defined by the Christian Churches, was at best insecurely mted in human nature. As long as it was authoritatively proted by religious orthodoxy, as long as it could shelter from criticism by being set forth in a super-Mindistic notation, it might be able to hold its ground. when the winds of Biblical criticism and Darwinism, the Ribbon and Biblical criticism and Louising of the Ribbon and Louising of the Ribbn the Bible only, but to supernatural religion as such, the way against it, its roots were only too ready to

satisfy our And, as it happened, an adverse wind came to it from Author quarter. Side by side with the rise of Darwinism of complete Arthy as a result of that movement; partly as a reaction detection; partly and his preor the time of toil and the metaphysical idealism of Hegel and mis remaind to the claim above all, as a response of the mind ttracts one the claims of physical science at a time when the gone for a science at a time when the ien one lies the claims of physical science at a time when the claims of th d the next become the darn humility—an atomistic materialism in the world of which was become the dominant philosophy in the world of philosophy, belief in which one attraction with such a philosophy, bener whose immortality is both logically and psychologically and psychologically bondage to the assumptions bondage to the assumptions bondage to the assumption of the such that the such With such a prince of thought in the such as prince of the assumption of the such as the s wind the control of the assumption and find a relation find a relation to the assumption find a relation to had a place in the universe for "the other

elves, that who, when y shade of

world "-the world (or worlds) in which the future life is to

be spent.

Meanwhile, a movement had begun which, by carrying experience beyond its normal limits, promised to transfer the belief in immortality from a supernaturalistic to a naturalistic basis—the movement which is miscalled In all ages there have been men and women who were endowed with, or had evolved, supernormal powers and faculties; and some of these claimed to be able to con. municate with the discarnate spirits (as they called them) whom we speak of as the dead. But the spiritualism which began in the middle of the latter half of the nineteenth century was a sustained and self-organising movement which has had its societies and its periodicals, which has produced an immense volume of literature, and which has persisted, with undiminished vigour, to the present day, Such a movement could not fail to challenge public attention How was it received?

Very much as one might have expected. It came into the world at a time when materialism, as a philosophy, was at the zenith of its ascendancy; when official Christianity, though its authority was disputed and its teaching open criticised, was still entrenched in its own orthodoxy, and had scarcely begun to liberalise itself; and when the belief immortality, rejected on a priori grounds by the dominant philosophy, and presented in an irrational and otherwise unconvincing form by religious orthodoxy, had begun to suffer a serious eclipse. The movement made many converts; but, on the whole, it may be said to have been received with a widespread incredulity which ranged in character from polite scepticism at one end of the scale to angre derision, expressing itself at times in open violence, at the other.

For this there were many reasons. The accounts whiching of life in the gave of life in the next world differed so widely from that which the Church which the Church with the church which the Churches had authoritatively taught, that the latter, moved by the latter, moved by the instinct of self-preservation, rejected is claims before there is claims before they began to examine them. The atomist materialists of the description of materialists of the day, having ruled out the possibility survival on a priori survival on a priori grounds, listened with angry impatient to stories of personal interest of the dealers. to stories of personal intercourse with the spirits of the deal.

They saw that a single They saw that a single proved case of survival would call the collapse of their relative case of survival would be a collapse of their relative case of the case of their relative case of their relative case of their relative case of temporary thinker, whose philosophy is what I should materialistic, though he recombined the said with the said wi materialistic, though he repudiates that title, has said

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ommendable candour, speaking of the book in which he appounded his philosophy 1:

"If convincing experiment should in the future demonstrate the existence of mind without the body which here subserves it, I shall have to admit that the doctrine of this book would require radical alteration and, as far as I can judge at present, destruction."

This what the atomistic materialists must have felt when the philosophy met the challenge of spiritualism; and, therefore, like the leaders of the Churches, they rejected the redence for survival without examining it. The "intelletuals" of the day, who prided themselves on their freedom ton superstition in all its forms, found it easy to mock at anovement, with which a certain amount of fraud and imposture was inevitably associated, especially in its earlier tages. The hard-headed men, who prided themselves on ther common sense," heard just enough about spiritualism to fel convinced that it was all humbug and nonsense. The masses had either never heard of spiritualism, or, if tidings of the shoulders which stands for disbelief, or impatience, or indicence.

the element in the prevailing scepticism was the reluctwe all feel to accept any theory of things or even of experience, which, if it were well founded, compel us to reconsider our attitude towards life, in the sense of widening the horizon of our outlook. For sooner older each of us surrounds himself with what I may call a hed horizon of thought. Such a statement is, perhaps, too There are exceptions to it; but they are com-There are exceptions to it; but they are of one's class, This fixed horizon is, in a sense, a profession, the horizon of one's country, of one's class, the horizon of one's country, of one's profession, the horizon of one's profession, of one's political party, of one's profession, in blending these doll's hobby (if one has one), and so on. In blending these the man's individuality asserts itself; and it also adds an Perhaps it which makes the horizon in each case the man's very Perhaps, it would be more correct to say that each of Perhaps, it would be more correct to say that each of less fixed. Sales and above all, a Many horizons, all (after he has reached a certain age) to less fixed; and that he has also, and above all, a hears that is just his own. That being so, when a happened, which if the his Manual that he has also, which is just his own. That being so, which is just his own. That being so, which if the correct coursely outside his horizon, his Monaton is just his own. That something has happened, which it has be correct, falls entirely outside his horizon, his ** Correct, falls entirely outside and Deity, by Professor S. Alexander, O.M.

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first impulse is to disbelieve what he has been told. For the first impulse is to disselle. For the labour of widening his horizon, which involves his climbing that at which he usually stands in the labour of widening his horizon, which involves his climbing that at which he usually stands in the labour of widening his horizon, which involves his climbing that at which he usually stands in the labour of widening his horizon, which involves his climbing his horizon. to a higher point than that at which he usually stands, is to a higher point than that at which he usually stands, is the evidence in the stands of the stan from which he instinctively shrinks. The evidence in favor of what he has heard may be quite conclusive; but, unless in the will refuse to examine it. forces itself upon him, he will refuse to examine it and will persist in his disbelief, basing his rejection of the story of a priori grounds, or on no grounds except mental laziness and prejudice.

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An interesting example of this ultra-conservative tendency of human nature is afforded by the attitude of both science and common sense towards the problem of the "sea serpent" The positive evidence in favour of there being monsters in the sea, whether serpent-like or lizard-like (there are probable two or three distinct types) which are unknown to contemporary science, is overwhelmingly strong. a priori arguments against their existence are obvious inconclusive; for when the monsters which we speak of a "antediluvian" became extinct on land, some of them, or some kindred forms of life, may well have survived in the sa Also the fact of there being fresh-water serpents of great size raises a presumption in favour of there being salt-walt serpents of still greater size. But no: neither biology IM common sense will have anything to say to the sea serpent The former refuses to examine the evidence for its existence The latter, having expert authority for its scepticism, laugh the stories of its appearance to scorn.

The following letter and the accompanying note, tellis of an encounter with a sea serpent, appeared in a recent number of The Times. My excuse for quoting them both in extense is the Times. in extenso is that the story which they tell admirably illustrates the inhibit. trates the inhibitive power of the fixed horizon, its tendence, when reports when reports are received of something new and strange,

discredit evidence and stifle inquiry:

"SIR,—In a leading article in your issue of October You referred to the subject 30, you referred to the reticence of sailors on the subject of the sea server to the reticence of sailors on the subject of the sea server to the reticence of sailors on the subject of the sea server to the sea of the sea serpent and the invariable ridicule the subject excited. I apple excited. I enclose a note made immediately after to occurrence of a roll occurrence of a well-authenticated case. I was on detail at the time, and at the time, and was called, but, half asleep in a chair, I did not realise. chair, I did not realise what was passing until it was had.

Mr Punch when the state of the stat Mr Punch who made the note, is a that is and a reliable botanist and a reliable observer; he tells me treats sent the note to Professor Ray Lankester, who treated

ld. For the his climbing tands, is one ce in favour out, unless it e it and will the story on

laziness and ive tendency both science ea serpent." monsters in are probably wn to con-And the e obviously speak of as of them, or d in the sea. of great size salt-water biology no sea serpent ts existence cism, laughi

note, telling in a recent them both irably illus ts tendeney, strange, to

of October the subject the subject ly after the vas on deck p in a deck il it was to a trained me that be who treated

When I asked the captain if he proposed it with scorn. When the log, the reply was: 'If I to enter the occurrence in the log, the reply was: 'If I should lose my ship.' That explains a captain's

"Yours truly,

"W. BRADFORD GRIFFITH."

& Russell Square.

"On Saturday, March 11, 1911, the s.s. Aro was meeeding homeward bound from Sierra Leone towards las Palmas. At about 11.45 a.m. her position was lat. 18.15 N, long. 17.34 W. Captain Pooley was on deck and observed on the starboard bow a mass in the water. which at first he took to be seaweed. On approaching mearer he observed that it was moving, and then disincly saw that it was a living creature. He called to a passenger, Mr Punch, who was on deck, and called his attention to the creature in the water, saying that it appeared to be a sea serpent. At the same time, he saw the creature raise its head above the water. The head ras shaped like that of a turtle, and immediately behind the head were a pair of diamond-shaped fins. The head and fins were black or dark in colour. The creature owered its head into the water, exposing a section of its body above water. The section was round in shape, about 18-24 in. in diameter, and of brownish-white behind and the side exposed to view. At some distance thind and submerged, another light-coloured section of be body could be seen. Captain Pooley estimated that the length of the creature would not be less than 40 ft. Is movements appeared to be sluggish. The steamer Assed within 30-40 ft. from it, and there was time to

Mr Punch, on hearing the call from Captain Pooley, thout as the call from Captain I water he two light-coloured masses in the two light-coloured masses in t but distinctly and plainly saw one section of the hat with the culture of the section some discount of the section section of the section hat belief, with the other light-coloured section some disthe other light-coloured section some captain to come called to another passenger, Captain Cayen came and observe the creature. Captain The camed to another process came and observe the creature. Captured the water the water passed at a distance wind. distinctly saw the two light-colours the water as the steamer passed at a distance strong head wind, the water as the steamer passed at a distance of the creature passed at a distance of the creature passed. There was a strong head wind, the creature passed astern somewhat slowly so that

there was time for careful observation. Messrs, Pund wirely as and Craven are clear that the body was round in shape and of about 18 in. to 24 in. in diameter. Captain is the land of a shape with Captain Pooley that the land the Craven agrees with Captain Pooley that the length of latter the creature would not be less than 40 ft. The water latter and the body could be plain with latter and the body could be plain. was quite clear, and the body could be plainly see clear of the under the water.

"I hereby certify to the foregoing statement, and another than the statement, and show that the statement of subscribe my signature.—RIG POOLEY, Master R.M. Master

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"The above statement is correct. CYRIL PUNG IN tho District Com. S. Nigeria; I. CRAVEN, Capt. West in mstincti A.F.F. S. Leone."

One would have thought that such a well-attested record intraism so of an unusual experience might have met with somethin learnich bea better than scornful dismissal at the hand of a distinguish (Lessolution biologist. But Sir Ray Lankester seems to have been will ridifference content with his own horizon of biological knowledge. It is go far was no doubt able and willing to do valuable exploration its me's p work within the limits of that horizon; but he was unwilly regofthing to enlarge it by adding a new species to the fauna of the swidely world. And if science has nothing but "scorn" for storic late of many however well attested, of the appearance of the sea serpent wast can we blame common sense, as embodied in shipowners, in this is an a regarding the serious entry of such stories in a log as proof unfitness for the command of a ship? Captain Pooley, Victor any rate, knew better than to expose himself to the risk de dismissal on that ground.

The moral to be drawn from the treatment which the formal problem of the sea serpent has received from science or common sense bears obviously and directly on the problem found of personal immortality. The sea serpent belongs to the physical world my physical world. There is nothing supernatural of ending supernatural of the office supernormal about it. supernormal about it. It is true that there is no pigeon to f in the museum of human knowledge ready to receive it, this is the only object that there is no pigeous to find the first that there is no pigeous to find the first that there is no pigeous to find the first that there is no pigeous to find the first that there is no pigeous to find the first that there is no pigeous to find the first that there is no pigeous to find the first that there is no pigeous to find the first that there is no pigeous to find the first that there is no pigeous to find the first that there is no pigeous to find the first that there is no pigeous that the first that there is no pigeous that the first that the first that there is no pigeous that the first that the f this is the only objection that even ultra-conservatism urge against it William that even ultra-conservatism of hole urge against it. When its existence has been as fully denoted by the strated, from the point of strated, from the point of view of biology, as that of the or the gorilla, men will or the gorilla, men will wonder why the stories of its appear ance were received by ance were received, by science and common-sense alike, in persistent incredulity and in the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be less than the stories of its appropriate to be stories of its appropriate to be stories of its appropriate to the stories of its appropriate to be stories of its appropriate persistent incredulity and ridicule. To ask men to believe asking them to believe in another life and another And if the "fixed horizon" can prejudice men against sers. Pund threly as to make them turn down the stories of its and in she without investigating them, can we wonder. sers. Pund dively as to make the stories of its add in shape transce without investigating them, can we wonder that a Captain transce without influence tended to bar inquiry into the length transce for survival which spiritualism offered to the Captain is and inhibitive influence contact to par inquiry into the elength of the for survival which spiritualism offered to the world. The water latter half of the nineteenth century? The proved lainly to the sea serpent would cause but a slight lainly see of the sea serpent would cause but a slight expanthe horizon of biological science. The proved existement, at another life and another world would cause the

eter R.M. Jamos human experience to recede ad infinitum. one felt—subconsciously perhaps but not the less PUNG El-in those days. And, under the sway of that feeling, apt. We to instinctively shrank from the prospect of having to inhigher and ever higher in order to command a view of For this was the task which sted record privalism set them. The problem of personal survival is something which bears directly on the whole conduct of human life. stinguish Problem, be it one of belief, or disbelief, e been well a indifference (with all their intermediate shades), must rledge. It is go far towards determining one's ideals, one's prinexplorator of living. The s unwilly softhis life on earth, when one thinks of it as the only nuna of the kis widely different from what it is when one thinks of it for storia and lives, as one of many scenes, in one of many

sea serped to a vast and endless drama.

Sowners, to a vast and endless drama.

Sowners, to a vast and endless drama.

Sowners, to a vast and endless drama. as proof of survival. If it counted for comparatively little Pooley, Victorian times, the reason was that its intrinsic the risk the reason was that its interest the risk the reason was that its interest deprived it for the moment of effective weight.

which the left in immortality had been for many men which the left in immortality had been for many men which the formal and conventional. Now it must either be science and land on ventional. Now it must enter the problem of become real. Faced with this dilemma, most he proble the found it easier to abandon a belief which had never he promise it easier to abandon a belief which mad into a sharing in the discredit into al or ere to the official teaching of the Churches was beginning to pigeon by the official teaching of the Churches was beginning to the its watism whole outlook a vatism to face the consequences of taking the belief in watism whole outlook a vatism to reconstruct it—and, with vatism valve seriously, of having to reconstruct it—and, was on one on the level of its

vatism of the old on the outlook on life—and to rise to the level of the old on one's higher self.

its appear alike in virtue of its intrinsic weightiness, to wait for their work which was the arch enemy of spiritualism, is adjusted that philosophy. The tenets of that philosophy

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have been set forth by a great scientist in the following words:

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"Thirty years ago, we thought, or assumed, that we were heading towards an ultimate reality of a mechanical mechanica kind. It seemed to consist of a fortuitous jumble of atoms, which was destined to perform meaningles dances for a time under the action of blind purposels forces, and then fall back to form a dead world. Intoth wholly mechanical world, through the play of the same blind forces, life had stumbled by accident. One to corner at least, and possibly several tiny corners of the universe of atoms had chanced to become conscious for a time, but was destined in the end, still under the action of blind mechanical forces, to be frozen out and again leave a lifeless world." 1

Such was the conception of the universe which satisfied a majority of the "intellectuals" in the last quarter of the nineteenth century. Having the prestige and authority science behind it, it made its influence felt far and wide, eve where it was consciously rejected as a formal system thought. No wonder that spiritualism, in its early day shared the fate of the sea serpent, the fate of being "de missed with costs" before the case for it had been fain tried.

Atomistic materialism is dying, but it is not yet deal The leading physicists of the day have rejected it, for the simple reason that their own researches have carried the far away from it, the atoms of which it postulates the intrinsic reality having melted away into what seems to nearer to thought than to lifeless matter, while the dream attaining to the dream attaining attaining to ultimate reality by following the path scientific analysis has been abandoned in favour of a genular agnosticism from the scientific analysis has been abandoned in favour of a genular agnosticism. agnosticism, free from metaphysical bias, which is compatible with spirits metaphysical bias, which is materials compatible with spiritual faith. But atomistic materials still finds shelter and still finds shelter and support in the sphere of biology. at least of the biologists of the day, immersed in the of neurons and other living cells, are disposed to think these as intrinsically real and to follow out this assumption into all its consequence. into all its consequences, forgetting that the cells are no mediate in the final server at the atoms real, in the final sense of the word, than are the atoms which they are built which they are built up.

A series of interviews with "great scientists", has been been sinterviewd appearing in the Observer. The first scientist to be interviewed.

¹ The Mysterious Universe, by Sir James Jeans.

Sir A. Eddington. The second, Mr H. G. Wells. The Sir A. Edding to H. G. Wells. The latter to his interviewer are worth of the latter to his interviewer are worth of the latter to his interviewer are worth orers given by Wells is not, so far as I know, a "great dering. His strength lies in the direction of story." His strength lies in the direction of story telling; which are least didactic. But mechanical takes a genuine interest in science and philosophy. Let bakes a gentality that he has to say about the problem of survival: WIERVIEWER: Do you think that anything of a man orvives his physical death?

MR WELLS: I do not believe at all in the survival of the didual. A man can be said to survive his death only to the extent to which he has made a contribution to the mind

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INTERVIEWER: Then, if the human race comes to an end. that will be the finish of the whole thing?

MR WELLS: Yes.

This dialogue sets one thinking. Mr Wells holds that rine alone can save the world from the "collapse" which believes to be impending. He knows that the foundations distinct are laid in the impartial examination of available Minee. He knows that spiritualism has accumulated an mense amount of evidence, which it claims to be condisive, for the personal survival in another world of those we call dead, and that there are hundreds of wellthenticated stories of intercourse with the dead which have ome from "spiritualistic" sources. Yet he is content stille this, the most momentous of all questions, on purely grounds, just as the Church of Rome, in its conwith Galileo, decided on a priori grounds that the moves round the earth, and as it has always taught, also piori grounds, that St Peter was the first Bishop of That death is the end of life is for Mr Wells what han Catholics call a "dogmatic fact."

and what is his horizon of thought? His conception of the what is his horizon of thought? His conception of that toward, as far as I can see, at every vital point, that toward, as far as I can see, at every has told us, that towards which, as Sir James Jeans has told us, which I which as Sir James Jeans has told was which I have quoted, scientific research was quoted, scientific research was which it has now which I have quoted, scientific research abruptly years ago, and from which it has now that "the material thirty years ago, and from which it has me abruptly away. He thinks that "the material but what is the abruptly away. He thinks that "the matches an objective reality." Yes; but what is the state of certain A. Eddington says that it is "an inter-Physiol world a Sir A. Eddington says that it is "an interto consciousness," symbols presented to consciousness."

Let a symbol the consciousness of the c this is materialism, naked

hysiological machinery." This is materialism, naked

and unashamed. It rules out telepathy, clairvoyance, mystic vision and all kindred experiences. The unreality, the hallucinatory character of such experiences is regarded as a "dogmatic fact." It rules out the possibility of conscious survival. Above all, it ignores the part which consciousness plays (as Sir A. Eddington tells us) in "constructing"—so to speak—the material world, through its "interpretation of certain symbols presented to it."

Here, then, is open war between physics, as expounded by Sir A. Eddington and others, and biology, as expounded by Mr Wells. "Consciousness," says the biologist, "could not exist in the absence of the physiological machinery." And the physiological machinery is part of the material world But the material world, says the physicist, "is an interpretation of certain symbols presented to consciousness When we speak of the existence of the material universe we are presupposing consciousness." So long as the universe was thought of as "composed of little billiard balls," the intrinsic reality of which was taken for granted, the biological explanation of consciousness could scarcely be disputed, could scarcely even be criticised as inadequate or misleading. Yet the "little billiard balls" (alias atoms) have been so ruthlessly analysed by physical science, in its endeavour to discover the secret of their reality, that but little now remains of them; and the fate of that little at the hand of science is doubtful, for the process of analysis is still incomplete.

In any case, the material world, as the physicist now conceives of it, owes its semblance of reality, not to the solidity of its "billiard balls," but to the interpretative action of consciousness on the "symbols" into which science has resolved them. In the Introduction to his work, The Nature of the Physical World, Sir A. Eddington, contrasting the familiar and single states of the sample of the Physical World, Sir A. Eddington, contrasting the familiar and single states of the Physical World, Sir A. Eddington, contrasting the sample of the Physical World, Sir A. Eddington, contrasting the sample of the Physical World, Sir A. Eddington, contrasting the sample of the Physical World, Sir A. Eddington, contrasting the sample of the Physical World, Sir A. Eddington, contrasting the sample of the Physical World, Sir A. Eddington, contrasting the sample of the Physical World, Sir A. Eddington, contrasting the sample of the Physical World, Sir A. Eddington, contrasting the sample of the Physical World, Sir A. Eddington, contrasting the sample of the physical World, Sir A. Eddington, contrasting the sample of the physical World, Sir A. Eddington, contrasting the sample of the physical World, Sir A. Eddington, contrasting the sample of the physical World, Sir A. Eddington, contrasting the sample of the physical World, Sir A. Eddington, contrasting the sample of the physical World, Sir A. Eddington, contrasting the sample of the physical World, samp the familiar external world, Sir A. Eddington, control of physics, tells world with "the external world of physics," tells us that the latter "has become a world of

shadows," and goes on to say:

"It is all symbolic, and as a symbol the physicist respectively." leaves it. Then comes the alchemist Mind who transmutes the symbol and as a symbol the physical symbol and as a symbol transmitted who transmitted the symbol and as a symbol transmitted that the symbol transmitted the symbol transmitted that the symbol transmitted the symbol transmitted that the symbol transm mutes the symbols. The sparsely spread nuclei of electric force becomes electric force become a tangible solid; their restless agitation becomes the agitation becomes a tangible solid; their testave of aethereal vibration warmth of summer; the octave of aethereal vibrations becomes a gorgeous rainbow.

This conception of the part which conscious mind plays he world-drama has not been which conscious mind plays which in the world-drama has not yet received the recognition which is due to it. It disposes is due to it. It disposes, once and for all, of the assumption

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the objects of sense-perception are real in their own the objects of some production are real in their own that the material world appears to be such and such that the material world appears to be such and such that the normal or stand that the massure of all things—" of things that the measure of all things—" of things that are, that of things that are not, that they are not?" of things that are not, that they are not "; that though it can guarantee the intrinsic reality of the of self has no existence apart from the body, and, thereto dies when the body dies; and so on, and so on; for the mierialistic credo has many clauses.

The passing of atomistic materialism has gone far towards a formidable obstacle to belief in another life in world. Occultists, men who claim to possess clairwant powers of a high order, tell us of other worlds, other of being which, though imperceptible by us, are at at as real as this world; and spiritualistic experience tends maßrm their teaching. So long as we think of the world as built up of atoms—solid, impenetrable, malysable, real in their own right, the very headquarters difficulty of visualising, however materially, those other worlds is almost insuperable. But, that science has resolved the material world into a world diadows, which owes, or seems to owe, its semblance of the reality to the interpretative action of conscious that difficulty has been greatly lessened, and the the most effective, of a priori objections bestudy of the evidence for survival has been removed. leawhile, the static and dualistic eschatology of the the static and dualistic eschatology where it continued to fall into disrepute. Where it the it is accepted on authority, rather than on its own on authority, rather than on the highest authority. authority; but not on the hignest authority authority; but not on the hignest authority authority authority authority. the fundamental initiations of thought that underlie it; the distance of its scheme of rewards and punishis distance of its scheme of rewards the law of its disregard of the law of consequences, the law of its disregard of the law of consequences, the law it he absences of the motives to which it the absence of any demand in it for the continuance and and are comthe absence of any demand in it for the community to undermined endeavour beyond the grave—are comto indermine its credit in what is the true seat of in indermine its credit in what is the true sear in indermine and heart of man. Much of the orthodox in immortality is to-day merely formal and con-And, perhaps, it is well that it should be so. For And, perhaps, it is well that it should be so. I the less efficacious is in its influence the belief, the less efficacious is a static the less efficacious and more earnest the belief, the less efficacious and more earnest the belief, the less efficacious and less efficaciou The late of the belief, the learnest the belief, the late of living. A state of human desire as is a static hell of human fear. Of those who have broken with the hell of human real. Or the cannot bring themselves to think orthodox eschatology, but cannot bring themselves to think orthodox eschatology, see any are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to believe in " of death as the end of life, many are content to be a second to be a sec of death as the characteristic of a something "after death, and to leave their faith in a sort of a something "after death, and to leave their faith in a sort of a something "after death, and to leave their faith in a sort of a something "after death, and to leave their faith in a sort of a something "after death, and to leave their faith in a sort of a something "after death, and to leave their faith in a sort of a something "after death, and to leave their faith in a sort of a something "after death, and to leave their faith in a sort of a something "after death, and to leave their faith in a sort of a something "after death, and to leave their faith in a sort of a something "after death, and to leave their faith in a sort of a sort o future life at that. At best we have returned to-day to the frealth, W hope to which Socrates, on the eve of his death, gave utterance (in the Phædo):

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"I have good hope that there is yet something remaining for the dead, and, as has been said of old, some far better thing for the good than for the evil."

There is a need in man's heart to-day—a need which is not the less insistent because it is not often consciously realised—for a new conception of life beyond the grave, a conception of the soul as continuing to live, not by the grace of a supernatural God, but by the grace of Nature, by the force of its own inherent vitality. Such a conception is offered to us by spiritualism. What is to be our attitude towards it? I plead for a careful and impartial examination of the evidence in support of it that spiritualism has amassed from various quarters. I cannot understand the position of one who pronounces definitely against personal immortality, on purely a priori grounds, without having examined, or even begun to examine, the positive evidence for survival.

If we were as certain of the natural continuation of life beyond the grave as we are of the continuation of it from to-day to to-morrow, should we not feel that this life was as much a preparation for the next, as childhood is for adoles cence, and adolescence for adult life? But, if we could feel this and realise what it meant, what a change it would make

in our whole outlook on life!

The desire for happiness is a legitimate desire; and and an ential element essential element in happiness is harmony with one's surroundings. roundings. One who looked forward to a future life would naturally desire who looked forward to a future life would naturally desire to find himself in harmony with his new surroundings. surroundings. And though he might not know what these were, he would have were, he would have some knowledge of what they were not. The departed soul work whole whole the whole The departed soul would have left its body and the whole material world behind it material world behind it. It would take nothing away with it except itself, such as it. it except itself, such as its life on earth had helped to make it—itself, with its day it—itself, such as its life on earth had helped to still alive and active active and active and active and active ac still alive and active, and with its capacities, mental, more and spiritual. But the and spiritual. But the capacity for gratifying its sensure the desire for food like the sensure that the sensure the desire for food like the sensure that the desires—the desire for food, drink, drugs, and sexual pleasure —would have died out with the capacity for gratifying its setup. —would have died out with the death of the body;

would perforce have to leave all its material one would, therefore, realise is one would, therefore, realise, if one with he in harmony with one's new surrounding. ieve in " to be in harmony with one's new surroundings, that to be in harmon, that self-indulgence or to the amassing would be a bad preparation for life in the day to the fraith, would be a bad preparation for life in the next Yet there is a higher happiness than that of harmony The happiness which accompanies growth, expressing itself first as high spirits and then as a general joie de vivre, is a of happiness which admits of rising, with the growth of woulin grace, to the highest level of unselfish joy.

Now, we have lived to but little purpose on earth if we pr not realised that unlimited potentialities of spiritual belopment are latent in each of us. To do full justice to the notentialities within the compass of a single life on is obviously impossible. But belief in a future life pa vista of spiritual development, with its accomment of self-transcending and self-purifying happiness, which no limit can be assigned. It follows that one who indto live happily in the next world would try, while still auth, to lead a life of self-development or spirit-unfoldwould prepare the way for further progress along beame path in the life to come.

In these reasons the problem of survival must be regarded supreme importance, in its bearing on the conduct concerts; and the careful and impartial examination the available evidence for survival, as a duty, the discharge thin is dictated by enlightened self-interest, if by no

M, as it happens, we need not attend séances or consult nappens, we need not attend seances of comments, in order to convince ourselves that death is not of which there is a vast literature on the subject, of which, though corroborative of the teaching of which, though corroborative of the reaching is not spiritualistic in any strict or quasisense of the word. I could name many books, the of which, if read from cover to cover, ought to beyond hope of which, if read from cover to cover, ought the reader who was not imprisoned beyond horizon, that magic circle " of his own fixed horizon, that magic circle " of his own fixed horizon, which ative to address is nothing less than conclusive. his conclusions that there is the admitting this is to assume that there is Call the more lights and that the corrodent The conspiracy of imposture and mendacity on the particle cyclence which spiritualists, and that the corromany independent the evidence which comes in from many independent comes in from or of deliberate There is the product either of hallucination or of deliberate in the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination or of deliberate is the product either of hallucination either the product either of hallucination either the product e There is a superstition," says Francis Bacon,

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onsciously e grave, a the grace re, by the ception is r attitude amination s amassed osition of mortality, d, or even

ion of life of it from ife was as or adoles. could feel ould make

; and an one's sur life would his new hat these were not. the whole way with to make hese were tal, moral s sensual l pleasure and the

"in avoiding superstition"; and it is possible to carn whele "in avoiding superstricts, in the assumptions which incredulity so far as to overstrain, in the assumptions which is the local transfer of the most credulous of the most credulous of the local transfer of the local trans it involves, the credulity of the most credulous. To speak the into for myself, it would be easier for me to believe in any ston be into of communication with the next world, however seeming to believe that the accumulated improbable, than to believe that the accumulated evidence with the last a tissue of line with the line with the line with the line with the last a tissue of line with the line with the line with the line with the line for survival is, from first to last, a tissue of lies. The late pre with Professor Hyslop, in his book, Life After Death, has said stem in that "any one who does not accept the existence of dis and life carnate spirits and the proof of it, is either ignorant or a moral fine ha coward"; and inquiry into the evidence which "psychical related for research"—official and unofficial—has placed at our service with wit need not be carried far in order to convince the unprejudiced thing awa inquirer that Professor Hyslop has not overstated his case,

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What do those who have had intercourse with the next trause of world tell us of life in it. They tell us, for one thing, that it Weare to is a life, not a state. There is movement in it, effort, action, with those change, growth, ascent, descent, progress, relapse. There is withat hel rest for those who need rest, and prolonged rest at the outset the next wo for those who are worn out by their life on earth. But there, as here, rest prepares the way for renewed activity. The changeless heaven of orthodox theology is as non-existent as the changeless hell. And the next life is purgatorial only in the poet the sense in which this life is—in the sense that there are abundant opportunities in it for the purification of the sou through suffering. Each of us goes at death to the place, and finds himself in the company, for which his life on earth has fitted him. Help and guidance are awaiting him. So is temptation of various kinds. His life on earth may, indeed, have placed him beyond the reach of temptation in any but its most subtle from the reach of temptation in any its most subtle forms. But he will always need help and they are guidance; and these, in the measure in which they are needed, will always be forthcoming.

There are many heavens in the next world; and many heavens in the next world; hells. For the essence of heaven is emancipation from sell and the essence of heaven is emancipation from the es and the essence of heal is enslavement to self; and there are many degrees of control of enslavement to self; and there are many degrees of emancipation, and many degrees of enslavement. What the history and many degrees of enslavement to self; ment. What the highest heaven is we cannot begin to magine. For most of imagine. For most of us many lives will have to be lived before our inward vision of the many lives will have to be lived before our inward vision has grown strong enough to bear transcendent light transcendent light. So we are told; and so we may believe. It is enough to believe. It is enough for us to know that the way to it is way of spiritual evolution way of spiritual evolution, the way of the progressive that he way to the progressive that the way of the progressive that he way to the progressive that he way to the progressive that the way to the progressive the progressive that the way to the progressive the progressive that the way to the progressive the way to the progressive the way to the progressive the way to the way to the way to the progressive the way to the w wadweller (rich time

Formerly Professor of Logic at Columbia University. He devoted the best part of his life to psychical research.

te to carry tions which the lowest hell is has been told us by one who led an told us by one arth, and an evil life after his death and an evil life after his death. To speak all the lowest new and an evil life after his death, and so sank any of the lowest new awful depths. It is utter loneliness. any story seemingly the Gods are just. Sin is its own nemesis. He de evides the story had lived for himself alone. ed evidence wiells this story had lived for himself alone. Now he was The late with himself alone. This was his punishment. The h, has said sterm in self-absorption was the final reward of his selfnce of dis and life. But the Gods are merciful as well as just. tora moral Thathe had realised the full horror of the hell which he had "psychical and for himself, he was able to climb out of it, to climb our service, pand with infinite toil and pain, the darkness gradually prejudical sing away as he ascended from level to level into the light dwintual reality—till at last he became an active fighter in th the next because of right.1

ing, that it Weare told, as I have already said, that help and guidance ort, action, wit those who pass over into the next world. We are also e. There is that help and guidance are being constantly offered from the outset the ext world to those who are dwelling on earth, offered But there, interior of moral support (to the waverer in times of crisis vity. The atmptation), of enlightenment (to those who are in doubt existent as stornat path to take in thought or in action), of inspiration rial only in the poet, the artist and the scientific explorer). t there are berefreely help and guidance may be offered, they cannot of the soil the received by those whose minds are wholly unamenable place, and with the spirit world; and nothing excludes n earth has influences so effectively as dogmatic disbelief in the im. So B there of their source.

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lemptation comes to us from the next world as well as in any but guidance. Those who die with the desires of the Those who die with the desires of many that they cannot they are the strong in them, as must needs be the rate of the prime of life, finding that they cannot are sometimes their desires in the immaterial world, are sometimes the mediate in the immaterial world, are something the gratify them, or try to gratify them, vicariously, the medium of those who are still in the flesh. the medium of those who are still in the medium of the medium of those who are still in the medium of the medium That to this temptation the dwellers on earth.

hat can we do, for good or for evil, to the dwellers on the distinguished of death? If we cannot give them help in the death at least give them to beat be to be t If we cannot give them help in the form of room of roo The does not made to those whom we still He devoted the does not weaken comes to those whom we still Word B.A.

hold in remembrance, as an enfolding light. purest pleasures which the belief in immortality offers us the nearness of those whom we have lavely purest pleasures which that of feeling the nearness of those whom we have loved and that of feeling the nearness of those whom we have loved and that the loved and the lo "Nearer [are they] than breathing and closer than in a hands and feet. ited, I a

on the dwellers in the next world? I do not know; but the sound for so quest to count for so well bare possibility of their doing so ought to count for something of their doing so ought to charing the something of the charing the cha in our lives; and in any case we ought to shrink from giving anim pain, by persistence in evil, to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we believe, still be a significant to those who, as we seem to the significant to the significant

love us and care for our well-being.

and still. We speak of "the next world" as if there were only the party of the one. But there seem to be many worlds or, as occultists cal and of m them, planes of being; and in each world, or plane, then of the fo seem to be many grades or levels. The worlds that are of Monusin immediate interest to us are the desire world, into which we mustic me pass at death, and the thought world, into which we pass after third and a sojourn of varying duration in the desire world. They patro; an worlds have their own time, their own light, the light light, the light light light light, the light atmosphere, their own scenery, their own kinds of windted b "matter," their own kinds of reality. Yet, if consciousness middle, whether as desire or as thought, is in a sense creative here, why should it not be-what, indeed, it seems to be-more the The fully, freely and directly creative there?

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But we need not go further into these matters. Suffice it separated to say that there is no reason why the ultimate constituents of "matter" (whatever these may be) should not be builty into substances other than those with which we are familiar in this matter than those with which we are familiar in this matter than those with which we are familiar in this matter than those with which we are familiar in this matter than those with which we are familiar in this matter than those with which we are familiar in the same of th in this material world of ours, obeying other laws, and subject that those with which we are distinguished to other earliest of the contract o to was the old to other conditions. If we could realise this, we should have ourselves free to examine, without prejudice, whatever reports we may receive full we may receive of beings and doings in other worlds.

Why are we so reluctant to examine such reports? are we so reluctant to examine such reports for survival which is the examine the positive evidence for survival which is the examine the positive evidence for survival which is the examine the positive evidence for survival which is the examine the positive evidence for survival which is the examine the positive evidence for survival which is the examine the positive evidence for survival which is the examine the positive evidence for survival which is the examine the positive evidence for survival which is the examine that the examine the positive evidence for survival which is the examine that the examine the positive evidence for survival which is the examine that the examine the positive evidence for survival which is the examine that the examine the positive evidence for survival which is the examine that the examine the positive evidence for survival which is the examine that the examine the positive evidence for the examine that the examine the positive evidence for the examine that the examine the positive evidence for the examine that the examine the examine the examine that the examine the examine the examine that the examine the examine that the examine that the examine the examine the examine that the examine the examine that the examine that the examine the examine the examine that the examine the examine the examine that the examine the examine that the examine the examine the examine the examine that the examine the examine that the examine the examin survival which is offered to us so freely? suggested three reasons for this attitude of mind. is that the static, dualistic eschatology of the Churches prejudiced the orthogonal prejudiced the orthodox against any conception of immortality which differs from against any conception of the sception tality which differs from its own, and prejudiced the sception against the basic idea of against the basic idea of immortality. The second is that the ascendancy of atomistic ascendancy of atomistic materialism in the sphere of philosophy gave a bias to sophy gave a bias to speculative thought which made impossible for us—physical actions and the sphere of physical physic impossible for us—physically impossible, one might almost is considered in the exist. say—to believe in the existence of discarnate spirits. The thing is our instinctive unwilling. is our instinctive unwillingness to widen the horizon of our

One of the prience, if this involves a widening of the horizon of our offers us is the on account of the labour of climbing to a higher e loved and which such a change would involve. There closer the labour of the horizon of our account of the labour of climbing to a higher which such a change would involve. There closer the labour of the horizon of our account of the labour of climbing to a higher which such a change would involve. There e loved and count which such as effective as any of these. closer than the not sure that it is not the most effective eact for We are terribly afraid of being laughed at for the sure that it is not the most effective. eact for en We are terribly afraid of being laughed at for credulity w; but the property of the herd. which, in the case of r something proval of the herd, which, in the case of men, as of from giving animals, resents any departure from the norm. But pelieve, still bishing who have freed the world would It is those who have freed themselves from the ere only the may of the herd instinct who have been the saviours and cultists call takes of mankind.

plane, then of the four reasons the first and second are losing their that are of Monus in proportion as supernaturalistic eschatology and o which we materialism fall more and more into disrepute. e pass after istaid and fourth reasons remain. But they are unworthy rld. These puties; and in our attitude towards the most important of their own lamblems we should not allow ourselves to be permanently kinds of binted by mental and spiritual indolence and moral

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eative here. This is a time of transition. The old belief in immortality be-more the new belief is not yet ready to take its place. little time will come when belief in the intrinsic reality and Suffice it deathlessness of the spirit of man, will be as onstituents of our mental equipment as is to-day belief in be built we be built with the built we be built we be built with the built we be built with the built we be built we be built with the built we be built with the built we be built we be built with the built we be built we built we built with the built we built with the built we built we built we built with the built we built we built with the built we built with the built we built with the built we built we built with the built with the built we built with the built with the built we built with the built re familier that time comes, the new belief in immortality will be as and subject that for good in its influence on our ideals and our conduct, hould hold less the old belief (on balance) for evil.

ver reports life in a future life as the natural sequel to our life on of life as a far-reaching conception of the meaning evolution, The drama of spiritual evolution, We men are playing our parts on earth, receives a we men are playing our parts on earth, received the episode, in virtue of which the life of man on earth extension, in virtue of which the life of man on call and episode in it, at best a passing scene in one of its But through the gate of death man can pass on the great drama, But through the gate of death man can passed well or ill a passed worlds and play his part there in the great disserves or disserves or disserves or him to know; This is enough for him to know; the while one of it is that This is enough for the Whole. This is enough for the is allowed to know. The moral of it is the proportion on earth as to be able to avail himself in the contraction of the contraction the almost like apply the spirit-unfoldment which await as to be able to avail himself of the next life and the life and t Jager opportunities for spirit-unities for spirit-unities and the lives beyond.

EDMOND HOLMES.

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THE MEANING OF THE RESURRECTION.

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C. F. NOLLOTH, M.A., D.LITT. Hon. Fellow of Oriel College, Oxford.

THE Resurrection of Jesus Christ is very generally regarded in cannot as a foundation stone of the Christian Religion, as articulo Mr. To stantis vel cadentis Ecclesia. Without it the whole edification its co would fall to pieces. As a fact it is guaranteed by the whole which he

course of Christian history.

But what do we mean when we speak of the Resurrection of our Lord? What is the interpretation put upon the later in n phrase by the writers of the N.T. and by the compilers of the N.T. and by the compilers of the soon the Creeds? How does it present itself to the educated min to of the present day? It is this last question that I want to Jesu deal with; for, apart from evanescent theories broached of lon xv. the Docetic Gnosticism of the first two centuries, there we have the control of the first two centuries, there we have the control of the con no question as to the precise meaning until about the middle of the last century.

It is a canon of the scientific interpretation of Scripture of the as of any other historical document, that the meaning attached to the words of the writers should be that intended by the writers of by the writers themselves; not a meaning read into them a later and whall will be the state of t a later and wholly different generation. According to of the depar canon, we should use the term Resurrection as applied to our Lord in the contract of the second seco our Lord in the sense of the compilers of the original reconstruction.

By "Resurrection" a Jew of the first century and that of the hold. meant that of the body coming from the grave. was a late arrival in Hebrew thought, only modifying gloomy idea of a discrete result in the state of a discrete result in the state of a discrete result in the state of a discrete result in or about the state of a discrete result in or about the state of a discrete result in or about the state of a discrete result in or about the state of a discrete result in or about the state of a discrete result in the stat gloomy idea of a disembodied spirit in Sheol in or should be third century R.C. William Sheol in Sheol the third century B.C. When the Gospel writers spoked Christ as risen, they may be the crucified Christ as risen, they meant the same thing. The crucifed with this come

With this compare the feeling which Homer attributes to king the would rather be a day laboration. Homer attributes to king the reign, a king is that he would rather be a day-labourer in the sun than reign, a king that the sun than reign tha

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Digitized by ArE SarRIESTAIR REPORTED Notri forth from His grave in Joseph's garden.

Because in the fall Because in the fulness of His and wife, He had left it. That this is the only That this is the only meaning in the Gospel records is evident. The has signed to the Gospel records is evident. The women "the stone rolled away from the sepulchre. They They agree in saving, in the angel? The writers agree in saying, in the angel's words, "He white white He is risen." St John as fully implies that the Himself an original eye-witness, he was inste with every detail, as his record shows. Now, St Mark spublished about A.D. 55.2 St Paul, writing at the same tells the Corinthians in, perhaps, the earliest Christian what the Gospel was which he had received and what the Gosper was which he had received and was buried was preaching. "Christ died . . . and was buried and He rose again." The three events form one series ally regarded attannot be divided. To die and to be buried requires a as articula My. To "rise again" is without a meaning, if you sever hole edification its context. It is of the same body of flesh and blood by the whole drain he asserts the threefold experience of death, burial, when St Paul first came to know of Jesus Resurrection sixth he was still a Jew; and, therefore, conceived of resurt upon the thin in no other way than as re-animation of the body. compilers de la soon as he had become a believer . . . he had no neated mind to alter his conception." And Schmiedel adds, t I want to later his conception. He has been raised 'Int Jesus was buried and that 'He has been raised' consider the middle of the body in mind."

The has been said, "the only in mind that he has been said, "the only in mind."

stonically at issue relates to a detail, the actual resuscitaf Scriptur (of the dead body of the Lord from the tomb." dead body of the Lord from the tonic.

If that is called in question, what remains? ne meaning at intended at intended line Risen Lord as Spirit still governed His Church is ling to the departed the departed the spirit still governed to the spirit still governed the spirit still gove ding to the departed question." 5 But the survival of the spanned through death to the future re-union with

Like xiv. 2, 3; Mark xvi. 6; Matt. xxviii. 6. According to Harnack and Ed. Meyer.

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Mark xvi. 6; Matt. xxvIII. U.

Lord's to Harnack and Ed. Meyer.

Lord's There is the same unbroken reference to the Lord's Picidian Antioch: "They There is the same unbroken reference to the Lord by the same unbroken at the Pisidian Antioch: "They in a sepulchre but God raised difying different difference is the same unbroken reference of the Pisidian Antioch: "Iney rs spoke difference that the tree and laid Him in a sepulchre but God raised the crange of the aὐτόν of v. 30, Acts xiii.

Loisy admits that St Paul was at one the character of the resurrection. "Words have of the dead," the tree and land Him in a Straight of v. 30, Account the crucified of the character of the resurrection. "Words have the commonly intended to convey a definite meaning."

The Bishop of Oxford's Open Letter: A Reply," p. 10.

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the body was part of the ordinary Jewish thought of the time was the key to the Cross and the time was the key to the Cross and the time was the key to the Cross and the time was the key to the Cross and the time was the key to the Cross and the time was the key to the Cross and the cross are the controlled the time was the key to the Cross and the cross are the c the body was part of the was the key to the Cross and the lift that were all—where was the key to the Cross and the lift that were all—where the victory over sin and death lift. If that were all—where the victory over sin and death, where the Resurrection to turn despairing where dereliction, where the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the power of the Resurrection to turn despairing and distributed the Resurrection to turn the power of the Results and discontinuous and d to redeem the world? No, a "spiritual resurrection" is in the street of the redeem the world? this connection a phrase without a meaning. "The total or hour characters are acting on the total or hour characters are acting on the total or hour characters." efficacy of a life considered as a force acting on environment "He, whor is unmeaning apart from organism." 3 Yet J. Weiss can say is no cau "That Jesus is risen, the disciples did not, as a fact inful man experience; but only that He was living." 4 Him was '

Now, if the Gospels give any information as to what happened after the Crucifixion, they certainly tell us that Christ appeared to the disciples in bodily form, bearing the proof-marks of His personal identity. So unexpected was but of the His appearing, that, in terror, "they supposed that they had seen a spirit." He recalls them to reason—" Handle Me and los, the s see, for a spirit hath not flesh and bones as ye see Me have," a prophetic rebuke to the confusion of mind so common now, which confounds the resurrection of the body with the isonly as

immortality of the soul.

Here we have to notice a difficulty. In I. Cor. xv. 50, \$1 Paul distinctly affirms—in apparent opposition to what he says in v. 4—that flesh and blood cannot inherit the Kingdom of God. If so, how can we think of our Lord appearing before His Father in the body which hung upon the Cross? The words that follow are the answer. They explain the first clause of the sentence; "neither doth corruption inheriting incorruption." 6 The bodily vesture of sinful man is, indeed, barred from entrance to the city of God. But the saying

I find that Soloviev takes this view. Three Dialogues on War, Program and the End of History, E. T., p. 162.

² Cf. Luke xxiv. 21. 3 H. R. Mackintosh, in Expos., 1914, p. 539. "The rising is relative the grave and the hunder of the state of to the grave and the burial, and if we cannot speak of a bodily resurrection we should not speak of a resurrection of a bodily resurrection. we should not speak of a resurrection at all." Denney, Jesus and the Gosph. 113.

4 D. Urchristentum, I., p. 67. ⁵ Luke xxiv. 37-40. Doubt has been thrown on the historic value of the cospels by his cospels incidents recorded in the concluding chapters of the Gospels by It Charles in The Resurrection of M. Charles in The Resurrection of Man. But the author of the Third said by a little with the concluding chapters of the Third said by a little with the concluding chapters of the Gospels of the Charles in The Resurrection of Man. But the author of the Third said by a little with the concluding chapters of the Gospels of th is generally identified with the author of Acts, and Acts has lately been of antiquity. In the preface to his Common author of the Third been said by a great classical scholar to be the most authentic historical understanding. of antiquity. In the preface to his Gospel, St Luke lays claim to understanding of all things" and the desire to impart the "certainty which he himself possessed which he himself possessed.

⁶ I. Cor. xv. 50.

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xv. 50, St to what he e Kingdom ring before oss? The n the first ion inherit is, indeed, the saying War, Progress

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IE MEANING OF THE SAME STORES OF of the time, who apply to the human nature of our Lord, "who loss and the eternal Spirit offered Himself without spot to so and the bough the eternal Spirit offered Himself without spot to both, where and Both SS Peter and Paul contrast His case with log and dis. It of David and declare the difference. St Peter at less that we prophecy of the Psalmist the as and dis. It of David and the prophecy of the Psalmist that that was paleost interprets the prophecy of the Psalmist that tion " soul was not left in hell, neither His floor." tion " is in this "soul was not left in hell, neither His flesh did see "The train." St Paul in the Pisidian Antioch of the train. The total of God raised again, saw no correction? The total whom God raised again, saw no corruption." 2 iss can say, 15,100 cause for corruption here, for that which attends on as a fact, in manhood as the shadow waits upon the light; for in "no sin, neither was guile found in His mouth." as to what results and the resurrection of Christ, apart from ell us that tracknowledged fact of His sinlessness.

With us things are different. "All have sinned and come pected was but of the glory of God." "There is not one that doeth md, not one." Though redeemed by the sacrifice of the dle Me and lins, the stain and corruption of sin remains. Yet, even so, timut qua flesh and blood that man is barred from entrance nmon now, the Kingdom of God. They are not evil in themselves; ismy as they are the subject of evil.3 It is, therefore, true bay that, in this respect, the resurrection of our Lord and bit of ourselves stand on different planes. We cannot argue but hat dictum of St Paul to what happened in the garden-There was nothing in the transfigured materiality of the Redeemer to keep Him back from His Father's side.4 Not does this distinction which the sinlessness of Christ

the us to draw between His resurrection and our own wits efficacy as the cause of the resurrection life of His As well might we lay down the requirement that ridotor, to be of any service, must suffer from the disease the tries to cure. As well might we say that our Lord's well might we say that our Lord's hthoge of any in temptation made Him no help to us in our own. the lope of our resurrection holds good: "Christ the firstafterward they that are Christ's at His coming." bullet live, ye shall live also." 5

Hebr. ix. 14.

desii. 81; xiii. 37. Ps. xvi. 10.

| Vision of Cod. | Cod. The Vision of God, p. 91.

The Parallelism between the Resurrection of Christ and the Resurrection of Christians. The Resurrection of Christians of Christians. The Resurrection of Christians of Christians of Christians of Christians of Christians of Christians. The Resurrection of Christians of The parallelism of God, p. 91.

State parallelism between the Resurrection of Christ and the Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians and Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians and Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians" found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians" found by K. Lake in I. Cor. xv, The Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christians" found by K. Lake in I. Cor. xv, The Resurrection of Christians (I. Cor. xv, Parallelism between the Resurrection of Christians "found by K. Lake in I. Cor. xv, The Resurrection of Christ, p. 85, is well refuted by Professor H. R. Mackintosh's more wisely kept to denote the contract of the contract The term 'Resurrection' is more wisely kept to denote (Calbolic and Critical Second Critical S Cot. xv. 28. Jn. xiv. 19.

The unique character of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of our Lord is wifest in the state of the resurrection of the resurrection of our Lord is wifest in the state of the resurrection of the res The unique character After His enemies had done their shown by another fact. After His enemies had done their shown by another fact. shown by another race.
worst, the sacred body remained inviolate until it rose in the that he had a saddle to the humanity. Not so with ordinary and a saddle to the humanity. worst, the sacred body research. Not so with ordinary men completeness of its humanity. Not so with ordinary men Very soon the body passes into dissolution. Its fabric Hever becomes part of the field in which it is laid and may form be the state of other lives—whether of all form that the constituent elements of other lives—whether of plant or animal. Does not St Paul seem to have this in mind when in II. Cor. deprecating, as we all naturally do, the loss of "our earthly house of this tabernacle "-our only means of self-expression and of contact with our environment-he holds out as its substitute the prospect—"not that me would be unclothed," but "clothed upon with our house which is from heaven" 1—a new vesture, perhaps retaining a germ of identity with the former, a link with the old familiar body that had been laid aside; but, in any case, a

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fitting apparel for the spirit in its new life.²

No such new and adventitious a raiment was required by our incarnate Lord. Before and after the resurrection His body was identically the same. "All that belonged to His humanity was preserved." 3 A change had no doubt passed over it, of which the Transfiguration gives us some idea When He rose He was already prepared for His Ascension His body had become more fully adapted to the new life of which He was entering. But, however transformed and transfigured, it was the human body of Jesus of Nazareth The modern Docetist, who denies this fact, can have but a poor and inadequate apprehension of the meaning of the Incarnation. The Incarnation and the Resurrection of Jesus Christ stand, or sall, together. They are both involved in the truth of His Personality. He who was born at Bethlehen and reared at Nazareth took to Himself the likeness of main its fulness of main its fulness. in its fulness—not as a vesture of passing requirement, but as a permanent al as a permanent element of that Divine-human Self, which "foreordained before the foundation of the world, "

¹ II. Cor. v. 1 f.

Westcott, The Gospel of the Resurrection, p. 287. Cf. Ignatius, light, III. 'Eyà yào kg' was said and

is it a new creation. . . . is neither identical with the former is it a new creation. nor is it a new creation." I.C.C. ad I Cor., xv. 36. St Paul takes of the control different view from II. Cor. v. 1 f. in Rom. viii. 11: ζωοποιήσει το βαιματα ύμῶν.

^{*} E.g. one who supposes a vision subjective (as Schmiedel) or objective (as Schmiedel) of a Christ vision subjective (as Schmiedel) or objective (as Schmiedel) or object (as Keim) instead of a Christ risen and appearing to His disciples in the country of the country own flesh and blood.

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any case, a equired by rection His ged to His ubt passed some idea. Ascension new life on ormed and Nazareth. have but a ing of the on of Jesus lved in the Bethlehem ess of man ement, but elf, which

world, was h the former, Paul takes a मिल्हा रवे किए Ignatius, A

Tov olda Ka) or objective sciples in His

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THE RESURRECTION our Lord is done the last times for us who believe in God that done the last times for us who believe in God that done their rised Him up from the dead and gave Him glory." And rose in the body, once marred more than any man, rose in the hist body, once marred more than any man's, now inary man's eadand exalted at the right hand of the Majorta. inary men drifted and exalted at the right hand of the Majesty on high,

Its fab. Its fabric liveth to make intercession for us," as Stephen saw may form at the eye-opening moment of his death, as "the Son of plant or Wind standing at the right hand of God "; as St Paul was whose Him and to hear the declaration of His continuing the loss of bankty "I am Jesus Whom thou persecutest."

That is the Catholic Faith, and I need no other. Nor has bything to fear, when, as we are bidden, we place it beside the present state of our knowledge of the physical world. for what is the idea of the risen Christ which the Evangethe combine to give us? It is that of a Man who speaks, meats and is handled. It is also that of a Man who enters designous moving at will, regardless of material barriers: the sensible hidden as within a veil of the supra-sensible, astall I say, the supra-sensible veiled in a robe of the sensible." 2

What, then, has physics to say in view of Gospel and when we question it? The analysis of matter has parently eliminated its grossness. The atom has ceased to the ultimate constituent of matter. Probed still farther, inveals the electron and the proton. It is electricity in motion, positive and negative. So long ago as 1904, Tatter is not merely explained, but explained away," the statement of Arthur Balfour. Explained perhaps, the most lately, the electron and movethe proton are thought to show, in their rapid movetalk, traces of indeterminism. In other words, matter at its In other words, matter base is free and seems to possess a certain independent of notice of notice of notice. lag of natural law which, so far as observation has appears in that principle of uniformity which A River Sir A River I this theory of the Cambridge by further Sir A. Eddington4—is corroborated by further Sir A. Eddington4—is corroborated by run of the specific of the made the Gospel account of the body less hard to to the with what is a care of the control character of the world world It is known of the general character of the world. It will not explain it; but it will show a

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| Let i. 20, 21.
| Loofs, Die Auferstehungsberichte u. ihr Wert, p. 37. Cf. J. H.
| Religion and Ethics, II, p. 156.
| Loofs Die Auferstehungsberichte u. ihr Wert, p. 37. Cf. J. H.
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| Loofs Die Auferstehungsberichte u. ihr Wert, p. 37. Cf. J. H. Phisident's Address to the British Association.

Thought and Emperior 220. The Nature of the Physical World, p. 1. Chitigan Thought and Experience, p. 220.

certain congruity of our Christian belief with the findings of certain congruity of our contention that it is science. It will still further enforce our contention that it is not the materiality of human flesh and blood that bars the gate of heaven, but only its share in human sin; and, of

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that, the Man Christ Jesus was wholly free.

For it is a false antithesis which is often set up between spirit and matter. The two lie on different planes. But they are equally the work of the Creator. Matter at its core is found to be so nearly approximate to spirit as to appear a fitting organ for its embodiment and its expression. Now, if this is true of ordinary, non-moral material, which is untouched by evil, how far more does it apply to the immaculate flesh and blood of Christ? 1

It is, therefore, a trial of one's patience to refer to the pitiful attempts which are now being made to account for the emptiness of the Saviour's grave, apart from the fact of His bodily resurrection. If any one thing is certain in the Gospel record, it is that on the third day there was no body in the place where the Lord had been laid to rest on the Friday evening. Had it been there, how easy would it have been for the authorities to confute, by producing it, the proclama tion that was soon to be heard in Jerusalem, "The Lord's risen indeed." But that proof was never forthcoming According to St Peter, at Pentecost, there was a divine necessity against it. "God . . . loosed the pains of death: because it was not possible that He should be holden of it. Had He not Himself declared urbi et orbi, "I have powet to lay it (My life) down and I have power to take it again It is hard to enter into the mentality of one who can speak of the gross can speak of "the gross conception," "the legend" of the empty tomb I take my stand by Harnack when he says: "this grave was the birthplace of the indestructible belief that death vanquished that the vanquished, that there is a life eternal." 5 If the grave was still tenanted, how could that indestructible belief have arisen? What arisen? What was there in the death of one who died as criminal force to make criminal forsaken, so it seemed, by God and man, to make

offering in place of the temporary and now obsolete sacrifices.

2 Acts ii 24

Charles, The Resurrection of Man, p. 57. 5 Das Wesen des Christentums, p. 102.

The writer to the Hebrews, quoting Ps. xl. 6, contrasting the ineffective of the Old Covenant and Ps. xl. 6, contrasting the Old Covenant and Ps. xl. 6, contrasting the Old Covenant and Ps. xl. 6, contrasting the Old Co sacrifices of the Old Covenant with that of Christ, inserts the significant of the signif clause, "but a body Thou hast prepared me"—the one permanent, etc., and the signal of the signal of

³ Jn. x. 18. Cf. ii. 19, "Destroy this temple and in three days like ple of High Line Evangelist?" raise it up," with the Evangelist's explanation, "But He spake of the Charles To The Charles To

findings of n that it is at bars the ; and, of

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efer to the unt for the fact of His the Gospel ody in the the Friday have been proclamahe Lord is rthcoming s a divine of death: en of it."! ave power again"? in speak of pty tomb. this grave at death is grave was

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e days I ril spake of the Digitized by Arya Samai Foundation Chennal and eGangotri RESURRECTION think that death was vanquished and to enable them to think that death the Resurrection with the power that proof and throughout the Roman world? Jesus and throughout the Roman world? It is the credit of a section of modern criticisms. the to the credit of a section of modern criticism that the to the criticism that their denial should adopt the assertion made and the Jews when St Matthew was a serious made and Port for the last the Jews when St Matthew was writing his that the body was removed by the disciples. No juggling with the facts recorded by the New Testament with their fair and honest interpretation can mount for the rise and progress of the Christian religion. dows a moral as well as a mental obliquity which is in dealing with so sacred a subject. Mon such principles, how are we to explain the change the revolution - which, according to the verdict of history. the lives and experience of the followers of Jesus of Meanth during those few weeks which began with the lasion and culminated in Pentecost? How account for the pusing of the age-long Sabbath into the Christian Sunday, of the lear and despair of the days of gloom into the happiness ad assurance of Easter and Whitsuntide? It cannot be men rational grounds. The plain historical issues—the of which is not to be denied—would be hanging in The difficulty of a Faith as held in the Christian without the postulate of a Christ who really "died this once, but now liveth " in the full sense of His risen imality, cannot be got over.2

Then all is said and done, our judgment will probably by our view of the relations of God and man, by our general outlook. Those who attach its full Those who account the Incarnation of the Son of God, who hold that

Tariji. 12 f., alluded to by Justin Martyr, Dial. c. Tryph., 108, v. also

The real historical evidence for the Resurrection is the fact that the kelicyed procedure of the Resurrection is the fact that the state of the Resurrection is the state of the Resurrection is the fact that the state of the Resurrection is the state of the Res the real historical evidence for the Resurrection is the race preached and produced its fruit and effect in the new of the Christian of the Christian and produced its fruit and effect in the new produc Not one of the Christian Church long before any of the Gospels was Not one of the New Testament works would ever have been that faith Not one of the New Testament works would ever have been the New Testament itself. The primary evidence for the Resurrection Denney, Jesus and the Gospel, p. 111.

Denney, Jesus and the Spectator, "Denying the New Testament works would ever have been the new Testament works would ever have b

the primary evidence former, p. 111.

Denney, Jesus and the Gospel, p. 111.

Denney, Jesus and the Spectator, "Denying the primary of miracles as 1866, Huxley wrote in the Spectator, "Denying the primary evidence for the Denney, Jesus and the Spectator, "Denying ago as 1866, Huxley wrote in the Spectator," Denying and Paulsen Leavisian Paulsen Leavis and Paulsen Le Applied that mirecles as 1866, Huxley wrote in the Sp. 1866, Huxle and Paulsen has said, "should occasion demand, "I, p. 291.

Line declared that miracles are contrary to experience, he was miracles are contrary to experience and miracles are contrary to experience. Einleitung in die Prinosophie, declared that miracles are contrary to experience, he was that the place of the pointed out, refuting him in his Essays historic connection. Von Reimanns zu Wrede, p. 304. Mind that the natural and the supernatural stand in equal No. 10. No. 2. No. 2.

God, at a precise moment in the fulness of time, has visited God, at a precise months of the Lord Jesus, in His life and His people and in the birth of the Lord Jesus, in His life and His people and in the second His teaching, His passion character, His works of mercy and His teaching, His passion and His Cross, has intervened for the redemption of the world, will find it more reasonable and natural to accept the Gospel story of the Resurrection with its element of the miraculous, than to think that all had ended in the sealing of the grave. Miraculous, indeed, that rising again, in the fulness of human nature and by the exercise of Divine power, surely was; but it had been a greater miracle still if, after all that had gone before, there had dawned no Easter morning. For this reason: that the Son of God should dienot that having so died, He should rise again for us men and for our salvation—this was the wonder; and upon this & Paul fastened as the sheet-anchor of his hope, as the ground of his Salvation; "God for bid that I should glory, save in the Cross of our Lord Jesus Christ." 1 The miracle of our redemption lay in the fact that the Son of God had died. It was only natural that, at the earliest possible moment for the fulfilment of His purpose, He should resume the life incarnate with the same body that He laid down.

For He had made it His own by right of what He had been and what He had done in and through it. Fashioned as it was by the operation of the Holy Spirit and made of the substance of the Virgin Mother, consecrated at His baptism for the work of His Messiahship and for His public ministry, it became the perfect instrument of the fulfilment of the Father's will—the reconciling of the world to Himself When He moved about among men teaching and healing our Lord's body was the medium by which He came into touch with their needs and necessities and by which they had access to Him. By a thousand acts of mercy and kind ness He glorified the human nature which He had taken to Himself Himself. When he breathed out His τετέλεσται, it not that He had been been been described in the head of flesh not that He had done for ever with the garment of flesh which He had worm f which He had worn for our redemption. He had no quart with it. What had with it. What had served Him so well and what He had kept pure and served Him so well and what He had kept pure and sacred as He received it, He well might take again. It was His on the received it, He well might take again. It was His own and to be His for ever, whether ask slept out its Sabbath slept out its Sabbath rest in the garden-grave, or took its rightful place, transferred to the garden-grave, or took its rightful place, transferred to the garden-grave, or took its ever the rightful place, transfigured and transformed, but ever the same, at the right hand and transformed, but same, at the right hand of God.

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¹ Gal. vi. 14.

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CHARLES GORE: A PERSONAL APPRECIATION.

J. VERNON BARTLET, D.D.

massing of Charles Gore has removed a great Christian paximality, one of the greatest of our generation. He was Is largely because, like his friend Bishop Brent, Baron m Higel, and Archbishop Söderblom, he was a real Saint, ithe Catholic sense of a Christian of exceptional holiness, tuing the term with a wider range of spiritual meaning hait usually has. He was, indeed, "unspotted from the "; and that under the peculiarly testing conditions dodern life in the mixed world of affairs. That is why than any other Anglican Churchman since Gladstone— Head of Pusey House, the pioneer Bishop of indus-Birmingham, the Bishop of Oxford who laid down his papal office in order the better to serve God with brain pen and voice, won the homage, even the reverent love nany in the Free Churches.

The fact is, Gore was at bottom a great Biblical Christian, Rivangelical in the personal quality of his faith and of Major from his conscience, even at the cost of differing on of humanitation of humanitation of party. Here, as in his "en-Here, as in mission of humanity," Gore was like the most universal of "Whatsoever Gore was like the most universely of faith is a single saints, Francis the Poverello of Assisi. "Whatsoever Manually, Gore W. Was his practical watchword. For me, Mally, Gore was and is one of the two noblest sons of William Sanday) the two noblest some of the tw the steer man and is one of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being William Sanday, being greater name of the other being will be the other be the other being will be the other be the other being will be the other being will be the other being will be the other be the other being will be the other be the other being will be the other be the other below will be the other below will be the other be the other be Chat mas been my privilege greater part of a lifetime.

the greater part of a lifetime.

The part of a lifetime. heteleinto the background as out of date, with no abiding world of constant the background as out of date, with no abiting to men and women living in a world of constant Accordingly, I wish to the background as out of date, ... of men and women living in a world of constant enlarging knowledge. Accordingly, I wish to put on record my testimony touching him, as that of a put on record my contemporary with no inherited bias towards his special contemporary with no inherited bias towards his special Anglican position, and also to try to interpret something of his real significance theological, ecclesiastical and philo sophical. In so doing, what stands out, perhaps, most strongly in memory is the general impression of his many. sidedness and efficiency, as an initiator and leader amid

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very varied conditions.

I see him, first, as he was in 1886, at the age of thirty. He was then leading the new venture of Pusey House, and by his union of "true religion," elevated character, and candid attitude to the findings of "sound learning" creating a fresh and more vital rallying-point for Oxford undergraduates and younger "dons" inclined at all to High Anglicanism. He lectured in those days for the Honour School of Theology on Athanasius' early masterpiece "On the Incarnation." As he illustrated from Browning's Death in the Desert, and like modern works of spiritual insight, such of its ideas as were inherited from the yet greater Origenthe Head of the Theological Academy of the Alexandrine Church—men heard a fresh accent, and felt a breath of spring renewing the tree of Patristic and traditional doctrine.

Ere long the fruits of this new Tractarianism, of which Gore was not, indeed, the sole representative but the boldest leader, appeared in the epoch-making and classic volume of Essays under his editorship, known as Lux Mundi. Its ful significance, as a definite turn towards Liberalism in theology taken by the Oxford movement which Pusey House was founded to represent in the University, was clearer to the experienced eye of one of its older leaders than to Gore and his fellow essayists. Liddon, with his severely logical mind, saw that it meant a real innovation, a radical change in the intellectual ethos of Tractarian Catholicism, as a recoil from the Protestant the Protestant spirit of freedom of conscience in theology.

There was a new part of the conscience in There was a new appeal to the self-evidencing authority of spiritual truth for spiritual truth for personality, such as meets us in the religion of the Gospel as presented by Christ, and the New Testament generally; a religious and the New Testament generally; a reliance on the substance rather than the formithe "spirit" discornible the substance rather than the formit the "spirit" discornible the substance rather than the formit the substance rather than the formit the substance rather than the formit the substance rather than the substance rather rather than the substance rather rather than the substance rather rathe the "spirit" discernible behind the intellectual inadequals and imperfections of the and imperfections of the "letter." The "letter "once had given that Gospel off in Part" given that Gospel effective expression, but only and in the relative town and in the relative effective expression, but only "in particular now no longer wholly real of a body of old-world conception." now no longer wholly real to living thought. Such an appeal Liddon and others might be such as authorite. Liddon and others rightly judged alien to authentic as a system of Judged alien to authentic aut "Catholicism," as a system and mode of theological reflexion

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of thirty. of Pusey character. learning," or Oxford ll to High Honour iece "On ng's Death ight, such Origenexandrine breath of doctrine. of which he boldest volume of Its full theology ouse was rer to the Gore and ical mind, nge in the ecoil from theology; thority of e religion estament the form; adequacy once had in part

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reflexion.

Itany rate, that was his judgment touching Gore's own The Holy Spirit and Incoming the Holy Spirit and Italy rate, unat "as The Holy Spirit and Inspiration." The Holy Spirit and Inspiration." particular, on best assured results of the application."

with principles and best assured results of the application methods of historical study. the principles and methods of historical study—already with traditional Catholic views. The claim pred vallucional Catholic views. The claim made in Gers General Preface, that he and his fellows were merely real development of theology," in the power the Truth" which makes the Church truly "free" in and so "able to assimilate all new material" in the the of truth, left the veteran Tractarian unconvinced. blightly, on "Catholic" principles, which assumed the bility alike of the Bible en bloc and of the theory it on which "the Church of the Bishops" had gone, ever since it assumed definitely "Catholic" min the classic Fathers. Gore tried, indeed, in a long Mace to the Tenth Edition, to meet Liddon's criticism "on bround of Authority," namely, the binding authority of the bloom Church's theory of Scriptural perfection, in letter as But in vain. His constant assertion that the but had never formulated a doctrine of verbal inspiration itself and that, therefore, it had not in fact committed itself bay such dogma, was a sheer fallacy. The simple truth TRAS SO universally held, that not being a matter of Catholics "it did not need formulation. he recognised method of allegorical exegesis rested plainly Even powerful and candid minds, however, tyen powerful and candid infiles, in their free from one or more "blind spots" in their Gore's chief one was the illusion that the theory of the production one was the illusion that the distinctive in the Bible was the distinctive The fact, of course, is that the latter The fact, of course, is that the late of course, is that dogma—like others which have all along traditional the Christian Evangelic character—from traditional Evangelic character—from trauter—from traute exigency, a greater relative emphasis, until it diskit hankly gareater relative emphasis, until the most in the start of the most in the start of t the genius of New local so came to see more deeply into the genius of New lation so came to see more deeply into the genius of the progressive as the liberty of the "Spirit" which belongs The progressive rigidity of the "letter," which belongs method of training plogressive rigidity of the "letter," which belong the to the matter dispensation or method of training one of receptivity have rigidity of the nethod of training distinction, native To this religious distinction, native personal faith. To this religious distinction, native personal faith, between "spirit" and "letter," and "letter," New Testament, between "spirit" and "letter, between had recovered and the New AngloCatholicism so far came to share, corresponds the philosophical one between an abiding *idea* and the varying and relative *conceptions* to which it gives birth, and in which it goes on re-embodying itself, more and more adequately. In so doing, such an idea proves its own absolute rather than relative or merely historical nature as truth. To this however, we must return shortly, in other of its applications.

Meantime, let me recall another memory of those days soon after the controversy aroused by Lux Mundi, as illus. trating Gore's reverence for Reason, in the large sense in which we speak of "the kindly light of Reason," and in which the early Christian Apologists and thinkers used the term Logos, the revealing Word of God in the soul of man In one of those addresses in Pusey House which he was wont to give on primary issues of faith, on this occasion dealing with Authority in Religion, Gore faced the case of the man who, after doing full justice to the Church's tradition as embodying age-long experience, yet feels unable honestly to see it as in itself true, still less to harmonise it with what he hitherto has seen as truth. Such men he declared, with his wonted courage, were bound in duty to God to remain as conscience showed thus far. Well do I remember putting it to him in private, that on this principle the difference between him and myself touching Church authority was only a matter of emphasis; he stressing the duty of the individual being ready to "put himself to school"—as he was fond of phrasing it—with the Church, in due openness and tracticableness of mind; and I the converse duty, not to give up, in impatience of the strain of mental suspense, and take a "leap in the dark"—dignifying credulousness with the positive term "faith," in the authentic, personal Christian sense. To both of us alike, as to Paul and the New Tests ment writers in general, "the obedience of faith "involved personal conviction of the mind and particularly of the moral conscious moral consciousness. But this is just the Protestant doctring of "private". of "private" or individual "judgment," as the ultimate ground of fides division and the light state of the l ground of fides divina (due to the authority of the light perceived as such) perceived as such), rather than fides humana (due to the weight of human and large than fides humana medium) weight of human authority in the teaching medium matter of very relative matter of very relative probability). Both he and I, there fore, affirmed and used in the standard in the stan fore, affirmed and used both the factors normally present and really of the Christian faith really of the Christian type; and it was surely and and fair to recognize the contract of the christian type; and it was surely assented and the christian type; and it was surely assented and the christian type. right and fair to recognise this openly. He frankly assented and reaffirmed our comments of the frankly assented to the frankly assented t and reaffirmed our common ground, while laying his orders stress on the agreed condition stress on the agreed condition safeguarding the principle

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Sweet are the uses of adversity—sometimes; mainly because adversity sets flowing the stream of practical kindness which best can modify and heal the pains of the world.

How little a while ago it was when the sight of a crippled deformity often brought laughter and ridicule. Nowadays, in a more sympathetic age, this statement may seem not true; but that it was true is proved by the drawings of Hogarth and Rowlandson; while many of us are old enough to remember scenes of cruelty in the streets—the calling of names at a lame old woman or man, the throwing of stones at a poor outcast dog, the wilful tying of a tin-can to the tail of a starved cat.

In thankfulness we know that such abominations have become impossible. The spirit of brotherhood, wherever it is really called to is alive among all classes; and this wonderful improvement in many humanity to man and the creatures subject to his will is due to combined causes: the influence of religion, the sense of fair play to stimulated by the national ardour for games, and the power of warm-hearted writers as Charles Dickens and William Blake, who could depict convincingly the sufferings of little children born to frequently beyond their endurance.

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Well, the world is changed for the better, so far as human sympathy someoned; and nothing proves it more effectively than the work of the Cripples' Hospital and College founded by the late Sir William Treloar when Lord Mayor of the City of London in 1906-7.

Of all the philanthropic institutions which it is the proud boast of this country to possess, none stands out more prominently and appealingly than the

Lord Mayor Treloar Cripples' Hospital and College, Alton, and Seaside Branch at Hayling Island, Hants.

It is a standing monument to the deep affection of a man for little appled children and the most enduring proof of what sympathy, aided by indomitable perseverance on behalf of the afflicted, can perform.

- 360 CRIPPLED CHILDREN FROM ALL PARTS OF THE COUNTRY ARE GIVEN EVERY CHANCE OF BE-COMING PHYSICALLY NORMAL CITIZENS.
 - CRIPPLED LADS FROM 14 TO 16 YEARS OF AGE ARE BEING TRAINED IN SUCH SKILLED HANDICRAFTS AS WILL ENABLE THEM TO EARN A LIVING.

Children suffering from tuberculous disease of the bones and joints of treatment necessary. The average length of stay at Alton is over a year.

The great aim, and the true aim, of every such Institution is to help thospital and College effectively carries out its mission is proved beyond strong, healthy, useful citizens is dependent upon voluntary contributions. You can help to fight the grim enemy—surgical Tuberculosis. You can his living. WILL YOU, PLEASE?

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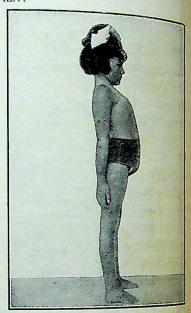
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FUNDS ARE URGENTLY NEEDED TO THIS NATIONAL HOSPITAL

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private judgment" from the abuses to which all would

mit that it is liable. From that position he never receded; and for it he was from that possion to contend earnestly, even to the prise and perplexity of many both within Anglicanism and apise and perpendicular thought the point out with equal Almost the last picture of him in my mind, as I by back, is of his protesting against the phrasing of a certain which he was in the main order Conference" with which he was in the main in sympathy. because it ignored, in one special but widespread pleation, the Logos-light "which lighteth every man," really present to believers in non-Christian religions, milely mingled though they may be with errors of concepm and practice. It is, too, a striking fact that the very Intof Gore's larger constructive efforts, his Gifford Lectures aman's quest for the Summum Bonum—that whereby most fall he has "felt after God, if haply he may find Him "willy turns on this same principle that the normal unfolding d Reason in man's conscience implies a supernatural or property Divine element at work. It is loyal receptivity to by personal will that is "the way of Life," the essence of thi," as the hand which appropriates. Salvation or soulwas offered by grace of God, active both outside and the individual, on all levels and in all kinds of historical In Christianity, he held, all that is best and most needful for a truly "holy " or "God-like "humanity tenovated by redemption from sinful or egoistic misuse of nature—was once for all "summed up," as Paul was once for all "summed up, the personality of Christ. In man's conscience interprets "the things of Christ." Those the moral and religious truths which in Jesus to full and religious truths which in Jesus the moral and religious truths which as as sense final expression (so far as therefore, relative Mill, and in a sense final expression (so that therefore, relative conditioned and, therefore, or dis-Goriety of Chicago of His influence it is the function of the Unutil, of the Society of Christ for the continuation of His influence.

Thus it becomes the continuation of His influence of the continuation of the continuation of His influence of the continuation of the conti the locarnation " to the individual. Thus it become the locarnation " extension of the locarnation " to the individual. Thus it become the locarnation in the locarna the locarnation," as His Body (= organic medium of mystically "or analogically "fulfils" mystically "or analogically "fulfils" the historic self-realisation of Christ as Head

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Months of the instoric self-realisation of China (Now, in all this there is nothing distinctively "Catholic," Protestant." It belongs to a level deep down below their differences, which belong

rather to the conceptual and historically relative level when they are not merely temperamental. It is simply when they are not more to the store of New Testament interpretations of New Testament interpretations. in its maturest stage of New Testament interpretation. It has emerged, in Church history, in all circles not dominated by the traditional and official, however remote otherwise from each other. It was most pronounced after the Reformation among certain minority sects, to begin with; but its classic expression is in the doctrine of the testimonium Spiritus sancti internum to the Gospel in the Bible, of Calvin and other typical Reformers. And of this and its principles Gore was always really a prophet.

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Before passing on to speak more directly of what I cannot but regard as the limitations placed on Gore's actual use of his free and genuinely individual spirit by the training of his youth and early manhood, and by the hold which a strongly corporate type of piety tends to add, beyond what is its rightful due, I must refer to that side of his character and activity which most marked him out in the minds of men at large. I mean, his passion for social righteousness, inspired and kept burning by that "enthusiasm of humanity," of which Ecce Homo rightly recognised Jesus of Nazareth to be the supreme embodiment and inspirer in others. Here my most vivid memory is of a walk on the breezy uplands of Cuddesdon, his episcopal home, about October 1914. Pre occupied as he was with the tragedy of the War, particularly the challenge to the moral order presupposed by the Kingdom of Cod which the moral order presupposed by the Kingdom of God, which the invasion of Belgium involved, he was as sensitive as ever to the normal interests of that Kingdom always his prime concern whether in Church or State. That come over to the light of all come over to talk with him about the Christian idea of all human possessions. human possessions as held in stewardship for God and His uses among High That talk was the germ uses among His human children. whence grew the volume of Essays entitled Property, is Duties and Rights Duties and Rights, to which he contributed, not only his influence in security. influence in securing certain essayists, but also a characteristically lucid aneres in the contributed, not only tically lucid aneres in the contributed, not only the contributed and characteristically lucid aneres. de later C tically lucid aperçu in the form of an Introduction. If too not very prominent to the form of an Introduction of the not very prominent to the public eye in the promotion of the significant and influential public eye in the promotion of significant and influential movement for the application of the applic Stepession. Christian principles to social relations in every sphere kindred lare the dis as "Copec"—which had also large influence on the kindred Conference in 1800 large influence on the kindred ching issues. M the Cath Stockholm Conference in 1925 and its far-reaching issues inscripturaiptura Gore was really, more than any other man, its spiritual the effect of the scenes upon TO SAILAND father, and exerted personal influence behind the scenes upon the effective preparation. satside the tenerally G the effective preparation made for it.

ve level_ is simply corporate, ation. It dominated rwise from formation its classic n Spiritus alvin and principles

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from this aspect of his concern for the Kingdom of God from this aspending men, one's mind passes naturally to his views on the as such, and on reunion as the condition of her at all adequately the function of uniting and morning humanity, so as to become indeed God's King-For his policy, as regards Home Reunion in particular, all along that, if Christians of various communions as all along act as one body on the moral and social field, the will thereby become better fitted to approach as brethren thist the doctrinal and sacramental questions which the them conscientiously." To this most of us would hartily agree. Difference, however, arises as to the point at a measure of intercommunion may be lawful, and rememberin the one Church universal and so promoting more and real mutual understanding, with a view to more amplete and organic reunion on a basis inclusive, as far as posible, of the positive Christian principles and ideals for the various portions of the Church, now in formal and schism, severally stand. And here Gore drew the rearly and rigidly, as compared even with some who and his own Church ideals, insisting that Catholic Creeds order must be formally accepted before any act of decommunion at the Lord's Table was allowable. In this tras wholly consistent with his principle of mutual reverconscience, the "Catholic" type of churchly and type of characteristics, the Cathonic type of characteristics and the Cathonic type of characteristics. lithand On Jeect, he championed with great firmness at the hand Order Conferences, both in Geneva in 1920 and in Greatly as I regretted what I believe to Greatly as I regretted what I bear the sound t sons of the first two centuries of Church history on the kins at issue, I yet perfectly saw and respected his con-

To Gore Christ's Church on earth was essentially condithe Church on earth was essentially conditioned by the state of the s The Lond Christ Himself by Apostolical Christ Himself by Apostolical Schools, The best Anglican historians of all schools, The best Anglican historians of all schools the Catholic, have never accepted this part Catholic tradition, set aside at the Reformation as the set of the the Reformation and to that extent un-Evangelic; and it works a historical scholars Apply and to that extent un-Evangelic; and the Roman Church Law whose historical judgments Gore himself Gore himself set but little store. Here, then, lay

the first of the two grave limitations to the Biblical and fully the first of the two glaves to the traditional Creed was ritality de his similarly stiff adherence to the traditional Creeds of the This is wh his similarly sun additional as valuable witnesses, within Church—those used indeed as valuable witnesses, within sheady re end of the certain limits, by many branches of Protestants as well as rus all alc Catholics—not only in the spirit but also in the letter. But the Church for his rigidity on these two points, it is hard to say how far lt is signi his influence might not have told for Church reunion in these nent of h last years. Here again, however, it was his deep conscient. Content in ousness touching fundamental truths guaranteed for him by ritually (the authority of Christ Himself, at least mediately through dated by the Apostolic writings and the Catholic Church as a whole stisfy the which held him back from concessions which his generous hilosophi heart, with its large recognition of Christian intention and spirit outside the visible Church as he saw it, would fain ammunio have made in the cause of real unity. As it was, he felt that ontinuity unity save on a basis of traditional dogma would be unreal, itiong sen because leaving the door open for ambiguity and unrecognitive with any both also l

nised difference in conception on vital points.

Thus we come back once more to the theoretic crux of the whole matter as between thorough-going Biblical, and therefore Protestant, Christians and Catholics, even of Gore's largely Biblical spirit. The latter identify in practice, if not in theory, the "letter," alike of Church Order and of the Church's formulated Creeds, with their "spirit" traditional conceptual forms with the vital intuitions of fait which prompted their past expression in those forms. is legalism in a new guise, of which Roman Catholicism 158 more or less natural and logical outcome. Living "ideas, the proper objects of the intuitive aspect of Reason, the common to the Logos in God and man, are the essential contents of religious faith in the Hebraic sense, "the faith of the Gospel" and the Hebraic sense, "the faith of the Gospel" are lations and the Hebraic sense, "the faith of the Gospel" are lations and the Hebraic sense, "the faith of the Gospel" are lations and the Hebraic sense, "the faith of the Gospel" are lations and the Hebraic sense, "the faith of the Gospel" are lations and the Hebraic sense, "the faith of the Gospel" are lations and the Hebraic sense, "the faith of the Gospel" are lations and the Hebraic sense, "the faith of the Gospel" are lations and the Hebraic sense, "the faith of the Gospel" are lations and the Hebraic sense, "the faith of the Hebraic sense, "the faith of the Hebraic sense," are lations and the Hebraic sense, "the faith of the Hebraic sense, "the faith of the Hebraic sense," are lations and the Hebraic sense, "the faith of the Hebraic sense, "the Hebraic sense the Gospel," as revealed in personality and personal relation with God in and the second seco with God in and through Jesus Christ. These are eternal, at germs with abid: germs with abiding potency of development by the aid of conceptions "which potentially are continued to the continued to the said of the aid of conceptions," which contain, in varying degrees, a contingent or particular element due to relative and changing empired environments environments. There are, then, such things as absolute ideas," but no such the "ideas," but no such things as absolute conceptual forms human or spiritual forms as absolute conceptual forms. human or spiritual facts (as distinct from those of geometry). Hence those used in the Hence those used in the dogmatic forms of Creed and Church Order are only approached to the dogmatic forms of Creed and Church Order are only approximate or symbolic "letter The relative expression of continuous transfer of the rest." The rest. relative expression of certain ideas, but no more. greatness of an idea, such as "God" or "man," is shown its sloughing-off one form its sloughing-off one form of conception after another, as it

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mands more adequate expression of its inner truth. mility demands and great Anglican scholar and thinker his what the second great Anglican scholar and thinker his waferred to, Dr Sanday, came to see so clearly Ibis what the son Dr Sanday, came to see so clearly at the windly referred to, Dr Sanday inductive process by which the long and patiently inductive process by which the drady released and patiently inductive process by which he do the long testing the historical facts touching Christ and the church, and interpreting their abiding meaning for faith. is smifteant that the mature and comprehensive stateof his findings is set forth under the title "Form and Ment in the Christian Tradition "; and in it what is Gore's position as to dogma and Church tradition is the by Dr N. P. Williams, and at all points shown not to the real facts in the light of the best historical and pilosophical thinking of to-day.

Both Gore and Sanday were devoted sons of the Anglican mmunion; both had its deep consciousness of the historical outinuity of the Church's life and tradition, and also its ing sense of corporate responsibility, which restrained in be unreal wh any hasty individualism of thought and expression; whalso had, deepest of all, a feeling for and loyalty to the daracteristic Biblical "note" in Christianity. In my judg-Int, indeed, Sanday was always substantially right where tydiffered, up to the very end—though towards the end he the trust of a large proportion of his former admirers views more "progressive" or modern than his record as a inderate" or cautious critic (as he always remained) had minting of them for. But that does not mean that Gore is intrinsically of less ability or spiritual insight. For he with a traditional position further from the essential of Biblical revelation. His greatness, then, is to be by the freedom of thought and conscience with the modified his tradition, away from its limiting matism and illiberal attitude to non-episcopal types of Thus he was in spirit more liberal them Thus he was in spirit more them his final positions indicated; for he held them the magnetic ha rare magnanimity of judgment touching the faith of the magnanimity of judgment touching the rand sheet-anchor whose consciences could not conform to what the old Tractanian Pusey was the type and sheet-anchor Charles Gore was Tractarian Anglo-Catholicism, Charles Gore was the last of the new Anglo-Catholicism of the half of the century which divides Keble's Assize the century which divides Kenne centerary celebrations due next year.

Manager Oxford.

J. VERNON BARTLET.

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ANGLO-CATHOLICISM AND THE INCARNATION.

REV. DR F. L. CROSS.

To judge by present indications, the forthcoming centenary of the beginning of the Oxford Movement—for Newman's date, July 14, 1833, seems to be generally accepted—is to be kept with considerable pomp and circumstance. Preparations are being made not only by those organisations in the Church of England which might be described as definitely Anglo-Catholic. There is to be some important official cognisance of the Centenary taken by the Church of England as a whole. The energy and enthusiasm which are being directed towards these celebrations surely implies that the Movement is conceived as far more than a merely historical incident in the religious development of the nineteenth century. The proposed commemoration imperatively suggests that it proposed commemoration imperatively gests that its organisers regard the Movement as having given expression to some vital principle which deserved attention, if not fresh emphasis.

And yet, not without reason, it may be inquired what principle it is in the Oxford Movement upon which those of us who look formand in the Oxford Movement upon which those of the contract of the us who look forward to the Centenary wish to insist. For it is clear that much of the Centenary wish to insist. is clear that much of what the leaders of 1833 were advocating is not thought and in the leaders of 1833 were advocating is not thought. is not thought worthy, or even capable, of advocacy to day. We are no longer for even capable, of advocacy in the We are no longer faced with a threatened diminution in the number of the Irish below the threatened diminution in the number of the Irish bishoprics. We (at least many of We 10) longer wish to see theological liberalism attacked. Catholic longer feel that same attitude of hostility to Roman of the cism and Nonconformity which was felt by many of the Tractarian leaders. We will be a felt by many of the devotional devo Tractarian leaders. We no longer direct our devotion which habits along Tractarian lines. The close connection Tory existed at one time between Tractarianism and the

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INGIO.CATHOLICISMY AMEDI FOLICOARINIATERONI what, then, it may well be is it that we wish to commemorate? puty has compressed, is it that we wish to commemorate?

I.

The hundred years which intervene between us and the The numerical state of the number of the num by the date which saw the publication of Lux Mundi. Some the contributors to that historic collection of essays are ipply still with us. Its editor and most famous contributor we hear little now of the mioversy which the publication of the volume in 1889 But it must be remembered that many of these were a deep rock of offence to the older generation of Inclarians. Especially did the Editor's views on the Ligitation of Holy Scripture give offence. The strictures Liddon passed on Gore, and the regret which he felt aboving been responsible for his election to the Principalup of Pusey House, have been so frequently quoted in the his recently, that it is unnecessary to recall the details of lencident here. It is clear that those who belonged to the Tractarian tradition believed that their fundamental position had been sacrificed. They would have before that, before that, before years had elapsed, the majority of those who claimed the successors of the Tractarian tradition would reason ing the lines of Lux Mundi.

That the Anglo-Catholic Movement has accepted this Movement has accept the sent to the sent sent the sent the sent to by Mundi selection link between Tractarianism and the In Mundi school which was largely overlooked in the heat the controversy of the early 'nineties. Wherein, we may what was it that wherein, we was it that organic link to be found? What was it that Heary Liddon to Charles Gore?

the answer is not, I think, far to seek. It is contained to the essence of the subtitle of the offending volume. The essence of Liddon, the the Treat doctrine of the Incarnation. Liddon, the Bampton the Tractarian tradition to deliver the Bampton to deliver Lord,' and in the Tractarian tradition to deliver the Bamps and in the Inchites but the Divinity of Our Lord,' and in the Divinity of his learning and and powers into the whole weight of his learning and powers into the exposition of the doctrine of the Lecturer for 1891, Charles Gore, the Bampton Lecturer for 1891, Charles Gore, the Bampton Lecturer for 100, the same doctrine. Looked at in its the preached on the same doctrine. Looked at in the land of the Tractarian Movement was really a part of Revival and the Romantic attitude to Revival, and the whole Romantic attitude to

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centenary Newman's ted—is to ce. Presations in definitely it official England are being that the historical ineteenth vely sugas having deserves

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nature was incarnational and sacramental. Keble's Christian rear is the most immediate point of connection between Year is the most immediate point of connection between Year is the most final rectarianism; but the great insistence Romanticism and Tractarianism; but the great insistence Romanticism and Indianation of Sacramentalism of all the early Oxford leaders on Sacramentalism, and not least the attitude towards nature which Newman's Sermon presupposed, are all essentially rooted in the doctrine of the Incarnation. This Incarnationalism of the Tractarians was taken over by the Lux Mundi School, and since then has continued to be the guiding principle of the Catholic Move ment. The social theories which were expounded and carried into practice by Gore and Scott Holland were similarly the outcome of their Incarnational philosophy.

In contending that the principle of the Incarnation, with its corollary, the doctrine of Sacramentalism, lies at the root of the Catholicism, I certainly do not wish to imply that Incarnational Christianity has played but a small part in other aspects of English religion. On the contrary, I believe mortance that any such implication, if drawn, would be profoundly untrue. Not least has the Incarnational theology penetrated the thought of those who are now usually termed Modernists. The earnestness with which most of them seek for a synthesis between the Christian religion and what is best in contemporary culture, is a sufficient indication of the extent to which they grasp the implications of the Incarnational principle. In so far as they grasp it, the line of demarcation The reasons why between them and Catholicism vanishes. they are occasionally found among the opponents of Catholicism is because it is a content of the cism is because they have other axes to grind. Their frequent tendency to insist upon the dangers of Sacramentalism seems (to the present writer, at least) to be in flat contradiction with the philosophy of Immanence on which, in other contractions, there is a second to be in flat contractions. nections, they lay such stress.

Nevertheless, in no other side of English religion has the arnation been arration been side of English religion has the arration been side of English religion bee Incarnation been made in the same way a matter of principle as it has in the Court of the court as it has in the Catholic Movement. The criticisms stantly directed against the Catholic Movement. stantly directed against the movement, and the hostility which it has many to which it has many times been faced, are usually rooted the belief that it is the belief that it is too incarnational. Critics of a generation or two ago frequently charged it with idolatry, yet usually now, its teachings are said to be "dangerous, in either case the beachings are said to be but the in either case, what have these charges meant but that the overstressed the extent to overstressed the extent to which God may be found in the human? Whether or the which God may be found in the human? human? Whether or no any of such charges have been justified, I shall not transfer any of such charges have that justified, I shall not trouble to inquire. The point that wish to insist upon is that G wish to insist upon is that Catholicism is par excellence

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Digitized by Arve Sepaj Fonce of Renarite Toptri Christianity which is most deeply rooted in the control of the Incarnation. wiple of the Incarnation.

II.

The essence of the religion of the Incarnation is the the essent God can be discovered in and through nature. Jin this world that is true and good and beautiful is a Theologicas Theologicas through sacramental. Theologians may contend about thumber of the sacraments. Are there only two, as some the Anglican formularies seem to imply? Are there seven, she Council of Trent affirms? Or are there many more wamenta, as many of the medieval theologians, e.g. Hugh dit Victor, maintained?

The answer which is given to these questions is of minor I believe portance compared with the belief that nature is sacra-

rofoundly sental from beginning to end.

"To me the meanest flower that blows can give Thoughts that do often lie too deep for tears."

Is is true sacramentalism. That through the elements Bread and Wine the life of God is communicated to the this again is true sacramentalism. That through le and death of Jesus of Nazareth, the one instance of Mitt and complete Incarnation, we can discover the full ang of religion, and in Him obtain the means of achieving the principle of a sacramentalism. Such are the implications the principle of the Incarnation for religion.

Tet, it may be objected, does not such a doctrine land us If God is really present everywhere in the same was a such a document of Spinoza, If God is really present every back again at the standpoint of Spinoza, At this point we have to face the most At this point we have to face the principle of the princi With the attempt to draw out the answer With the attempt to draw out the analysis which that a this challenge, and to show the implicawhich that answer involves, the rest of this article will y.,, More 1s., Yet,

III.

Aland it is which I give to the challenge just has been deeply incorin things the challenge justing into the Christian is to be found in a and it is a reply which has been deeply medical into the Christian tradition—is to be found in a thinkers have made us with which some modern thinkers have made us name of "degrees of truth and reality."

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It amounts to this, that, though God reveals Himself through It amounts to this, thee, then nature than nature. Though there nature, yet God is Himself more than nature. Though there nature, yet God is Timbos between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God and nature, yet God is some essential likeness between God is some essential likeness bet transcends nature. This doctrine found expression in the well-known Scholastic teaching about analogy, which was used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, for example, used to explain how it was possible to predicate, and the predicate how the good both of human deeds and those of God Himself. It was contended that goodness when attributed to God was some thing more than goodness when attributed to man; it was similar to it, but yet on a higher plane; it was, so to speak

a "better goodness."

If it was the Scholastics who were supremely interested in this teaching, the doctrine has its roots much further back in Christian theology. From the moment that the Christian faith and Platonism first came into contact, it has had its St Augustine's repudiation of the Manichean belief that evil was a substance, and his substitution of the Neo-Platonist doctrine that the malum was (in language later than St Augustine's) an ens deficiens, brought the Platonic doctrine of degrees to the very root of Christian metaphysics St Augustine's whole theodicy rested on the fact that all that existed was bonum; and, therefore, participated in the being of the summum bonum. The only non-existents were the mala. Consequently, since evil has no positive existence, it was impossible that God should be its cause, for, clearly, no negative can owe its origin to an ens realissimum.

This same doctrine of degrees, again, lay at the root of many of the speculations of the mystics. The idea of a series of stages by which the soul ascends to God is a commonplace in the language of in the language of the mystical writers. The way up to God is a way one of Reality. is a way ever further and further into the heart of Reality.

As the lower of Reality and further into the heart of Reality. As the lower stages are left behind, the lesser goods are

sacrificed for the sake of the one supreme good.

IV.

Christian Platonism, if one may apply this name to the doctrine I have been referring to, lies, I believe, at the head of all genuine income. of all genuine incarnational philosophy. And yet, thought underlies the metaph. underlies the metaphysics of nearly all the great it has in theologians and the speculations of the mystics, Christian practice not fared well in many departments of traditions. Indeed, there theology. Indeed, there are large spheres of traditional with it Christian doctrine which have been strongly at variance with it.

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Digitized by Aryn Phaj Procta Rena Tronptri 473 Thus, if we may examine the language of the Chalcedonian of the person of Christ. we find little Thus, if we may on the person of Christ, we find little about penition " of the person to God. On the Chalcedonian penition of the from man to God. On the contrary, standard way up from man to God. On the contrary, standard way is set sharply in opposition to what is discovered. gradual way set sharply in opposition to what is divine; specially sharp does the opposition appear when the despecially sharper of the light of some passages in St thition is interpreted in the light of some passages in St Tome (which was appended to the "Definition"). be dualism between God and man determines the internetation of the earthly life of Christ.

"He who as man is tempted by the Devil's craft is the same that is ministered unto by angels as God. To feel hunger, thirst, and weariness, and to sleep, is evidently human; but to satisfy thousands of men with five loaves, and to bestow living water on the Samaritan woman, the drinking of which would cause her who drank it to thirst no more; to walk on the surface of the sea with feet which did not sink, and to allay the 'rising billows' by rebuking the tempest, is mithout doubt divine. . . . So it does not belong to the same nature to say, 'I and the Father are One,' and The Father is greater than I '."

lis clear that we have here an attitude which is sharply drariance with any doctrine of degrees.

I we ask how it is we are faced with so radical a change tatitude when we pass from Patristic Metaphysics to the answer The Patristic Metaphysistic Christology, there can, I think, be little doubt as the answer. The Patristic Metaphysics was taken from Action Christology, Relative of the patrictic Metaphysics was taken to be other hard and the other hard and t other hand, was forged as the result of a whole series purposes, a white of degree And for controversial purposes, And for controversial purposes, and for controversial purposes, and and shows it is the controversialist must be and shown in the controversialist must be and shown in the controversialist must be and shown in the controversialist must be a controversialist m The controversians in the simple which he plines of division. He must have simple or acceptance. the needs exact, which he can set up for rejection or acceptant be no doubt as to his meaning. He needs exact,

Any doctrine He needs to his meaning. He needs to his meaning. He needs to his meaning. Any doctrine analogical," expressions. Any doctrine not "analogical," expressions. Any documents of hesitanan by his opponents as a sign of lukeanalogical, expression as a sign of respectively of hesitancy, of a measure of uncertainty as to

the recention of the reasons which have militated This be so, then one of the reasons which have militate reception of the doctrine of degrees in Christian history has been that it has stood fundamentally at variance and needs of the theological controvers. with the temper and needs of the theological controversialist with the temper and house the part played by controversalist Yet how large has been the part played by controversy in Yet how large has been of Christian theology! It was a determining the content of Christian theology! It was a violent controversy in the earliest generation of the Church which led St Paul to develop Paulinism. St Augustine, far and away the greatest influence since the New Testament of Christian thought, worked out his central doctrines in three fierce theological conflicts—with the Manichæans, with the Donatists, and with the Pelagians. The whole method of the Scholastic thinkers was controversial. How rarely in the seventeenth century does one come across a treatise the content of which is not determined by controversial ends! That the doctrine of degrees should have come off badly in the history of Christian thought is, therefore, not surprising The one place where it has survived practically unchallenged is in metaphysics, and the reason for this would seem to be that ultimate metaphysical doctrines are unproveable; and perhaps, therefore, outside the range of controversy.

VI.

I propose now to examine one or two theological doctring in order to measure the extent of the applicability of the doctrine of degrees, and to try to discover the function might play in theological reconstruction. And, to begin with I will be the state of with, I will take the doctrine of the inspiration of Holy

Scripture.

For many centuries the doctrine had been traditional in the Church that the whole of Scripture from cover to cover is literally in the is literally inspired. As Leo XIII. expressed it in the Encyclical Property of the Encyclical Property Encyclical Providentissimus Deus (1893), the Holy Scriptura are written Scriptura Spiritu Sancto dictante; and, in consequence of this Divine dictation. this Divine dictation, all error is excluded since it is clear that Deum Summan. It is clear that the consequence of the conseq Deum Summam Veritatem, nullius omnino erroris audiorentesse. Exactly similar in audiorentes audiorentes experimental esse. esse. Exactly similar views were held among Protestants if anything with if anything with even more conviction—because with the the authority of Scripture has been uncontrolled by the authority of the Christians authority of Scripture has been uncontrolled by Christians until recently that are stood the chart are stood to stood to stood the chart are stood to stood the chart are stood to stood the chart ar until recently that over against Scripture there stood the enormous masses of enormous masses of secular literature, all of which with a secular literature, all of asked, which will be a secular literature. denied completely inspiration. What, it was asked, Aristotle but "the rubbish of an Adam"? Accordingly all literature could be an Adam "? into one all literature could be placed immediately into one

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INGIO.CATHOLICISM by AND Paj FONCIA RENATEGNOTI 475 or uninspired; there was no middle

The impossibility of the traditional doctrine of Inspiration The impossion of Inspiration generally recognised by educated Christians. At any things between the de it is seen that there are many things between the covers The Bible which are not beyond criticism. the Blook was methods, archæological evidence, scientific all these have contributed to overthrow the view diblical inspiration which was practically universal at the thomas of the last century. To-day we are nearly all ready that there is much in the Scriptures which is neither true nor morally elevating nor spiritually illu-But have we—I speak at any rate for most writers—recognised that the traditional division of tenture into these two categories must be abandoned for Are we prepared to say whole-heartedly that the but of Esther is less inspired than St Augustine's Conjuions or the Imitation of Christ? Until we are prepared to bitis, I think that we cannot be said to have worked out or position.

Here a doctrine of degrees of inspiration would solve our There is no absolute gulf between the inspired the uninspired. Roman Catholic theologians hold that Pope speaks on certain occasions ex cathedra, and on But, with most of us, at any Milis impossible absolutely to demarcate in this way our from our uninspired utterances. They shade off ton our uninspired utterances. They would from the one into the other. Is not this the same talegory and all that is "sacred" be put into the country and all that is "sacred" be put into the country and all that is "sacred" be put into the country and th tategory and all that is "profane" into another quite The grounds which justified such a dual The grounds which justined such a better abandon been shown to be fallacious. Had we not

VII.

withe drawing of too hard and fast lines is that connected the doctrine of Orders.

What makes an Orders.

Catholic the Ordination valid? Here, again, the The only person What makes an Ordination valid? Here, again, ordination valid? Here, again, ordination valid? The only person is the Bishop, and this rites, Catholic theory is perfectly definite. The only persons by the laving Orders is the Bishop, and this and certain other rites, the laying on of hands and certain other rites, The sort of mid-way position which some theologians ascribed to not really affect the principles of the discussion in cordingly, to one of

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accompanied by certain necessary prayers. The Bishop himself must have been consecrated by a similar rite by another Bishop, who in turn was consecrated by a thind Bishop, and so on, thus connecting the present episcopate by a series of links back (it is asserted) to the Apostles. If anyone does not possess the necessary qualifications for Ordaining or if he does not use the necessary forms and words, then the Ordination is invalid. If he possesses these qualifications and uses the necessary form and words, then the Ordination is necessarily valid. The validly ordained person receives a "character," with which he is endowed to all eternity.

The exponents of this theory do not shrink from accepting its implications. As an illustration, I may instance a case to which the defenders of this view of Ordination sometimes The Minister of a famous London Congregational Church (until his recent resignation) has been conducting the services in his church along the general lines of those of the Church of Rome. To outward appearances, the atmosphere of his services and the type of piety achieved by his floor were similar to those which obtain in the Roman Catholic Church. Benediction, Confessions, Eucharistic Vestmentsall of these were part of his normal services. Not un naturally, the exponents of the rigid theory of Order to which I have referred, inquired as to the "validity" of these sacraments. Did the repetition of the words of Consecration by the minister in question really consecrate the Eucharistic Species? Did his penitents really receive the benefits of sacramental Absolution? And so on.

The exponents of this rigid theory replied that the answer hinged on one consideration. This was the fact of an alleged Ordination of the minister in question by a "bishop" not attached to any of the historic religious bodies in England, but who had been consecrated by a bishop of a schismatical Eastern Church. If this bishop had been validly consecrated and if he had duly ordained the Congregational minister question, in that case it was held that the sacraments administered by him were valid and true sacraments, the Eucharistic species were truly consecrated; if not, they were not really sacraments at all. Such an instance seems to be the reductio ad absurdum of the traditional theory. It is difficult seriously to believe that God's action is limited by such academic consideration.

by such academic considerations.

Nevertheless, the hindrances of this doctrine reunion of Christendom are too well known to need employ sising. I would plead earnestly for its abandonment.

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al theory;

wompatible with the facts of experience. In the New patible with the New cannot claim any final support. The Islament, It can be primitive Christian Church seems to have fined considerably from place to place, and these differ-The growth of the theory I am criticising was spread over a large period of intian history. It was in the Anti-Donatist writings of St Justine that the theology which lay at the root of it was when controversy again needed a clear-cut and Solution. The frontiers between the baptised and the haptised, the ordained and the non-ordained, demanded darp definition.

Such a doctrine is, at any rate, far from essential to the miciple of the Incarnation and, so the present writer would attend, to Catholicism. Jesus Christ, as the perfect Man. walso the perfect priest. And, in so far as we all share in mater or less degrees in His perfect humanity, it may be apposed that we all share also in His perfect priesthood. To methe gifts necessary for the exercise of priestly functions remore fully granted than to others, and such it is who have responded to the call to the Christian ministry, where timetions of priesthood are pre-eminently exercised. But line of separation between the "priesthood" and the by is only a matter of degree. In like manner, all men realed to proclaim the Gospel, but the gifts necessary for preaching and teaching office are more fully given to than to others. And it is, again, these to whom such the given who normally hear and answer the call to the Christian ministry.

VIII.

by third and last instance of the application of the degrees shall be from the Creeds and doctrinal

hany men who the Thirty Nine Articles form an obstacle Many men who are considering the possibility of Ordinathe Church of England, and proposals are occasionally their all the seriousness of the Church of England, and proposals are occasions of their abandonment. Probably, the seriousness of those who assert their abandonment. Probably, the seriousness over-estimated by many of those who assert a few theological benazin Suspect there are not a few theological ministry who are the chat any for the Anglican ministry who are hat any for the Anglican ministry who are when they talk any assent to such a document will be required when they take Orders; and most likely quite a large and most likely quite a large ordinawhen they take Orders; and most likely quite a large quite a late standard of training for Ordinaquite a late stage in their period of training for Ordination. But, be that as it may about the Thirty Nine Article, tion. But, be that as to take the are a real stumbling-block, there are other formulæ which are a real stumbling-block. Few people now wish to take the Athanasian Creed au pied de la lettre. And not a few find that single phrases in the other Creeds are a source of difficulty.

What is the Anglican ordinand required to subscribe to in these matters? With the Thirty Nine Articles it has become tacitly assumed that a considerable freedom of interpretation is allowed. This freedom represents a great change of attitude since the seventeenth century, when the Articles were a normative formula in the Arminian-Calvinist controversy. However, to-day we do not expect our ordinands to believe that

"works done before the grace of Christ and the Inspiration of His Spirit are not pleasing to God ... yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but that they have the nature of sin."

It is assumed that the ordinand agrees with the general tenor of the Articles. Nevertheless, as regards the Creeds, a similar latitude of interpretation is not always allowed. In these documents, it is held, are assertions so absolutely beyond criticism that no one can be admitted to the Christian

ministry unless he accepts them.

But why need we suppose that the Church was preserved so absolutely free from error in the Apostles' and Nicent Creeds? Are there not doctrines contained in these Creeds which are frequently a σκάνδαλον to those who are required to assent to the to assent to them? May not their assertions too be approximations mations towards Truth, towards that Truth which is to rich ever to find expression in any one formula? That the Apostles' Crant compositions will hardly be denied. Apostles' Creed (which in its theological details he subjects to criticism). Dr. Poul El to criticism), Dr Paul Elmer More, the Christian Platonish has well said recently:

"It might be called the lyric or, rather the brief epic Christianity and the lyric or, rather the brief epic Christianity and the lyric or, rather the brief epic of Christianity—poetry in the sense that it clothes the fundamental articles of the sense that it clothes the fundamental articles of belief in symbols of exquisite beauty and enduring beauty and enduring appeal, faith in the sense them, behind the symbols behind the symbols, vivifying and justifying the divine truths of eternal spiritual life as revealed in the divine

The Catholic Faith, p. 117. The whole of Chapter II. may rith rantage be studied in this connection. advantage be studied in this connection.

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Digitized by Arya Sampi Foundien Ahrani and Pangatei the Nicene Creed sung to the music of the Missa leave few with any spiritual percention Indagain: the little few with any spiritual perception un-May not the Creeds be allowed that latitude of the continual which we usually accord to devotional May more usually accord to devotional pieces?

IX.

Since the days of the Tractarians, one great change has over theological thought. This is the general acceptthe concept of evolution. If Newman advocated it by smited extent in his famous Essay on the Development of Chidian Doctrine (1845), it can hardly be said that the penetrated his being. It would be interesting to wer if there is evidence that a single one of the Tracwins ever read a page of Hegel. But since the Tractarians, teprinciple has been generally accepted. It penetrates the the atmosphere of Lux Mundi, through and through. To Gover God working through nature—to learn to approach In through nature—this is certainly one of the principal spects of the doctrine of Incarnation. And, accordingly, our posit evolutionary attitude to nature and to life is much we deeply in accord with this aspect of the doctrine of banation than was that of the Oxford leaders of 1833.

I the Centenary of 1933 be observed as an occasion for widening of our understanding, and stimulating the think out more fully the implications of the time of the Incarnation for Christian theology, it will trebeen worth while. And, if the corollary with which, as thave suggested, it is bound up—namely, the doctrine of be admitted, then it seems clear that many of our controversies might have a hope of solution. acceptance of a theological principle that would, by her world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that would be world outside it is a theological principle that we would be world outside it is a theological principle that we would be world outside it is a theological principle that we would be world outside it is a theological principle that we would be world outside it is a the world outside i Ma world outside the churches passes by unheeding, would enormous and a potent the churches passes by unheeding, which is the churches passes by unheeding, and a potent is the churches passes by unheeding the churches passes by the churches passes by the churches passes by unheeding the churches passes by the churche

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NORMAN BENTWICH, O.B.E., M.C., Late Attorney. General of Palestine.

Nothing has been more remarkable in the Russian Revolution than the almost complete collapse of the Orthodox Church, which, to many, seemed an essential part of the life of the Russian people. It helps to an understanding to study the description of the Church written more than fifty years ago by one of the best informed and wisest of English observers of the Czarist Empire. The Russian parish priests, as Mackenzie Wallace describes them in his book on Russia (1878), commanded no affection or respect among the people; they were rather sellers of sacraments than spiritual guides forced to extort money from the peasant because of their wretched salaries; while the monks, the Black Clergy, were detected by detested by priests and peasants alike. The religion of Russia was "a mass of ceremonies which had a magical a mass of ceremonies which had a magical rather than a spiritual significance." That is a contrast with the picture of the significance. with the picture of "Holy Russia" drawn later by enthusiasis like Stephen Crab that the like Stephen Graham. But the event has proved that the older picture were the stephen of the ste older picture was more faithful to fact. The Orthodox clergy were regarded as more faithful to fact. were regarded as parasites on the poor and patient peasanty, much as were the first the poor and patient peasanty, when the much as were the friars and monks in England when Reformation comes in england when the remember to be remembered. Reformation came to sweep them away. It is to be remembered that Russia had a sweep them away. bered that Russia had not felt the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes which determined the influence of the three great changes are the changes and the changes are the changes and the changes are the changes and the changes are the changes are the changes and the changes are the chan changes which determined the evolution of Western Burge and the in modern times, the Reformation, the Renaissance, and the French Revolution French Revolution. The communistic revolution of the Bolsheviks had to communistic revolution Bolsheviks had to carry out the work of these three decisive movements.

The Orthodox Church had no deep roots in the land of an intrusion of Byzantinia. was an intrusion of Byzantinism into the life of a simple Slav

and was not generally assimilated by them or them. Hence it came about them. Hence it came about that the religion of Russia showed little architecture of the religion of Russia showed little architecture. among and the ikons of Russia showed little architectural ristic development, in marked contrast with the condevelopment of ecclesiastical architecture and art in Moreover, the complete subordination the Church to the State, which was characteristic of the of the Romanovs, was fatal to the spiritual life of the to its emotional appeal, and to the regard of the The priests appeared as the agents of a government, and as rivals of the collectors of part of a social order which had become odious.

tis not surprising, then, that one of the first outcomes the political and social revolution was the militant atheism the Communist party, or that that movement has made modinarily rapid headway among all sections of the Issian population. The established creeds have fallen, as and worships fell before the iconoclastic fervour of the which the found that disaster to the cops and cattle did not follow on absence from church, restraint. As the Roman poet put it Wyears ago, in expounding a materialistic philosophy: un cupide conculcatur nimis ante metutum." listered with an enthusiasm equal to any that a new revelation has known. And the Atheist "Church" with all the powers of the mediæval Inquisition, and the devices of modern mass-hypnotism.

the atheistic teaching is promoted by intensive propa-Main State schools and State institutions for the young, one hand, and by the organisation of anti-religious the principal towns, on the other. the principal towns, on the other. as the placed in famous cathedrals and shrines, as The most dramatically the destruction of the old The most elaborate of them is now to be seen in the the most elaborate of them is now to be seen in the dominated of St Isaac in Leningrad, which, with its gold the former capital. of Workers and still dominates, the former capital. workers, students, and children are led daily workers, students, and children are leu de transformed church, and receive instruction in he transformed church, and receive instructions of clerical villainy and comparative religion.

Rolshevik princip

de nuseum is an illustration of the Bolshevik principle on philosophy but propaganda teaching on entonication of the Bolshevik principle of the Bolshevik principl Construction of the contrast an illustration of the contrast and the contract and the contr on entering the church you see diagrammenthe wages of the cathedral, the contrast wages of the architect and the workers, and the hat between the architect and the workers, and the No. Palaces built by the Czars and the

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n Revolu-Orthodox of the life anding to than fifty of English sh priests, on Russia ne people; ial guides, e of their ergy, were eligion of a magical contrast nthusiasts I that the dox clergy easantry, when the e remen. hree great

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dwellings of the people. That section leads on to diagrams of the Five-Year Plan, and whether and startling figures of the Five-Year Plan, and what has sall is to be done for industry and the workman and startling figures. and startling lighter of industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the workman in the been and is to be done for industry and the been and in the been and This is sociology rather than anti-religion; but new era. when you pass to the great space under the dome, the special weekly have be disclosed. A huge pendulum object begins to be disclosed. A huge pendulum passes by and fro along a dial laid on the marble surface, reproducing the experiment of Foucault which proves that the earth That theorem, it is alleged, was denied by the old Church; and the aim is to show visibly that the Church rejected the elements of science. At the side, there is striking model of the ceremony of the Washing of the Feeta it took place here at Easter, and as it still takes place at the Church of the Sepulchre at Jerusalem. The representation would appear to be purely historical; and is not marred by any slogans.

You pass to models which illustrate the anti-revolutionar past of the Church and its alliance with the agents of the exploitation of the people; diagrams showing the enormous revenues which were collected and extorted by the Church and the purposes to which they were put; others showing the relations between the Church and the secret police others the anti-Jewish propaganda which the Church cult vated; others displaying the priests as recruiting agents for war; and lastly placards announcing how the Church refused to give up its treasure to succour the people during the great

famine in 1921.

So far the display is rather an indictment of the Orthodo Church than of religion. A more definite attempt is made in another society and the society is made in the society of the society is made in the society of another section to show that religion is vain superstition, and that, in the word that, in the words of the poet already quoted: "Tantus religio potnit and la miseus religio potuit suadere malorum." This part of the museum contains models. contains models and tableaux of semi-savage sects in Russa which are now save semi-savage sects in Russa which are now save semi-sav which are now repressed on the ground that their practice are contrary to have are contrary to humanity. A section of ethnology shows the page development of the religions of primitive peoples, the page worships of Egypt worships of Egypt and the Tartars and the Far East, another alcove the another alcove there is a display of Jewish ceremonials, the legends that point the section is an attempt to discredit churches and established religions rather than the legends that point the moral of superstition. religions rather than the basic ideas of religion.

A still more hallowed centre of religion of Holy Russel been turned by the Samuel Control of Post of the Samuel Control of the Samue has been turned by the Soviet Government to its purpose, the Orthod (Main in v Lavra or Monastery of Kiev, which was the first home of the Orthodox Church in Processing Processin Orthodox Church in Russia. In the credulous past it

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d diagram and healing from the wonder-world what a salvation and healing from the wonder-world salvation and h d what has man in a salvation and healing from the wonder-working salvation of the saints. In the sceptical present it is what hat salvation saints. In the sceptical present it is igion; had salvation of the saints. In the sceptical present it is man in the much greater numbers who come to see and gion; but superited by much greater numbers of their forbatter the contractions of their forbatter the contractions of their forbatter the contractions of their forbatter than the contraction of t the special represented as the follies of their forbears, and n passes to be a proper of the Bolsheviks is remarkably combined. of the Bolsheviks is remarkably combined with an and archæological sense. Anything which is part the history of the life of the Russian people is preserved, by the chapels and cloisters of the monastery are admirblooked after. The over-mastering purpose of spreading Church doctrine causes, however, a display of placards announce that "The monks are the enemies of the "ters"; "The monks and priests and rabbis were agents Marism"; "All soldiers are atheists." But the old is left int: and the refectories of the monks are converted to

volutionary imuseum of Ukrainian history.

Every attempt is made to indoctrinate the young and the e enormou and throughout the Soviet Union with the villainy of the furth and with the belief that all religion was a superstition; with exponents of religion are held up to scorn in and out ret police deson. Yet it is an error to think that religious observnurch culti the is prohibited. The vast majority of the places of of every community, Christian, Jewish, Moslem, are and turned to utilitarian purposes, clubs, hostels, ng the great stand even cinemas, because those who used to attend were not prepared to maintain them as places of and the will of the majority, who voted for their t is made in the majority, who would the majority, who would the tis made in the majority, who would be the tis made in the majority, who would be the tis made in the majority, who would be the tis made in the majority of the tis made in the majority of stition, and the synagogues and mosques remain open as of "Tanton and the service goes on in the Orthodox Church with he musely length pomp and circumstance, and with the collections for Russia which is not in the Orthodox Circumstance, and with the collections for It was he must sin Russis, which have now more justification. It was that on a Saturday evening we found, in the active that on a Saturday evening we round, and some saturday evening Motinen and women, both in the chapel where the prayers in the chapel Richert and women, both in the chapel where the pray are they are sincient Slav language, and in the chapel where they are sincient slav language, and in the chapel where they are sincient slav language, and in the chapel where they are sincient slav language, and in the chapel where the pray are sincient slav language. they are given in the more intelligible Ukrainian in the more intelligible Ukrainian they are given in the more intelligible Ukraming the people. In Leningrad on a Sunday morning the Kazan Cathedral; The people. In Leningrad on a Sunday morning de devout congregation in the Kazan Cathedral; Masalarge devout congregation in the Kazan Cathering of Week-day morning, a small congregation, the Church of the Moscow, on a week-day morning, a small congregation, of women, gathered in the Church of the chief synagogues of Leningrad and Moscow small remnant of the are of the and oly Russ of Women, gathered in the Change of Women, gathered in the Change of Women, gathered in the Change of Leningrad and Moscow of the Change of Leningrad and Moscow of the Change the chief synagogues of Lennig.

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The chief synagogues o

manner have something pathetic. Elsewhere, smaller syna have a less de les de less de les de les de less de les de less de les de l gogues have been kept in use and have a less deserted but the attendance, again, is principally the lattendance again, is principally the lattendance again. appearance; but the attendance, again, is principally of a generation which is passing away. Most of the dissenting the generation which is passing away. Most of the dissenting the generation which is passing away. ce of Aug Christian creeds have suffered with the Orthodox Church and the German Luthows and the Germ but the Roman Catholics and the German Lutherans are more faithful to the old worship. It is the Moslems who are the staunchest to their principles. They do not suffer from any priesthood, and their religious service is a personal and long the individual expression to which neither central mosque no any sacred place is necessary. Although, therefore, the ition," m propaganda of atheism does not leave untouched the Tartan and other Moslem peoples in the Union, the destruction or secularisation of the mosques has been much less marked Thus, at Bagchi-serai, the former Tartar capital of the Crimea, while the Orthodox monastery is a complete run

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two of the larger mosques are still in use.

One looks instinctively for the signs of a new religion to take the place of the old and discredited creeds, feeling that the mystical Slavs could not live without some emotional outlet. It may be descried most clearly in the almost religious faith which is inculcated in the worship of work and the production of material goods. The motto of the present order in Russia might well be, "Laborare est Orare." The production of material goods receives, as it were, a spiritual quality, and a machine is regarded with the reverence that was given before to the ikon. The mystical element in the Russian character is diverted to practical purposes. There is too the is, too, the beginning of another cult at the tomb of Lening the Red Square of Moscow. God, it has been said, made man in His image, and man returns the compliment. The Communists, having dethroned the Church, deify the aposter of Communists. of Communism. The mummified features of the author of the Revolution of the mummified features of the author of the Revolution of the mummified features of the author of the Revolution of the mummified features of the author of the Revolution of the mummified features of the author of the Revolution the Revolution, shown with every aid of modern lighting, are gazed on each every gazed on each evening of the year by hundreds and thousands of the working need to the year by hundreds and thousands in quiet of the working people who file through the tomb in procession. The more who file through the tomb in procession. procession. The mausoleum has become a kind of Temple of the Sepulchre: and the the Sepulchre; and the sayings of Lenin are set up every where as saving doors. where as saving dogmas, while his pictures and statues, fixed inexorably in the wind, while his pictures and statues, and the place of inexorably in the minds of the people, take the place of religious images in accordance of the people, take the place of place of the people, take the place of the people, take the place of the people, take the place of the people of the pe religious images in every public building and place assembly, and in married public building and place Russian mind in married public building and place Russian mind in married public building and place Russian mind in married public building and place of the people, take the place of the people of the pe mind, it would seem, still needs the picture; and the Gorette ment monopoly of advertiassembly, and in many houses and shops. ment monopoly of advertisement is used to give the character of godheads to the leading of the character of of godheads to the leading figures of the Revolution (except

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religion to eeling that he almost f work and he present re." The a spiritual rence that ent in the es. There of Lenin in aid, made ent. The he apostle author of hting, are thousands b in quiet Temple of up every tues, fixed e place of place of e Russian

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aller syna. It of Trotsky, whose face and name have been blotted out). s deserted the deification of the Roman Emperors from the ipally of Augustus Cæsar, which formed the principal ipally of a dissential throughout the Roman Empire for some the dissential throughout the Roman Empire for some throughout throughout throughout the Roman Empire for some throughout throughout throughout the Roman Empire for some throughout throu dissenting throughout the Roman Empire for some three x Church Lenin is the "little father" of the x Church; ded years. Lenin is the "little father" of the new age. Tital, the more important substitute for the old religion ns who are the basic creed of the social revolution, that happiness suffer from rsonal and resonal and right basic electron material goods and distributing them rsonal and rsonal and resonal and resonance resonan nosque nor la of Kiev, "The Five-Year Plan is a blow against refore, the increase of Russian the Tartan milition will be a blow at adhesion to the old Church It is the provision of material goods in this ss marked and not the vision of a world beyond, on which the dof the worker should be set. To-day the provision of plete run, sof things by machinery seems to be a noble object of ention. The fact that the workers produce not for thembut for the whole community gives that element of impline and self-denial which is inherent in religious ethics. emotional laterancient pagan world, the forces of Nature moved men's wir and adoration. In Russia to-day the forces of manand man-directed machinery so move it. Religion in sense, the outward expression of belief in a universal may have gone; the belief in a better order of the world, man's effort is to bring about, endures; and that is the of religion. Communism itself is inspired by an overconviction which is destructive of the old, but is creative of a new, outlook on society; and in this is the christianity.

low long this new enthusiasm will live in the younger to the ethical minds, or will form a satisfactory basis for the ethical the young, who shall say? One of the leaders of the problem, the young, who shall say? One of the reaction, talking to the writer of the problem, the Common, said that a few of the intellectuals the Communists were concerned with that problem, not wet a few of the interest of the Communists were concerned with that problem, had not yet found a solution. Meantime, it may not a solution. Meantime in Russia that Meantime, it may a disaster for disestablished religion in Russia that disaster for disestablished religion in Russia matter of individual conscience and belief, that, to de a matter of individual conscience and beller, order department of life is collectivised, religion the performance of a priest, it has to be the medium of a priest, it has to be a priest, it has to be a priest, it has to be a priest. The through the medium of a priest, it is the personal attitude of the believer. in the personal attitude of the believer.

The personal attitude of the believer. May foster an inner religious life, just as the oppression of the Dissenters in England and the denial to them for public worship fostered their formations. sion of the Dissenters in Land worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of a place for public worship fostered their more centuries of the public worship fostered the public worship fostered their more centuries of the public worship fostered the public worship centuries of a place for particular place of conscience may a spiritual religious life. And freedom of conscience may a spiritual religious life. And freedom of conscience may a spiritual religious life. spiritual religious inc.

the end be established as it has never yet been established in the end be established as it has never yet been established in the end be established as it has never yet been established in the end be established as it has never yet been established in the end be established in the end be established as it has never yet been established in the end be esta

that land of autocracy and tyranny.

That the present materialistic determinism which is derived from Marx and Haeckel will not endure may be taken for certain. It is a product of nineteenth century to reaction to the doctrine of evolution; and its sway in Soviet Russia of the twentieth century is an example of what has been called the rule of the "Dead Mind." is not in accord with the ideas of modern science and philosophy. And, as Mazzini pointed out when these same doctrines appeared in Western Europe: "Materialism is Mart atter invariably and inexorably representative and character that as istic of a period of transition between one religious faith sure also i and another, when, all sense of unity and aim being lot, a obtain a the human mind falls back on a mere anatomy of facts" When the period of transition has passed the Communisti State will find a surer spiritual basis of the new social order.

NORMAN BENTWICH

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y of facts."

THE STANDARD OF BEAUTY.

THE BARON VON OPPELL.

terialism is lay attempts have been made to define beauty in the character that as a quality belonging to certain objects—things igious faith see also ideas, or events—which we call beautiful and thus being lot bottain a standard for whatever it be that constitutes but I venture to assert that no definition has ever ommunistic land or can ever be found which would give to anyone the social order roust notion of this mysterious "quality" who was not in apparticular case able to apprehend it himself.

for beauty is only for a percipient; and, moreover, each must, as I have tried to show in a former article,1 or it may be reveal, it as the most real aspect of the for himself; it is only in ourselves that we can find the crow doth sing as sweetly as the The crow doth sing as successful then neither is attended." Shakespeare here intuitively Snakespeare here marrives at. what thought more slowly and the attention he speaks of is not passive, or the that the attention he speaks of is not put the speaks of is not put but never the sweetness of the lark's song. Both the sadits sweetness of the lark's song. Lowetness the hearer must find in himself in order We may not everyone of us hear all that which Me may not everyone of us hear an income so the work of the work of the skylark," but in so the voice of the "skylark, but gives us any "gladness," in so far as it arouses in gladness," in so far as it arouses in gladness," in so far as it around the herond in ague and unseizable or distinct and fundamentally the standard the sound, we have in us fundamentally beyond its sound, we have in us fundamentally standard that Shelley or Shakespeare or any other begins had and the shelley or Shakespeare or any other shelley or Shakespeare or shell she But when we list and the like applies to all beauty.

by when we listen on a spring morning to the lark's song, nature or art, all Receive any other beautiful thing in nature or art, all of our ideas is often only that they give The can grasp of our ideas is often only that they grasp of pleasure; we may not be able in any way the stand of our ideas is often only we may not be able in any we have to ourselves for the fact that they give us Reality of Beauty," HIBBERT JOURNAL, January, 1930.

this pleasure. How, then, are we to get at the standard, which this pleasure. How, the object but only in the object but only in the particular sain princ

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There are, I think, two paths open. Either we may study ourselves, reflect on what it is that distinguishes our moment of the occurrence of of æsthetic apprehension and pleasure from our other perceptions and pleasures; or we may examine, so far as m are able to do, æsthetic activity in the artist who has the power to express what we generally can realise only as a feeling of pleasure, different somehow from all our other pleasure The former method would mean approaching the problem is to acc from within, the latter from without, at any rate in practice, it has we as, if we are artists, we shall more likely be occupied in trying to give expression to our conception of what is beautiful than in theorising about it. On the other hand, it may reasonably be supposed that anyone who undertakes to reflect on æsthetic activity is to some extent capable of hithe mor experiencing it.

Now, I think it is undeniable that we can only truy comprehend any tendency or faculty, any mental activity whatsoever, æsthetic or other, in so far as we find the roots of it in ourselves. Observation of others is useful, even necessary, in order to eliminate what may be accidental ourself; but it will never tell us anything which we do not at least as potential, know in ourself. Reflection on our on æsthetic experience—possibly to be corrected later by what we can gather of the artist's inspiration from his work ought, therefore, it would seem to me, to lead to more trust worthy conclusions. It should, moreover, give more fundamental more lands to the more fundamental more funda mental results; since appreciation of beauty—at least to some extent—we may be presumed to have in common with the artist, but probably not his superadded power of expressing it. And in a probably not his superadded power of expressing it. ing it. And, in order to get at the root of a phenomenon, ought surely to be studied in its general rather than in exceptional manifest times.

exceptional manifestations.

This was the line taken by Kant. It appears to me the philosophical are philosophica more philosophical procedure, and it is the one which Ishall attempt to pursue in the line taken by Kant. It appears to attempt to pursue in the line taken by Kant. It appears to attempt to pursue in the line taken by Kant. It appears to a strength and it is the one which Ishall attempt to pursue in the line taken by Kant.

attempt to pursue in a later article. The second method, that of approaching the problem ough the study of the through the study of the artist's inspiration as manifested. Fine Art is, however, I artist's inspiration as manifested. Fine Art is, however, I think I am right in saying, almost universally preferred by universally preferred by present-day thinkers on estimate the notice is taken of the same and th Little notice is taken of the doctrine of Kant; amounts in Croce which Mich may theory of Croce which, as I shall show presently, and the assentials to a system of the doctrine of Kant; it is in essentials to a system of the gristian and the system of the syst in essentials to a systematic application of the artistic

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only truy tal activity d the roots seful, even ccidental we do not on our on er by what his workmore trust nore funds at least to mmon with of express nomenon, i than in its

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anifested in ing, almost 1 æsthetici ; it is the y, amounts the artist's

pricular activity to all æsthetic experience, which in its only in the pricular activity is widely accepted by experts, or, at any rate, their attention. It seems to me, therefore It seems to me, therefore, that, to my mind, far deeper a transported investigating the, to my mind, far deeper a transported in the seems to me, therefore, that, may study investigating the, to my mind, far deeper problem ar more investigating Kant, I ought first to try to just it ir moment fried occupied Kant, I ought first to try to justify such our other strengt by considering the second method, the advantages our other settemptory and the reasons that have led to its almost sthe lenting by eminent, thinkers and the lenting by eminent, thinkers and the lenting by eminent. adoption by eminent thinkers; and that I should the show in what particulars this method, which I am as represented principally by the theory of Croce, he problem to account for the power of judging beauty on the part n practice, those who, incapable themselves of artistic production, merely enjoy it.

I might describe the method in question—speaking ittle loosely, perhaps,—as the procedure of science in mothast to the method of Kant, which I am claiming to capable of the more philosophical. Philosophy is concerned, on my primarily with the conditions of all our knowledge and be with our own mind as giving these conditions, science white facts we know, establishing their interconnection and therwise increasing our knowledge of them. We live in an god scientific progress and enjoy the practical advantages idental to such progress, though the pleasure may be for we of us not always unmixed. We are inclined nowadays, the even sometimes in regard to questions belonging to hophy, to concentrate rather on facts than to reflect ways of knowing facts and the validity or other dicance of our various cognitions. Applied to æsthetic the beautiful as created by the beautiful as created by tatist and as it is before us in the facts of art, as against into that particular way of knowing or seeing that particular way of knowing of the to Marto us as beautiful.

Whether, then, as a more suitable object for scientific the set of practical value, Fine Art forms, as a more suitable object for set of practical value, Fine Art forms, and the set of practical value, fine Art forms are forms. tally rate, the main subject of nearly all those who theorise and there is a the present time on the problem of æsthetic, and there is a stations as to the notice of meaning as to the notice of m stions as to the nature of all æsthetic appreciation, and to tallier on the most important "parts" of the artist's We are indebted to this procedure for many We are indebted to this procedure for meaning inquiries into the inspiration of art: whether the reation be born as a complete experience in his mind the medium (model at later be translated into whatever hay or may not later be translated into whater words, tones, colours, etc.) he selects, or,

whether it rather takes place progressively in and by the act of expression, and might thus be influenced by the particular of expression. The latter vice material The latter vice act The latter view, which qualifications of his material. appears to be the more widely held, naturally leads to considerations on the particular fitness of the several arts to express various kinds of beauty, and thus to a classification of the arts, and so on.

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There can be no doubt as to the value of such studies both in themselves and also for a general theory of asthetic in so far as they give an insight into one experience, and moreover, in its results the most important æsthetic experience, that, namely, of the artist. And they have the practical advantage of increasing our understanding, and so of adding to our capacity of appreciating and enjoying works of art. And this, it cannot be denied, the more philosophical method will not accomplish. Anyone who has studied Kant's Critique of the Faculty of Judgment will know no more about Fine Art at the end of his task than at the beginning. But, whether he accept Kant's particular theory or not, he will certainly have been led to reflect on this strange way of "seeing" the world which alone seems to reveal its beauty, and to search for something which no inquiries into side issues of art, nor even the highest "artistic culture" alone, will show him-something fundamental, which the greatest productive genius and the humblest lover of beauty should alike possess.

But I do not mean to imply that the study of Fine Art does not gives us a standard of beauty. On the contrary, it gives us a very clear and definite and, so far as it goes, all undeniably true standard. "What is beautiful in a work of art is," as Professor Alexander well observes, "its form of design and the interest of the start design, and this is the significance given to the material of the art by the the art by the artist and recognised by the appreciative

spectator." 1

I have urged that beauty is not in the object, that it is not in the object, that it is something we must read into the object, something that everyone must in a read into the object, something that everyone must in a way create for himself. What is meant by form in art might by form in art might, then, so as to apply to all estate, of activity, be designed at the state of the state activity, be designated that which we must all create, or reveal, for ourselves in reveal, for ourselves in an object in order to see it as beautiful.

Or, to revert to my fee Or, to revert to my former illustration, the lark's song and the particular pleasure it is in an object in order to see it as beautiful the particular pleasure it. the particular pleasure it gives us, dependent on and varying with the ideas it arouse with the ideas it arouses, constitute the individual form differing, be it never as it is constitute the individual form. differing, be it never so slightly, for each of us, of the larks

1 HIBBERT JOURNAL, July, 1930, p. 622.

by the act Darticular w, which leads to al arts to sification

1 studies, æsthetic, nce, and, ic experithe pracand so of ng works osophical studied v no more eginning. or not, he ge way of s beauty, into side. e" alone,

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that it is ning that is meant æsthetic ereate, of oeautiful. song and l varying ual form he lark's

Thus, we must all form, just as the artist does, any But somehow—and this is any Thus, we made the artist does, any which we "see." But somehow—and this is an any which for our present inquiry—we are not all any and the second this is an any which we are not all and the second t which we are not all of us and this is an appropriate this form, to seize the ideas, as Shellow did not us potant point form, to seize the ideas, as Shelley did those the bis gladness in the lark's song. This is the gladness in the lark's song. This is what the and it is only in so far as he has sucadd in seizing his form and expressing it in his treatment the subject-matter that we can apprize his achievement. I therefore, we search for a standard of beauty simply Torks of art, or, as I have said, outside ourselves, and thout asking what it might be that impels both the artist edoutselves to form, we can only find it in the Form itself the artist's power of giving the adequate form to his idea, such form is before us in his work. Æsthetic activity will in consist solely in forming. It will follow that the pleasure tich beauty gives us must equally be accounted for by the unity of forming; that it is, as Professor Alexander mitains, "a formal pleasure which comes from the satisfacin of the impulse to create form," "the impulse of conindiveness," both in the artist and in the mind of the speciative spectator who, consciously or unconsciously, monstructs the artist's work and only by and in so doing ojoys it æsthetically.

Now, I have admitted that we must all, be we artists or form any beauty we "see"; and I agree that it is by rendering this form that such beauty can be passed and communicated. And yet, while thus recognisto be an essential and indispensable condition of and indispensable community in art. the ultimate standard of beauty in art. does it seem to me that æsthetic pleasure emanates I seem to me that æsthetic pleasure children in I shiply and simply from the satisfaction of an impulse to I think we should go further back and ask, if there think we should go further back and ask, in the some generally human want that can be satisfied what want that can be satisfied by what we call beauty, and which would originate this form a line in itself, but what we call beauty, and which would originally to form—not for the sake of forming in itself, but means of getting The mode or other, the only means of getting of beauty. This beauty might vary then with the depth This beauty might vary then with the can standard of beauty we can standard of beauty and estimate, that is to say, our standard of beauty and estimate, that is to say, our standard of whether the wideness of outlook we demand on whether the form that satisfies such outlook be whether the form that satisfies such outlook and expressible, as for the artist, or indefinite Massizable, as it is, I think, for most of us.

But I have first to show the difficulties which the Form But I have hist to show for brevity call it, seems to me to standard, as I may now for brevity call it, seems to me to involve. These difficulties are, it is true, less evident, if we con involve. These difficulties are, it is true, less evident, if we con involve. fine our considerations to Fine Art; but they become obvious as I think I can prove, when we apply this standard to all æsthetic apprehension and judgment; and a true theory of beauty should surely explain my own æsthetic experience provided it be, however slight, truly æsthetic—equally with that of the greatest productive genius.

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Ibidem, p.

This brings me to the doctrine of Croce, who requires the same thing of any theory of æsthetic. There can be, he says, "no science of ordinary intuition as distinct from artistic intuition—there is but one Æsthetic." 1 Yet it is not on account of his thus putting forward what is often ignored, but would certainly not be disputed by any serious thinker on art, that I now turn to Croce. It is because, starting from "ordinary intuition," he proceeds systematically to make Form—definite and expressible Form—the sole criterion of all æsthetic activity, and thus brings clearly to view the full consequence this standard involves, that I am taking his system as particularly suitable to illustrate—what are rightly or wrongly-my objections to the Form Standard of Beauty.

Intuitive (æsthetic) knowledge is defined by Croce "as knowledge obtained through the Imagination" and "productive of images" as against all other knowledge which is "logical," "obtained through the intellect", and "produc tive of concepts." 2 The Imagination is, according to Croce's philosophy, a purely spiritual power with no element of sensuousness in it, and is even contrasted with sensation which is considered as "passive" (!) and rendering only "formless matter"; the images which the imagination presents must, therefore, always be clearly outlined and expressible 3 "The images which the images which images which the images which images which images which images which images will be a supplied to the images which images which images which images which images which images which images with the images which images which images which images which images with the images which images which images with the imag expressible.3 "Intuition" (i.e. seeing through the imagination) can on the intuition of the imagination of t tion) can, on this view, even be identified with "expression, as it is by Cross of the control o as it is by Croce, 4 provided "expression" be not taken to

1 Croce, Esthetic as Science of Expressive and General Linguistic Inslation by Douglas Airclin Grant Also P. 120, Translation by Douglas Ainslie. Second Edition, p. 14. Also P. 18. The activity of judgment relief. "The activity of judgment which criticises and recognises the beautiful identical with what produces it?"

³ Op. cit., pp. 1-9. I am, however, not basing my statements on it is r works (which I works (identical with what produces it." utterances of Croce, many of which I understand he has modified in the him are works (which I have not works). later works (which I have not read), but I am only ascribing such views to which I have not read), but I am only ascribing such to which have not read) to him as appear to me bound up with the main principles of his philosophy to which he certainly adheres.

4 Ibidem, pp. 8 and 11. "To intuite is to express; and nothing else.

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the Form to me to if we con. e obvious, ard to all theory of erienceally with

quires the e, he says, n artistic is not on ored, but ninker on ting from to make rion of all the full aking his re rightly f Beauty roce "as nd "prowhich is producrding to element sensation ing only agination ined and

ression, taken to Linguistic lso p. 120, beautiful is , p. 1. ts on single ified in his such views

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the term might lead one to suppose) outward when we have achieved the word (as the when we have achieved the word within merved definitely and vividly (italics are prossion, but definitely and vividly (italics are mine) a conceived definitely and is compared to a statue—expression is born and is compared to a expression is born and is complete." 1 "external" work of art is, therefore, reduced to an the "external work act, which "may or may not follow," which is not involved in the æsthetic fact, but is "a which is not in the street of will." "The æsthetic work of art is hays internal." 2

This last statement is naturally criticised by those who the esthetic problem mainly through the study of rat; and, incidentally, Croce seems to have reassured some hisadmirers (who for reasons which I will give presently are tange as it might at first sight appear—to be found just the students of fine art) by allowing, I understand, me importance to the "embodiment" of the "spiritual" and of art in his later works. But to what extent he does is does not here concern us. I have merely mentioned the, toymte, secondary importance he attaches, and according blis philosophy is bound to attach, to the "outward" and art, in order further to illustrate, what is alone of ment in our present inquiry, that the "internal" form is to be the sole criterion of all æsthetic activity is taken bleso clearly outlined as to be in itself complete expression.3 and to this, I understand, Croce still adheres, nor would miciples of the "philosophy of the Spirit," to which he remains faithful, permit any serious modification of rewin question. It is for the latter reason that I feel without having studied his later works, in treating at of his system.

the theory is, moreover, carried through by Croce with the consistency. For, if there be (as I fully agree) only The clear factority for everyone, and if we proceed Take clear form or "expression" its sole criterion, the the greatest productive genius and the greatest productive genius and the between the greatest productive genius and plantification between the greatest productive genius genius and greatest productive genius geniu des quantitative, on the lines that the one achieves down to quantitative, on the lines that the one action to the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the is able (1997), the other simpler ones, down to a the interval of the isolated (1997). word or ejaculation. what one can put into a single word or ejaculation.

You cannot express the form, for it is already itself p. 18, 14, 20, and in numerous other places.

We have thus all "a little of the poet, musician or painter in us," but generally very little, " the world which painter in us, intuite is a small thing—it consists of the painter in us, but getter as a small thing—it consists of little as a rule we intuite is a small thing—it consists of little expressions."2 We can, however, with the help of the artist's bigger intuitions, in so far as he has "externalised" them in works of art, "reproduce in ourselves" his wider intuitions. 3 I have only to add that the feeling of esthetic pleasure—"the hedonistic accompaniment," according to Croce—is, as necessitated by his "philosophy of the Spirit," not of any essential importance to the æsthetic fact, which is "altogether completed in the expressive elaboration of impressions." 4 Even the impressions which might be regarded as the content or subject-matter of expression being formless matter and unknowable to the Spirit, only become æsthetic content when they have been transformed by the Spirit.5 The æsthetic fact is, therefore, "form and nothing but form," 6 always equally clear and expressible varying simply in extension.

Although apparently following what I have called the more philosophical method and seeking his standard of beauty within ourselves, Croce thus comes in essentials to the same conclusion as those who have approached the problem mainly through the outward facts of art. And the reason is, I think, evident. He does not ask, any more than they do, how this strange demand for something we call beauty comes to arise in us at all; he is concerned merely with certain results of this demand which, on my view, neither necessarily, nor even frequently, follow, i.e. with clearly formed images expressible at will. He is, then, treating of exactly the same particular æsthetic activity as the students of Fine Art, he is treating of the activity of the artist, considered not from the point of activity of the artist, considered not from with everyone at the artist must have in common with everyone at with everyone who can "see" beauty, but on its productive side alone. side alone. And this is not altered in the least by his choosing in order to most the in order to meet the demands of his philosophy, to assume that the work of out it hefore be the work of art is completed in the artist's mind before he even thinks of any even thinks of outwardly expressing it.

So it is that Croce, seeing nothing more in the generally nan demand for bearing nothing more in the generally human demand for beauty than its possible (internal)

⁶ Ibidem, p. 16.

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¹ Ibidem, p. 11. ² Ibidem, p. 9.

³ Ibidem, p. 97.

⁴ Ibidem, p. 50 and also 96. ⁵ Ibidem, pp. 11 and 16.

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of the expression, finds and then applies systematically to the same principle of form which is of the expression, which the same principle of form which those description around the problem solely through the contract of the problem. psthetic active problem solely through the outward facts to show, necessarily as I have tried to show, necessarily pappround as I have tried to show, necessarily arrive at. of Fine Art wonder, therefore, that the students of Fine Art the cannot would appreciate a thinker who shows how admirably the appreciate a standard of "parts" can be made to fit what is, at any rate, a very clear and consistent, though mind superficial, exhaustive theory of æsthetic; and bithey should, for the greater part, be disposed to pass over statements, such as the irrelevance of the "physical" of art, as due to the eccentricities of a philosophical

This is not the place to enter into questions of general bloophy; but I cannot refrain from expressing the opinion the so-called "idealism" of which Croce is a thoroughin representative, and which consists in ascribing true by to the human mind or spirit, as contrasted with 'wy" or "matter," is a false idealism. Genuine idealism, any view, would seem rather to lie in recognising that all Thow is merely a conditioned reality, and in looking for true beyond this entire phenomenal world to which belong-human mind or spirit as well as body. Such could hardly be more exactly rendered, and than not more beautifully, than in the words of wkespeare:

"We are such stuff As dreams are made on, and our little life Is rounded with a sleep."

The dream is very real to the dreamer; it is only when against a deeper reality that it appears as a dream. the reality we may know if we should awake one day, thothere, and least of all should we find it in abstractions

leannot, however, attempt at present to defend my views the or false idealism, except in so far as to try to show the idealism talks. Except in so far as to try to show the idealism talks. when idealism, except in so far as to try to shall whatever all the shape of the "philosophy of the it must of necessity Whatever else it may accomplish, it must of necessity to explain it may accomplish, it must of necessity Whatever else it may accomplish, it must of necessary to explain beauty. For if ever man is one and the with the explain beauty. For if ever man is one with the least of the sensuous and spiritual, body and soul, it is when he had been the deepest Thus only can beauty become the deepest Thus only can beauty become the deeper this world, that part of the "dream" when ktaps we are nearest to being "awake." World, that part of the because Croce ignores this sensuous element which in some design of the sensuous element which in some design or the sensuous element which it is the sensuous element which i who because Croce ignores this sensuous element winds in some degree every "mental" activity, and is

inseparably and harmoniously bound up with all esthetic apprehension, it is because he deals with an abstraction, such apprehension, it is because he deals with an abstraction, such apprehension, it is because he deals with an abstraction, such apprehension, it is because he deals with an abstraction, such apprehension, it is because he deals with an abstraction, such apprehension, it is because he deals with an abstraction, such apprehension, it is because he deals with an abstraction, such apprehension, it is because he deals with an abstraction, such apprehension, it is because he deals with an abstraction, such apprehension, it is because he deals with an abstraction, such apprehension and the such apprehension as is the "spirit," instead of with the whole man, whom we only know as the union of body and spirit, that he can see in this strangest of human wants, the only one which would seem to have arisen in us for no purpose beyond itself neither of the individual nor for the race, this demand for beauty, nothing more than the fact of its occasional

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kin any w Now, if we take the fact of form or expression, as it is "visibly" before us in all works of art, or, as Croce's system demands, equally definitely and distinctly in our own mind, to be the criterion and sole measure of all asthetic activity, the following inferences are, I think, inevitable: (a) Beauty is beauty, there can be no degrees of beauty, For, if we define beauty with Professor Alexander as form, or with Croce as expression, we mean, of course, the adequate imes of gre form or expression of whatever be the æsthetic subject matter; and there is, as Croce rightly says, no conceiving nument the "an adequate that is more than adequate—an expressive the perfect that is more expressive." 1 (b) That the pleasure of beauty estainly to b can only be explained as the satisfaction of the impulse to form; and, therefore, no other motive being claimed for cording to this impulse, by the activity itself of forming. Now, I agree that the act of forming and expressing his æsthetic impreswhe may t ed greater sions must be a pleasure for the artist, just as, in a more humble way, we all feel pleasure, if now and again the of Mr "happy word" comes easily that seems to fully render our Canding of meaning or our "feelings," just as, for the rest, the spontaneous evering a contract seems to run the spontaneous evering the seems to run the spontaneous evering the seems to run the spontaneous evering the spontaneous ev not too itier," and s neous exercise of any faculty, "mental" or "bodily," is accompanied by pleasure. But the pleasure of beauty only of eq seems to me to be of a different nature from the pleasure, say, of construction approved of enhetic est of constructing a system or solving a problem or playing a game which we are able to play. Its characteristic quality is not, I think account to a play. "splendo not, I think, accounted for simply by the activity of clearly forming astheticing forming æsthetic impressions, which is no doubt also a pleasure. It appears to me real dequate fo ments," T It appears to me rather to arise from the satisfaction of some deeper lying mont for deeper lying want, forming, be it in a seizable shape or not a necessary means the shape of not be a necessary means the necessary m a necessary means to attaining something which night satisfy this want. To C of the cons satisfy this want. To Croce the feeling of pleasure is not even essential to the most of the feeling of pleasure is not pleasure in the most of pleasure is not pleasure in the pleasure is not pleasure in the pleasure in the pleasure is not pleasure in the pleasure in the pleasure is not pleasure in the pleasure is not pleasure in the pleasure in the pleasure is not pleasure in the pleasure in the pleasure is not pleasure in the pleasure in the pleasure is not pleasure in the pleasure in the pleasure in the pleasure is not pleasure in the pleasure in th even essential to the æsthetic fact; to me it would seem to be indissolubly bound up its very bettic appre indissolubly bound up with æsthetic activity as its very essence and often as its with activity as its well activity act essence and often as its only expression. (c) That the esthetic experience of all those experience. experience of all those who can merely "see" Science ar

¹ Op. cit., p. 79; also same idea, p. 98.

being able to seize or render any account of its form, being able to the state of any artist, or, according notential artist, whose beauty is either potential artist, whose beauty is either expressed, tany rate, always expressible.

this this last consequence of the Form Standard which the till last occupy us, as being of the greatest general For most people believe that they can "see," therefore, also judge of far greater beauty than they are

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in any way to express. ht, if I speak of judging beauty, I cannot pass over my inference, that there are no degrees of beauty, an inference is not only implicitly accepted, as my other two con-Ithink, must be, but is expressly asserted by many ters on æsthetic besides Croce. It is, however, admitted thre something paradoxical about it; since it cannot be that we do see, and are right in seeing, various adequate times of greatness in art. Yet when we set up such degrees ELE, according to Professor Alexander, "blending in one ment the beauty (which has no degrees) and the degree the perfection or largeness of the subject." It is by such "judgments that degrees of greatness of art are to be found, so that "art may vary in splendour to its subject." 1 If, then (say), the spectacle of dinking of the cup which is to give him back his youth the may taste again of all the "joys of life" appears to greater beauty than the most "adequately formed" of Mr Woodhouse, drinking his "basin of gruel" and ading of it only that it should be "thin and smooth, by subjectand should, therefore, speak of "greater splendour" of equal beauty. And yet, whether my estimation proved of or not, I think it must be admitted to be the estimation; in other words, it must be admitted of or not, I think it must be admitted in other words, it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not, I think it must be admitted or or not. in other words, it must be authorized annual "largeness of subject" are objects is undoubtedly appreciation, just as much as is undoubtedly form," the cuch "combined that, consequently, such "combined of splendour and that, consequently, such consequently, such and subject of subject of course, our ideas of splendour and unless, of course, our ideas of spicings are influenced by ethical or other nonof subject are influenced by ethical or outer the considerations, can yet remain purely æsthetic matter of using the lt would then be simply a matter of using the It would then be simply a matter of using apprehensial generally held to be the object of any apprehension or judgment, in a narrower sense than

State and Art," by Professor Alexander in Journal of Philo-Studies, October, 1930, pp. 527, 528.

what, I think, we most of us mean by it; and any peculiar aboose to adopt need not in itself interest in the control of the co what, I think, we most of adopt need not in itself interfere terminology we choose to adopt need not in itself interfere

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with the truth of our conclusions.

The real difficulty arises when we come to ask: How does this standard of adequate form, which is to be the basis of all esthetic judgments, enable us to judge of splendour and greatness? Adequate form can tell us nothing about the degree of splendour and greatness of the subject to which it is adequate, but only that it is adequate to it, and that is just why beauty, on this standard, can have no degrees. And yet the apologists of this Form Standard appear to take it for granted that we know, or ought to know, exactly what is more or less splendid. One might almost surmise that they mean us to determine logically splendour and greatness. taking (say) the great human passions to be more splendid than the lesser emotions, or the conflicts of kings and rulers to be greater than the tragedies of ordinary individuals. But, apart from the fact that such judgments of splendour, even though they might occasionally be æsthetically true, would qua judgments not be æsthetic at all, it will be allowed that, when we speak of "greatness of subject matter," what we really mean is the greatness of the artist's outlook on his subject, for this alone can give to it any splendour and greatness.

How, then, can the standard of adequate form help us to judge of the greatness of the artist's outlook? Crock tells us. He rightly allows for the subject-matter in itself not possessing any splendour in denying, as we have seen the very existence of any æsthetic content till it has been "transformation for "transformed by the Spirit." But such transformation for him dealing the spirit. him, dealing as he is not with man, but only with his "spirit," can only be into clear and expressible form. Greater or lessel "splendour of subject," or rather the varying degree of greatness of, what I am for the present rather vaguely calling, the artist's calling, the artist's outlook on his subject, thus becomes for Croce more "country outlook on his subject, thus becomes for the present rather to be comes f Croce more "complex" or simpler, but always equally definite and expressible to definite and expressible form. Accordingly, he answers my objection by showing the made to objection by showing how the Form Standard can be made to serve as the measure. serve as the measure, not only of "beauty," but of splendout and greatness of outload and greatness of outlook; in short, of any quality that call justly be claimed as a six in short, of any quality I think Yet his answer, I think removes my objection verbally only, not in fact.

what I am calling method justly be claimed as æsthetic. what I am calling æsthetic outlook exists only in so far as it is definitely formed outlook exists only in the can be definitely formed outlook. as it is definitely formed and expressible at will, then can those who might the can those who might then have nothing to guide

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For, if n so far n so far rill, how de them

paking for all those to whom beauty is yet a very real pot satisfied with Croce's mathematical Jam not satisfied with Croce's mathematical scale would reduce our æsthetic experience to something so the few single words—so strangely inadequate often bourselves—which, apart from our pleasure, constitute of the beauty we never-Our pleasure, it is true, cannot be and, moreover, we may be deluding ourselves, if wis right, in believing this pleasure, however great we magine it to be, to form any essential part of a true tic experience. But we not only enjoy, we also judge of sets of beauty, or call it splendour, that are wholly mour power of expression. How can such judgments, we pronounce with a curious certainty that they are true? We are allowed, it is true, ine to more "complex expressions," to the beauty or were even of the greatest artists, by reconstructing work. But we do not simply docilely "see" beauty in therever we are told "on authority" that it is there. It ich when I see it myself that I can feel an urge to conin order to see and enjoy the perfectly—in other words, I claim, first of all, to judge beautiful or splendid and what is not. I claim, or call it splendour, or call it splendour, the not hesitate to judge of any work of art that has created, not, of course, as expert and critic, but the fundamental point of view of its satisfying my or doing so to a greater or lesser extent. what principle do we ground such judgments, if our principle do we ground such juagments, words that really our power of Foods that make up for most of us all our power of that make up for most of us all our pour for most of us all our pour to that Shahow can I, speaking personally, pretend to that Shakespeare's Antony and Cleopatra is more Shakespeare's Antony and Cleopatra is in the admirable say, Vanity Fair, when far from the admirable say, or splendid than, say, Vanity Fair, when takeray, the admirable productive genius of a Thackeray, if always "Expressing" even the sometimes and conflicts diand, if always "thrilling," passions and conflicts the day's "best "quite adequately," no doubt, in the day's "best How can I believe that I can see something greater by Rembrandt than How can I believe that I can see something greater of a wrinkled old woman by Rembrandt than Crouze? Or in one of those The state of a wrinkled old woman by Rembrandt of those lands girl's head by Greuze? Or in one of those Doussin, that seem to the wrinkled old woman by Or in one of the world even plants it is to the ordinary The ping landscapes head by Greuze:

World even physically wider than it is to the ordinary

eye, than, say, in a little scene, perfect within its limits, by Meissonier, when I am unable to visualise clearly, "intuit, by as Croce would say, merely such a thing as the "contour of Sicily"?

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I have purposely spoken of valuations in which it is evident that I am judging, as we all that are incapable of any artistic production are inclined to do, principally by the "splendour," or rather greatness, of the artist's outlook because it is just these judgments that the Standard of Form fails to explain. Also, incidentally, I have given an illustration showing that what I am calling greatness of outlook does not necessarily imply greatness of subject-matter. For old women in actual life are certainly less splendid than young girls, especially if in the faintest degree they resemble those of Greuze. Yet Rembrandt would seem to me to convey the mystery of the physical decay of life, with something yet unbeaten in it struggling to survive, in his portraitures of old age; whereas the outlook of Greuze did not, I think, extend to the equally great wonder in youth, but only to its charm. I may be mistaken in my ascriptions to either artist; as to this I am open, although not easily, to be convinced. But I will admit of no argument against the one outlook being, as I see it now, greater than the other. From where do we get the principle which gives us this curious certainty, not that we are necessarily applying it rightly, except that, if it were possible to explain to anyone what it is that makes a thing beautiful for us, they would have to agree It is certainly an æsthetic principle, that it was beautiful? and adequate Form alone does not account for it.

It might be argued that we can judge of works of art, as we do, and may well do, of many things that we have not the antitude the aptitude, or may be the inclination, to bring about. may be excellent judges of the merits of players at a game which we are until which we are unable or only very indifferently able ourselves to play. We may be said to play the game, to play. We may know the aim and the rules of the game, and a little observed in and a little observation will show us the best method to will and we may there is a will show us the best method to the and we may then judge of the respective merits of the

The aim of a work of art is beauty, and, if we insist on the tinction, splendown by the begreat players by comparison. distinction, splendour besides, should it aspire to be great of beauty we are told it aspire to be great of what Of beauty we are told that it is adequate form; of what it is adequate form; to call it is adequate form; makes splendour or greatness, even if we choose to more complex form? "more complex form," we are told nothing at all. which is we judge if the form be adequate, if the idea to which it should be adequate is because if the idea to which it is a should be adequate is because if the idea to which it is a should be adequate is because it is a sound in the idea to which it is a should be adequate is because it is a sound in the idea of expression. should be adequate is beyond our own powers of expression

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therefore, on Croce's theory unknown to us, at any rate therefore, on the productions of others? How, above the help of the degree of splendour or "constitution of the degree of th Intuity on the new portion the degree of splendour or "complexity" the least of which should, according to beyond our own probably be wholly beyond our own independent Comparing works of art will not tell will not tell will signed ter, if we have no standard of greatness by by view them; any more than we could judge of the of a game by comparison, if we are ignorant of its Moreover, we do not compare works of art to know greatness, unless it be as connoisseurs or art dealers, me have certain standards of technique or rarity to an young we do not compare things to judge and enjoy sthetically. That would be the surest way of destroyonvey the with our pleasure and the truth of our judgments. We thing yet tasthetically of the greatness of a work of art solely itures of his immediate effect on ourselves; and if I have just been I think, in one artistic production against another it has only nly to its morder to illustrate the various degrees of this effect on to either and to show that the standard of form can explain this effect nor its degrees. And yet it is by this effect and inselves alone that we can judge independently and mashetically of any work of art and of any beauty.

Reare told a great deal about the facts of art—be they "or "inward"—by the advocates of Form, but that from them very little about the beauty of nature. with the might suppose that it should be of particular principle, state them, since, owing perhaps to the shortness of our view, we can find no beauty in nature except such ourselves, and it may be only by widening our ourselves, and it may be only by which is before locover would be auty location with see something of all nature in what is beauty in the see something of all nature in what is beauty in the set any human and the help of any—at least any human—at least any human and human any human and human any human and human any hu ion nature is, as Bosanquet well says, "that province I do not The landscare every man is his own artist." I do not which every man is his own artist. I starred a course of "starred of the see heart in the s to see beauty in nature; I am either able to "see" look "for it, almost everywhere, in the tat all District or I am incapable of ever really it at all. But if you should tell Croce that you should tell croce that you should tell croce that you But if you should tell Croce that in things which you believe to be æsthetic in when you see the things in nature, say, when you see the green country, pleasure which you believe to things in nature, say, when you see the green country, the early clouds passing over the green country, "feel" for the first time once in the early year, you "feel "for the first time once

more the indescribable presence of another spring brooding more the indescribable proofing or the land, he will answer: Yes; here is a pencil, or describe your indescribable, or over the land, he will brush, draw it, paint it, or describe your indescribable spring brush, draw it, paint it in poetry or in prose, set it into brush, draw it, panie is, betty or in prose, set it into music in words, express it in poetry or in prose, set it into music etc., etc., and, inasmuch as you are unable to do any of these things, to that extent he will tell you that you are deluded as to the reality of your æsthetic intuitions. Still, you may remain convinced that it is real beauty you have seen and that, if you could but make others "see" what you saw, even the greatest productive genius would agree that it was beauty; and you would be right in your conviction,

And yet I have been maintaining that in order to "see" beauty you must have formed it. It is, I think, needful further to admit that it is not simply the accidental fact of our having missed acquiring, or having little aptitude for acquiring, the "technique" of any art, that would account for our being unable to meet Croce's demands. Rather it would seem to be that there is something wanting in our forming itself, in the forming of all those who can merely "see" and appreciate beauty; wanting by no means necessarily in its wideness or "complexity," as Croce would insist, but in its clearness of outline. sufficient to give us beauty, it may be even great beauty of splendour, individually; but it is not outlined in an expressible medium; one might almost say that it is contoured in feeling, using the term feeling in the permissible sense of all immediate and purely subjective knowledge which may outrun conscious thought, making the form precipitated, and therefore, unseizable; and that this is why not any technique we may be able to acquire will help us to express what we cannot get hold of definitely in ourselves.

If it be admitted that there are, it is to be hoped even many, people capable of appreciating beauty, and, perhaps, a few even the great of appreciating beauty, and perhaps, and p a few even the greatest beauty, who are yet incapable even of the slightest and its beauty, who are yet incapable even the greatest beauty, who are yet incapable even the slightest and its beauty, who are yet incapable even the slightest and its beauty, who are yet incapable even the slightest and its beauty, who are yet incapable even the slightest and its beauty, and its beauty of the slightest artistic production, and I think no one who knows beauty and all adeny this knows beauty and, above all, no real artist would deny this and if it be further. and if it be further admitted that, even to apprehend beauty we must in some wealth we must in some way have formed it, then I can find no other explanation, then the explanation, than that the form may differ, as I have said not only in wideness or "complexity," but also in clearness or utiline according to what the said and the said of t outline according to what, for want of a better word, I be said by the stuff in which it also in clearness or "complexity," but also in call the stuff in which it shapes itself in our mind. But if the so, it is evident that be so, it is evident that we cannot take the one form shaped to the one for the one form shaped to the one form sh

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¹ Op. cit., p. 11 sqq. I am not quoting literally, but I think faithfully rendering Croce's argument.

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that, whatever its composition may be, fixes itself outlined and seizable, and which clearly outlined and seizable, and which is the spirit," as the measure of all outlined form.

prould, therefore, substitute for form, as the standard prould, therefore, substitute for form, as the standard greatness, that which we all thenty, splendour and greatness, that which we all thenty, splendour and greatness, that which we all thenty, splendour as the is unseizably, and it is the outlook of as he is, sensuous and spiritual; and if, perhaps as he is, sensuous and spiritual; and if, perhaps is tends more towards the sensuous, it gives only with the form, it need not necessarily be narrower on that the property of its wideness is determined not by the beauty we have soft this outlook alone which sets a limit to the degree of any or splendour which the artist can attain, even when it able fully to express it, as it does to the greatness of any which those can know who are dumb.

VON OPPELL.

MILOSS WILSDRUFF, BEI DRESDEN.

Visious objections may be raised against substituting a vague idea it as at the tic outlook for a precise concept like adequate form as a stand of beauty. I hope to meet some of these objections in a later than to show what appears to me to make it suitable as a standard that the production and the judgment of beauty.

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THE RELIGION OF MATTHEW ARNOLD

REV WALTER WRAGGE, M.A.

SOMETIME in the middle of the 'eighties of last century's Petition was circulated by junior members of the University is but a c of Oxford requesting Matthew Arnold to allow himself to be nominated for a second time as Professor of Poetry. Alas! the day of his death—a day of desolation to his young disciples—followed soon afterwards. When Byron died, Tenny son, then aged fourteen, is said to have carved on a rook the words "Byron is dead" - " a day when the whole world seemed to be darkened for me." So, to some at least, seemed the day of Matthew Arnold's death. Why did the day seem darkened? What was the secret of the attraction of the tion of the great poet and critic for the youth of that far distant time? He did, of course, for Oxford what Words worth did for the Lake Country. On long Sunday walks, We had crossed the Lake Country. had crossed the river in a punt at Bablockhithe; Enshand and Sandford and Godstow, the two Hinkseys, Bagley Wood, the track by Clinical and Godstow, the two Hinkseys, Bagley Wood, the track by Clinical and Godstow, the two Hinkseys, Bagley Wood, the track by Clinical and Godstow, the two Hinkseys, Bagley Wood, the track by Clinical and Godstow, the two Hinkseys, Bagley Wood, the track by Clinical and Godstow, the two Hinkseys, Bagley Wood, the track by Clinical and Godstow, the two Hinkseys, Bagley Wood, the two Hinkseys was the two Hinkseys which the two Hinkseys was the tw the track by Childsworth Farm, the signal elm, the line of festal light in Charles and Godstow, the two Hinkseys, Bagier, the line of festal light in Charles and Godstow, the two Hinkseys, Bagier, the line of festal light in Charles and Godstow, the two Hinkseys, Bagier, the line of festal light in Charles and Godstow, the two Hinkseys, Bagier, the line of festal light in Charles and Godstow, the two Hinkseys, Bagier, the line of festal light in Charles and Godstow, the two Hinkseys, Bagier, the line of festal light in Charles and Godstow, the two Hinkseys, Bagier, the line of festal light in Charles and Godstow, the two Hinkseys, Bagier, the line of festal light in Charles and Godstow, the two Hinkseys, Bagier, the line of festal light in Charles and Godstow and festal light in Christ Church Hall, we knew them all, transfigured in their satisfications. figured in their setting of lovely verse. But there was more than that. He king of than that. He himself conceived of poetry as "a criticismolife," "the application life," "the application of ideas to life"; and it was as teacher that Matth teacher that Matthew Arnold held the affections and like loyalty of so many like affections and like affections are like affections. loyalty of so many who were young, when his earthly was suddenly closed. As was suddenly closed. After five and forty years it may be permitted to return permitted to return upon his religious teaching; and to light to version of the Claim religious teaching; and to light to see the claim of the claim how his version of the Christian religion looks now in the light of our greater known in the light of our gr

light of our greater knowledge and experience. "Conduct is three-fourths of have the famous saying that three-fourths of have the famous saying that the statement of the conduct is statement of the three-fourths of human life." This dogmatic statement of man who disliked dogmatic man who disliked dogma has often been criticised.

Professor Muirhead, "embraces not merely a says Processor and the says of man's voluntary life; it is not 'three-fourths of and other vulgar fraction of it, but the whole of three-fourths of the vulgar fraction of it, but the whole of life transit is human life at all." But the contraction But the whole of life at all." But the controversy is the verbal one. Every writer on ethics has Every writer on ethics has to place initations on the word. It is well known, for instance, the writings of Aristotle, ethics is not, so far, clearly wuished from politics; yet Aristotle was the first philothe separation of the theory of æsthetics that of morals. It is, therefore, possible to re-state they Arnold's dictum by saying, in language that is familiar to us to-day, that there are three ultimate which alone subsist in and for their own sakes inhess, Truth and Beauty. He wanted to make English me realise that it was a disservice to sin against Truth Bauty-not so great as that of sinning against Good-University is, but a disservice still. In his own words, he preached uself to be Henism," as well as "Hebraism"; "spontaneity of y. Alas! oxiousness" as well as "strictness of conscience." He young dis wid people not only to walk by the light which they had, ed, Tenny take care that the light which was in them was on a rock darkness. Conduct, he certainly held, was the greatest hole world with, by far—three-fourths of the whole. Nevertheless, at least, it out of consideration for the remaining fourth of human he attract that far that makes a state of consciousness "—God; and "the power not ourf that far that makes for righteousness," viewed in this wider at Words with became "that stream of tendency by which everywalks, we walks, we seeks to fulfil the law of its being." Of these two Enshall the law of its being. Of the by Wood, it may be said at once that the former carries by ley Wood the greater religious appeal. Matthew Arnold has said Matthew Arnold has said there was more religion in St Theresa's little than in the whole body of John Knox, but his own was more the whole body of John Knox, but the religion was by the moralist's, not by the moralist's, way. The was for him, The "power not ourselves" was, for him, The "power not ourselves" was, for made the made the object of this and one devotional spirit, at any rate, or a line ways George Tormula his own. "The object of this apprehended, arthly life The object of the formula his own. "The object of the says George Tyrrell, "the reality thus apprehended, and the same of the Makes for right Matthew Arnold calls 'the power what Matthew Arnold calls 'the pour righteousness'? ... We do not worship the power We do not worship the Comtists, but we worship the power every sort." And In the Comtists, but we worship the power to a French friends goodness of every sort." And writes: French friend, Tyrrell writes:

¹ A Much-Abused Letter. Longmans, pp. 73 f.

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"What I find in myself as the highest law and law. giver of my being, is a divine Will or Ideal, which giver of my being, which struggles to realize itself against a contrary and dish. tegrating tendency; and does so dependently upon my co-operation. I recognize it as the same will which moves every living creature, and indeed the whole world, towards its proper perfection and highest development. Religions can help me to name it, to imagine it, to understand it, to converse with it." 1

Matthew Arnold saw this Power at work in the whole course of human history.

"O long-delaying arm of might, will the Eternal never put thee forth, to smite those sinners who go on as if righteousness mattered nothing? There is no need; they are smitten. Down they come, one after another; Assyria falls, Babylon, Greece, Rome; they all fall for the rock, want of conduct, righteousness. 'The heathen make much ado, and the kingdoms are moved; but God hath showed his voice, and the earth doth melt away."1

But there is one weakness in the formula, and it lies in the word "makes." What, it may be asked, do you mean by "makes"? Do you mean "makes" as the tide "makes" for the shore? The author of the phrase would no doubt reply that "man never knows how anthropomorphic he is," and would leave the formula as he framed it. difficulty is a real one. The French version of the Psalms calls God "l'Eternel," and Matthew Arnold used to prefer the phrase "the Eternal" to the name God; but does it really help to take advantage of a word? If one had put the question to the Psalmist, "He" or "It," can one hesitate for a mount of the property of the proper hesitate for a moment as to what his answer would have been? Matthew Arnold would only admit the name of God as "the least in a leas as "the least inadequate name for that universal order which the intellect of the country of the which the intellect feels after as a law, and the heart feels after as a benefit ?? 3 after as a benefit." We are not so frightened now of anthropomorphism as well as a law, and the literature pomorphism as well as the law, and the literature pomorphism as well as the law, and the literature pomorphism as well as the law, and the literature pomorphism as well as the literature pomorphism and the literature pomorphism as the literature pomorphism and the literature pomorphism as the literature pomorphism and pomorphism as were men who lived rather cowed by the arrogance of mid W: arrogance of mid-Victorian science. Moreover, it is certain that the most attachment of God that the most attenuated and philosophic account of his as far from the reality lies as far from the reality as the least philosophic. statement of the plain was the least philosophic. statement of the plain man's conception of God was made by

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Autobiography and Life of George Tyrrell, by Miss Petre, Vol. II.

Literature

² Literature and Dogma, p. 204. 3 St Paul and Protestantism, 3rd edition, p. 11.

Tho had a mind of the keenest edge, and knew all the

When I speak of God, [said Lord Balfour in his find Lectures of 1914,] I mean a God whom men can God to whom men can pray, who takes sides, has purposes and preferences, whose attributes, horever conceived, leave unimpaired the possibility of a personal relation between Himself and those whom He has created."

is exactly the anthropomorphism of which Matthew would have nothing. And yet it may be asked,
That would you have?" If you do not interpret God the help of your highest known category, are you not to encounter the pitfall of conceiving Him through mush-human sort of morphism,—a buckler, a shield, a mock, a power, a stream of tendency? And, even milyou have got rid of your scientific and philosophic Calties ?

"Perhaps the enlightened lounger, [said Lord Balrequesting a club-waiter to shut the window, brushes aside, or ignores, as many philosophic puzzles as a mother passionately praying for the safety of her

To make religion as verifiable fact that "water wets and fire burns" was Matthew but, though we have grown of late very our affirmations as to the ultimate reality of such things as fire and water, is it likely that ultimate will ever cease to be an object of man's search? At The it is to be noted that William James enlarged warmold? God is Arnold's formula in the following way,—"God is but also makes who not only makes for righteousbut also means it."

What is religion? It was due to his moralism that Arnold defined it as "morality touched by That is surely one of the least happy definitions Contract it one of the least happy definitions. That is surely one of the least happy deministration is the effect it, for instance, with Warde Fowler's, Contrast it, for instance, with Warde rowner manifestive desire to be in right relationship to Mer manifesting itself in the Universe." How inade-The Manifesting itself in the Universe." How many be suggested by the story which tells how Rook to a boy. He May be suggested by the story which tens not a like Arnold once gave a Prayer Book to a boy.

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it lies in you mean "makes" no doubt nic he is," d yet the ne Psalms to prefer it does it had put can one ould have ne of God sal order eart feels of anthro d by the is certain

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following words: vidimus stellam ejus in oriente; et venimus stellam ejus in oriente; et venimus stellam ejus in oriente; adorare eum. Religion is adoration, is worship. adorare eum. Iteligion? What sort of emotion? It cannot withat it touched by emotion, but only of the distinction. be a question of any emotion, but only of the distinctive and that is worship—a combined and be a question of any emotion of religion, and that is worship—a combination, as the christian and away are the christian and the christian and the christian and the christian are the christian and the christian are the christian and the christian are the christian and the christian and the christian are the christian are the christian are the christian and the christian are the chrisian are the christian are the christian are the christian are the E. A. Abbott used to say, of love, trust and awe. Now, we the christian of the star-lit beaver. may feel awe in the presence of the star-lit heavens above us above us and of the moral law within. Nevertheless, in an object of an anobject of an anob worship there is something more and other than anything to where be found in a pageant in the sky, or in a law of conduct. No wind to as doubt Matthew Arnold's parsimony and reserve of language of less in speaking of ultimate Reality were in great measure a personal reaction from something that he found in the theological world of his day, and which he described as "a licence of they; bu affirmation about God "as "a magnified and non-natural man." And, in reference to the quotation I have made from the Gifford Lectures of 1914, it is possible even now to feel some sensitiveness about the proposition that God "take There arises, perhaps, the vision of the tribal God, or a memory of the baser kind of War prayer and sermon; but it is not easy to imagine human nature capable of sustaining itself on any ultimate faith that falls short of "the living God," who acts and judges and controls. Some how, Matthew Arnold could satisfy himself with what falls far short of this. He held, indeed, that "there is a very low degree of probability for believing that God is a person, who thinks and loves." Yet he used diligently the phrases and practices of the Christian religion, and was an ardent supporter of the Christian religion, and was an ardent supporter of the Christian religion, and was an ardent supporter of the Christian religion, and was an ardent supporter of the Christian religion, and was an ardent supporter of the Christian religion, and was an ardent supporter of the Christian religion. porter of the Church of England as a great national and historical Institution. His frequent quotations from the Sacra Privata of Bishop Wilson of Sodor and Man even wearied his readers. The De Imitatione, the Confessions of St Augustine and Manuel Inc. 101 Bisnop Wilson of Sodor and Wilson St Augustine, and many another devotional classic, were, to doubt as frequently many another devotional classic, were, to doubt as frequently in his hands as on his lips; he has written of Eugénie do Carre of Eugénie de Guérin with a grace and sympathy and delicate insight that could insight that could not have been excelled by a practising Catholic: the Corel in the could be a practising that the could be a practise that the could be a practise that the could be a practice that the could be appeared by the could be appeared by the could be a practice that the could be a practic Catholic; the Cambridge Platonists drew forth his warmed appreciation and appreciation and respect; almost his master ambition to restore the Rible t to restore the Bible to a generation that seemed in danger of the best of the losing it; he wanted elementary school children to be taught.

Latin from the Vulcet Latin from the Vulgate, and that not only for the Latin; at Sion College I. sake; at Sion College he addressed the London clergy to make progress "in graces which is the church of England," bidding them, and the Church is the chart in the church of England, bidding them, and the Church is the chart in make progress "in grace and peace"; and yet under all helpful and active sympath helpful and active sympathy with believing Christians, large and peace of the control of the con

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-Te cannot lauch is th ta few inf lably the 1 Exelves Ch Tyrr tianity C and p outward iy" is th d that ma it; or " t out conter d be well inan, Dr 1 cinces that

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"Morality It can venimus independent de la low degree of probability of the control o Morality Indication of the strict of the str It cannot distinctive and in protesting against such an affirmation, distinctive and in would have been within his right ustinctive and in Arnold would have been within his rights as a nation, as the Christian. And yet it is obvious that his Now, we have than that. "Licence of a first as a s above us that that that "Licence of affirmation" is above us double larger but liberty of affirmation is part of the nything to wherewith Christ has made us free; and a Christian duct. No least his freedom to affirm about God that God f language on the less than he knows himself to be. How much more measure a personal is adumbrated, it has been truly said by Baron heological Higel, by the doctrine of the Trinity and by all negative licence of by; but "the living God "-

> He who unwillingly sees One of His little ones lost,

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ow to feel - cannot lightly suffer ourselves to be robbed of Him. is the charm and venerableness of Christianity, that influential people, of whom Matthew Arnold is the most distinguished, have continued to consider Christians after definitely parting with all genuine Tyrrell, in one of his moods, foretold that "the manty of the future will consist of mysticism and no possibly the Eucharist in its primitive form as outward bond." 1 Sometimes "the beloved com-"is the proposed substitute for God; or it is mainthat man can know nothing of God apart from Jesus "the meaning of the whole" is offered for our ontemplation; or "the spiritual principle." well, however, to heed the words of another great Dr. Martineau, recalling for ourselves some of the that lay about us in the Oxford of our youth.

"Will it fall in your way, I wonder, to study and the curious type of vague or semi-theism which The curious type of vague or semi-thersing in Nettleship's Life of Thomas Hill Green in State of Wish of the Collected Works? It reveals a state of of the Collected Works? It reveals a state which I suspect to be very prevalent, but which is suspect to be very prevalent, but which is suspect to be very prevalent. It Replaced into any form of permanent influence. there into any form of permanent influence.

The last faint streak of a dissolving nebula, or a dissolving medium that the last faint streak of a dissolving neum, which condenses in dulation of an ethereal medium that wast visible undulation or an condense into a central sun." have proved to be true.

Autobiography and Life, Vol. II., p. 377.

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But how did Matthew Arnold think of the central figure one who disallowed as " I have the central figure of th of Christianity? To one who disallowed as "pseudo process, which is the technical language of theologians the language of theologians the language of the second process with the technical language of the la of Christianity! The science as pseudo science all the technical language of theologians, the world probably have caused a sense. christology would probably have caused a sensation not his the Christology would produce the pages of his books with the about Religion, Matthew Arnold has given us some explicit ment. teaching about our Lord. He has said that "Jesus is a lotte. W Absolute." Only it was "the method and secret of Jesus" like Soor that fascinated him. And he has told us, with all the itera trintance tion of a born teacher, what these are—" a method of inward is world ness, a secret of self-renouncement." Still, looking back over the study the last five and forty years, the question must press itself present upon a thoughtful man, how has it possibly come about that ay or blin the person at the centre of the New Testament should have d'Hort, " kept busy in controversy, speculation and inquiry so man [mells."] of the most gifted minds in Europe, if, after all, his soil saidomine contribution to culture was his method and his secret. Schweitzer's Quest of the historical Jesus, published under its German title at Tübingen in 1906, is "a survey of a century and a quarter of discussion." That discussion still proceed, and engages many of the most brilliant intellects of our time. It would seem that we cannot be satisfied with a land he is method or a secret. An insatiable curiosity possesses general action and a secret. tion after generation to know who, and what, Jesus is. So that and s it was in the fourth and fifth centuries, and so also in the play, hold nineteenth and twentieth. If, then, it is desired to restort mark is the New Testament to a generation in danger of neglection the or abandoning it, it is surely a fair question to ask whether people we are prepared to deal honestly with the book, and with the great those whom we would persuade to read it. Here is a collection of tion of documents, recording and reflecting a series of the The violent reactions to a profoundly disturbing person. suggested that men and women should read it forgoing, or least suspending of least suspending for a time, the use of "that conscious ardent sensation of personal love to" Jesus, "which we find the first generation of Claiming and the first generation of Claiming and the sense of the sense of Claiming and the sense of the sense the first generation of Christians feeling and professing, fixing their minds fixing their minds exclusively on "the recommendation gives to the method and to the method and secret of Jesus by their being true, and by the whole course of the by the whole course of things proving this." 2 That, howered is not to read the hard in the same than the bear of the bard in the same than th is not to read the book in the spirit in which it was written to would have sweet the spirit in which it was written to the spirit in which it was One would have supposed that "letters and history, it wide and familiar acquaintance with the human spirit its productions," which "wide and familiar acquaintance with the human spirit on sits productions," which is recommended in Literature of the commended in Literature of the commen

¹ Cp. Dr Sandys' Life of Christ in Recent Research, P. 48.
² Literature and D. ² Literature and Dogma, p. 220.

ntral figure pseudo s, the word process, and not to be deceived by likenesses.

s, the word process are guide to the real meaning of the Christian quickened the minds possessed by it is the word process, and not to be deceived by likenesses.

sation per out is the differentia of these writings?—that surely assation per out is the differentia of these writings?—that surely assation per out is the differential of these writings?—that surely assation per out is the differential of these writings?—that surely assation per out is the differential of these writings?—that surely assation per out is the differential of these writings?—that surely assation per out is the differential of these writings?—that surely assation per out is the differential of these writings?—that surely assation per out is the differential of these writings?—that surely assation per out is the differential of the second per out is the second per out is the differential of the second per out is the second per isation not be to put, in approaching, or returning to the of his book prostion to put, in approaching, or returning to, the New me explicit Wherein does Christianity differ from the New Jesus is a water wherein does Christianity differ from Buddhism of Jesus" the Socratic philosophy? If the critic with his "wide If the item putation with the best that has been thought and said of inward is not aware that this is the sort of question g back over justudy of the New Testament forces one to ask, would press itself at seem that his "wide acquaintance" has rather led him about that or or blinded his eyes? "It was not as an example," hould have delict, "but as a master that Christ spell-bound the ry so many sales." Dr T. R. Glover has pointed out how Julius Il, his soll and dominates Shakespeare's play from his secret.

Why! man, he doth bestride the narrow world Like a Colossus;

O Julius Cæsar! thou art mighty yet!

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of a century into ll proceeds,

ied with stage he makes few entrances and speaks few lines. ses genera a wide acquaintance with the best that has been esus is. So with and said in the world," to persuade us that to read also in the law in the world, to persuade as the Prince to restor thank is not the problem of Hamlet, but there is good neglective the speeches of Polonius. Is that the way to persk whether speeches of Polonius. Is that the way to people who are in danger of neglecting it to take up is a collection of Shakespeare's tragedies? The New is a collection of the greatest of Shakespeare's tragedies? is a collection of Shakespeare's tragedies:
series of Shakespeare's tragedies:
series of Shakespeare's tragedies:
when Matthew is a comment has to be studied in the spirit in which the spirit in which the spirit is what "Culture" forgot, when Matthew son. It is what "Culture" Torgot, ing. or is blicked at to restore it to the modern man. roing, or all landertook to restore it to the modern man.

conscious the St Paul and Protestantism, Matthew Arnold

conscions the book St Paul and Protestantism, Matthew Airch we find ich we fic ssing, and titles. He finds the secret of Christianity in the Modernist, though he would have scorned such long ation give ation give Die to live." He finds the secret of Christianity in the of fastenia. Protestantism, he says, has made the Die to live." Protestantism, he says, has made protestantism. t, however, the says, has made the says, while missing on that in St Paul which is local and story, while missing the real point of St Paul's teaching, a spirit of the says, has made the says, while missing the real point of St Paul's teaching, has says and says and says are told, is as if we are told, is as if a commentator on Newton had some roll of Newton's We are told, is as if a commentator on Newton nace of Newton's some perhaps erroneous remark of Newton's and and front a commentator on the commentator on Newton's and some perhaps erroneous remark of Newton's and some of the commentator on Newton nace and some of the commentator on Newton's and some of the commentator on Newton's and some of the commentator on Newton's and some of the commentator of Newton's and some of the commentator of Newton's and some of the commentator of the comment erature and says Goethe—an unsuspected witness, assuredly, to

the psychological and scientific profoundness of Paul's constyle, WOU the psychological and death—"Die and come to life, for so low ception of life and death—" Die and come to life, for so low as this is not accomplished, thou art but a troubled guest

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It is very true that there are elements in St Paul's teach. ing—the critics call them "Paulinism"—which were never ing—the critics call them of Christian to the broad stream of the bro assimilated into the broad stream of Christian tradition But, though St Paul and Protestantism is probably the best of Matthew Arnold's theological books, it is pretty certain that it cannot now be considered fair criticism to reduce St Paul's version of Christianity to the maxim "Die to live," Dr Sanday once described the New Testament as a "deposit left on the shores of history by a tidal wave of God-given energy." What he means could not have been better expressed. Yet, forty-five years ago there were voices tellingus that we could retain our Christianity, while letting go the great act of God, which alone can account for the vast disturbance in the sea that surrounds "earth's human shores." Such were the voices (to gather some random memories) of T. H. Green in his Lay Sermons, of Edward Caird in his little book on Hegel (written long before his Evolution of Religion), of R. L. Nettleship, and many another who sat in the seat of the teacher. It is with them that we must place Matthew Arnold, in his rendering of St Paul and of Christianity. Nevertheless, Dr McNeile has put his finger on the real centre and heart of St Paul's religion. is an "experimental knowledge that Christ and Christians and

What did Matthew Arnold say of Immortality? "He lived in the Eternal Order and the Eternal Order never dies od "Oberma is one of his memorable sentences about the departed. At an unveiling of unveiling of a mosaic by G. F. Watts in Whitechapel, he tolk his audience the control of the con his audience that popular religion (a somewhat Pharisaical expression that I have been to the popular religion to the pharisaical them to expression that he used too often) encouraged them believe that often desired too often) believe that, after death, they would wake up in a place it little like Whitech little like Whitechapel as possible." "Proud man," je declared in one of him a possible." declared in one of his poems,

Builds himself I know not what

But if he had known even the parish in which he was per forming his decorative of the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in which he was per head in the parish in the p forming his decorative function with so much grace, it had lived in it for a while it? had lived in it for a while, if he had known some of its compared to the parish in which grace, had lived in it for a while, if he had known some of its compared to the parish in which grace, had lived in it for a while, if he had known some of its compared to the parish in which grace, had lived in it for a while, if he had known some of its compared to the parish in which grace, had lived in it for a while, if he had known some of its compared to the parish in which grace, had lived in it for a while, if he had known some of its compared to the parish in which grace, had lived in it for a while, if he had known some of its compared to the parish in which grace, had lived in it for a while, if he had known some of its compared to the parish in while, if he had known some of its compared to the parish in while, if he had known some of its compared to the parish in while, if he had known some of its compared to the parish in while, if he had known some of its compared to the parish in while, if he had known some of its compared to the parish in while, if he had known some of its compared to the parish in while w

¹ St Paul and Protestantism, p. 91. New Testament Teaching in the Light of St Paul's, p. 15.

Paul's con for so long

tradition the best of ertain that better exing go the of Edward before his

ted. Atan place "BS man," he

e was per race, if he ts common

would he have continued to lay to the charge of pride the hope and longing that for men, women and hom into such sights and sounds. there born into such sights and sounds, there might be some better thing hereafter? It has be better thing hereafter? It has been truly aul's teach were a comfortable circumstances.

were never tradition who strove so effectively "to men the or women were never tradition who strove so effectively "to men the strove so effec Hell would be strove so effectively "to make reason be will of God prevail," on any but a positive note, and anote of appreciation and gratitude. He could write live." Drawing as few have written to fill his reader with what "deposit inself called "clearness and hope." His delicate raillery, God-given attactive than all the dominant in more effective than all the denunciations and ferocities of stelling in Carlyle. And when William Tyler, a Nonconminister in East London, said to him that he had r the vast "much cheered of late with thoughts of Christ the n's human in Bread," he went home and wrote his sonnet, "Bethnal ne random my which has brought comfort to hundreds of workers the kingdom of God, amid squalid streets and in the din disorder of crowded cities. Perhaps we do him violence ny another writings. It is in his em that we that he survives, and will survive; and the message of of St Paul austere religion will continue to find response in has put his lights of unborn generations of the sons of men from eligion. I has of "The Buried Life" and "The Future," from the ristians are strike p of "Sohrab and Rustum," with its sense of Beyond, after the confusions and miscarriages of ty? "He have done their worst for human happiness, from "Obermann Once More." It is there, in certain rare ted. At the color of insight, that he brings authentic tidings to

The hills where his life rose, And the sea where it goes.

WALTER WRAGGE.

M. XXX. No. 3.

ON THE NATURE OF LIFE.

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SIR OLIVER LODGE.

In the last number of the HIBBERT JOURNAL there is an article under the title "Are We Alive?" by Ernst Jonson which seems to demand some notice. In the first half of the article the author deals with the subject of the Dissipation of Energy, also called the Second Law of Thermodynamic, giving the usual arguments why it should apply to the stion of inorganic or material universe, but arguing that it does not apply to animated matter or to the cell-dividing things that it l we call organisms. Wherefore he urges that the doctrine of philosophic materialism is untenable, and that we have to look elsewhere in any attempt to understand the meaning of life. Now, with these contentions of the author I in the man to potential the man to potentia agree, but am anxious that they shall not be supported on all light do the unsubstantial foundation, nor by any misapplication of the laws of physics.

The nature or function of life is chiefly dealt with in the sixth section of the article, where it is urged that life has the power of creation

power of creating energy.

"If life really manifests itself materially, that is to say, if it alters the mechanically necessitated course of inorganic metanical mechanically necessitated course of it additional metanical metanica inorganic material events, it must be because it additionally necessitated countries and alters the mechanically necessitated countries and alters are alters and alters and alters are altered countries and alters are altered countries and altered countries are altered countries and altered countries and altered countries are altered countries are altered countries are altered countries and altered countries are altered countries and altered countries are altered countries and altered countries are altered energy to the inorganic cosmos. Obviously this added increment of common cosmos. increment of energy must be created by life. Life could not take energy for not take energy from the material cosmos without find adding energy to it adding energy from the material cosmos without of life show it to be of life show it to be a generator of mechanical energy (p. 256).

For instance: And so on to the end of the article.

it might might into le article "Life is creative force. There is no conceiving of on other terms." He who denies that life greats life on other terms.

hysico-chemical energy denies life itself. Those who physico-chieffic does not create matter but merely mintain made the conformity with its ends, do so because bei notions of mechanics are nebulous. Mechanics makes it clear that matter can be moulded only by adding energy to it " (p. 257).

Ithis is the doctrine of Vitalism, then Vitalism is I venture to say that life has no power of creating it only utilises the energy it finds available, controlgits direction of transfer, so that certain results are

and which are evidence of vitality.

horder that energy may be available, it must be at there is an in the author calls a high potential. That is true. And ast Jonson of the material universe is always running half of the infom high to low potential, there will come a time when Dissipation | Lavallability will be exhausted, and when life can no odynamic, at exist in association with matter; and then the ply to the ration of organisms would presumably cease. Life can it does not some extent guide the path of energy in its course downthings that that it has no power of creating fresh energy. Life in doctrine of attion to matter, that is life as displayed by an organism, we have to have the energy which it finds available.

meaning of his sometimes urged that life can raise energy to a in the man potential, so as to make it more available. It can orted on a y do that locally, as when we raise a weight, or wind tion of the tide, or charge a body with electricity. But in most with in the larger quantity of energy running downhill. It is life has the judge exactly what an organism can accomplish, we are living in a constant stream of what may be the potential or etheric energy coming from the sun, be noscital or etheric energy coming from the source of practically all terrestrial activity. be possible for Mind or Intelligence to raise the light of energy of degradation. Possible for Mind or Intelligence to real long length May, and so reverse the process of degradation. Clerk Maxwell showed that it was possible, and Lord Admitted it. This, as I have urged elsewhere, may of the dissipation of the dissip The dissipation of energy as appropriate to inaniof the dissipation of energy as appropriate to matter, though he thought that it most likely applied matter all the operadet, though he thought that it most likely appropriated matter also. He did not apply it to the operanceiving and would have been horrified at the suggestion of the distriction of the distri matter also. He did not apply it to the opening and would have been horrified at the suggestion Mind no such idea

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life as we know it manifested in an animated organism; but life as we know it maintenance a mistake in assuming has any power of generating or I contend as a physicist that an organism has any power of generating or creating

fresh energy.

This may seem a small matter; but when a writer has TVEY taken so much trouble to think out his thesis, and when he has arrived at conclusions so substantially in many respects sound, he may be glad of a correction on a technical though fundamental point which will give his opponents a handle against him. The law of Conservation of Energy, unlike the philo law of dissipation, is valid throughout the material universe law since being true for both the animate and the inanimate portions being true for both the animate and the inanimate portions the state of the That is a thesis which I suggest philosophers who deal with sentative vital problems and speculate on the nature of life would do well to accept.

OLIVER J. LODGE.

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LAKE, SALISBURY.

A CORRECTION

In an article by Professor L. T. More, in the January number of the Hibbert Journal of the Bridge of the Hibbert Journal of the Bridge of the HIBBERT JOURNAL, the statement occurs (p. 233) that Dr G. Smith denies the cours Smith denies the origin of men from apes and claims that apes and men descended the tree appears and men descended the apes and men descended not from a fossil ape but from the tot shrew." Professor Ellist of the tot the shrew. shrew." Professor Elliot Smith writes to us, pointing out that this is absolutely untrue. "I have been a fossil ape but from that this is absolutely untrue." is absolutely untrue. "I have," he says, "been writing now than thirty years in constitution of man to the says, "been writing now than thirty years in constitution of man to the says, "been writing now than the says," been writing now the says, "been writing now than the says," been writing now than the says, "been writing now than the says, "been writing now than the says," been writing now than the says, "been writing now than the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says, "been writing now the says," been writing now the says and the says and the says are says are says and the says are says are says and the says are more than thirty years in support of the close kinship of man to gorilla and to justify the view of the close kinship of both man to gorilla and to justify the view for the close kinship of man to a Miocene ape." We great! a Miocene ape." We greatly regret that Professor Elliot Spills views should have been the regret that Professor Elliot Epinon. views should have been thus altogether misrepresented. nism; but n assuming

nd when he ny respects ical though

LODGE.

Writer has WEY OF RECENT PHILOSOPHICAL LITERATURE

PROFESSOR G. DAWES HICKS, F.B.A.

unlike the philosophy has lost two well-known and greatly respected al universe des since I last wrote. Carveth Read, who died on December 6, o deal with sentative of the school of Mill and Spencer. Certainly, he e would do breed far beyond the positions they would have been willing to but his general outlook upon philosophical issues was mated by their empirical ways of approach. His parents were threadents of liberal views; and his early school education led into the fields of natural history and physical science. In the John Venn and Henry Sidgwick were prominent Camteachers, he became a student of Christ's College; and, after Atation, he obtained a Hibbert travelling scholarship, which and him to pursue his studies in Germany for two years, first at under Wundt, and then at Heidelberg under Kuno Fischer. saliest book, an essay On the Theory of Logic, published in 1878, the outcome of his work at those universities. Its aim was, on to restore to logic what he called the synthetic order applien, and, on the other hand, to give an outline of the from the "matter-of-fact" point of view, that is, as formumatter-of-fact "point of view, that is, whether most general laws of correlation among existents, whether or subjective. Twenty years later, in 1898, this was by his text-book, Logic: Deductive and Inductive, a treatise Wint through several successive editions, and which has been Bead's exposi-Through several successive editions, and which have been used in University teaching. As a whole, Read's exposiand the lines laid down by Mill, but there is much in it that is and the result of independent thinking. The treatment, for The treatment, of the syllogism and of the nature of induction is a distinct the syllogism and of the nature of induction is a uncomply for many for man My for many years at Wren's establishment, Carveth Read Philosophy of Mind Arter School of Mind with the Grote Chair of the Philosophy of James Monted in 1903 to the Grote Chair of the Philosophy of India Position which he College, London, as the successor of James Position which he occupied until his retirement in 1911. He Mild, however, to lecture on comparative psychology at the manner, combined hintil 1921. His genial and unassuming manner, combined and unassuming manner, won for him of the Smill special and unassuming in the smill special and unassuming in the smill special regard and affection both of his students and colleagues; and went to live at Solihull, it is could not regard and affection both of his students and colleagues to lecture and went to live at Solihull, it is that his students are solihull, it is While at the Collection both or his students of the finally ceased to lecture and went to live at Sommun, while at the Collection both or his students of the could not the Collection both or his students. While at the College, he published his two chief philosophical

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works, The Metaphysics of Nature, in 1905, and Natural and Social 1985 works, The Metaphysics of Lander, the conception is elaborated and Social Morals, in 1909. In the former, the conception is elaborated of Being or of the world of Being or Morals, in 1909. In the locality of Being or of the world of such, consciousness is undifferentiated; the world is never an object such, consciousness is undifferentiated; the world is never an object to it so far as minds arise to know the locality and the such as the such, consciousness is distributed as minds arise to know the world in it, and is only an object to it so far as minds arise to know the world it west. as a phenomenon. In the latter work, the notion of "culture" as a phenomenon of "culture" as a phenomen the most definite and comprehensive moral end is propounded, at the last the most definite and comprehensive moral end is propounded, at the last t it is contended that culture may be sought by all who have leisure it is not a miscellany, but includes the as all should have. It is not a miscellany, but includes above all the state of the includes above all discipline of thought, which, besides being its own good, is the and condition of attaining all other ends. Finally, in the book entitled transfely, The Origin of Man and of his Superstitions, published in 1920, 2 1st and I second edition in two separate volumes appearing in 1925, Professor Read brought his researches in comparative psychology to bear upon secrellent human evolution, both in a biological and psychological sens, by college Moreover, Read was a frequent contributor to Mind in the days of that Philos Croom Robertson's editorship, and in recent years to the British rension Journal of Psychology.—The death, on February 18, of Professor that thou Robert Latta, at the age of sixty-six, removes also from our midsta themer has personality of singular charm, who combined with philosophical charms acuteness a living interest in human affairs. Latta succeeded Robet latte is t Adamson, in 1902, as Professor of Logic and Rhetoric in the Unitation a versity of Glasgow; and he held the chair for twenty-three years 1800, 15 retiring on account of ill-health in 1925. Previous to this appoint this in ment, he had been a lecturer in philosophy at St Andrews for it Profes years, and Professor of Moral Philosophy at Aberdeen for two. I stion, su was whilst he was at St Andrews that Latta published in 1898 at The tr English version of the Monadology of Leibniz—one of the most safety and Plate successful translations of philosophical classics—to which he prefixed and an arresponding to the prefixed and arresponding to the prefixed and arresponding to the prefixed and arresponding to the prefixed arresponding an admirable account and estimate of Leibniz's philosophical system This volume has become a standard work for English students of the Leibniz. Professor Latta edited the Philosophical Studies (published in 1905) sof each on Notes. in 1905) of his friend, David G. Ritchie, who had died in 1908; and wrote a long in the died in 1908; and wrote a long introductory Memoir, dealing with Ritchie's life and philosophical visconting of the control of th tist, all we philosophical views. As recently as 1929, he brought out, in continuous innation with Ritchies and we philosophical views. junction with Professor Macbeath, an elementary treatise on logic land inter Two notable papers of his were contributed to the Aristotelian Society—the one of the Aristotelian society and Society—the one on "The Significance of the Sub-conscious," 1908, and the other as "The Significance of the Sub-conscious, in the other as "The Significance of the Sub-conscious," in the other as "The Significance of the Sub-conscious, in the other as "The Significance of the Sub-conscious, in the other as "The Significance of the Sub-conscious," in the other as "The Significance of the Sub-conscious, in the other as "The Significance of the Sub-conscious," in the other as "The Significance of the Sub-conscious, in the other as "The Significance of the Sub-conscious," in the other as "The Significance of the Sub-conscious, in the other as "The Significance of the Sub-conscious," in the other as "The Significance of the Sub-conscious, in the other as "The Significance of the Sub-conscious," in the other as "The Significance of the Sub-conscious, in the other as "The Significance of the Sub-conscious," in the other as "The Significance of the Sub-conscious, in the other 1903, and the other on "Purpose," in 1907. But so much of his time was devoted to the official and to public the official and the off was devoted to the affairs of University administration and to public causes that he never causes the never causes the never causes that he never causes the ne causes that he never completed the volume he had planned on Scott Erigena. "Academic in the second to the affairs of University administration and to plan second to the affairs of University administration and to plan second to the affairs of University administration and to plan second to the affairs of University administration and to plan second to the affairs of University administration and to plan second to the affairs of University administration and to plan second to the affairs of University administration and to plan second to the affairs of University administration and to plan second to the affairs of University administration and to plan second to the affairs of University administration and to plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the plan second to the affairs of University administration and the affairs of University admini Erigena. "Academic institutions are," it has been well said, tunate where there is a man to said are, it has been well said, where there is a man to said a said and the said are a said tunate where there is a man to whom anyone can go to air a grievally whom everyone trusts and anyone can go to air a grievally whom everyone trusts and anyone can go to air a grievally whom everyone trusts and anyone can go to air a grievally whom everyone trusts and anyone can go to air a grievally whom everyone trusts and anyone can go to air a grievally whom everyone trusts and the control of the control whom everyone trusts, whom all know never to have an axe of is not in the supplier own to grind and never to own to grind and never to be concerned whether he is or is not in the public eye." Such a man Cl public eye." Such a man Glasgow possessed in Professor Latta.

Zeller's Grundriss of Greek Philosophy was first published.

1888, after the third additional statements of Greek Philosophy was first published. 1883, after the third edition of his great History of Greek philosophy had been brought to a conclusion. It supplied at once a long to of unders ed on Scotus l said, "for a grievance n axe of his is not in the r Latta published in

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Mr A. Boyce Gibson's elaborate treatise on The Philosophy Descartes (London: Methuen, 1932, 12s. 6d. net) is a consciention and painstaking attempt to present an account of Descartes' system, in itself and for itself. Mr Boyce Gibson is of opinion that the historian of philosophy tends to think in terms of periods or epochs of thought, and that, in doing so, he comes to emphasise, in the work of any one philosopher, the pregnant anticipations of subsequent reflexion, and thus to distort the stress of the philosopher himself. This is, no doubt, to a certain extent true; but then the aim of the historian of the words historian of philosophy is not surely to reproduce in other words what a specifically is not surely to reproduce in other words. what a specific philosopher has said, but to estimate his work critically and, furthermore and, furthermore, it must obviously be largely a matter of critical judgment to determine the determine the determine the determine the philosophic in the philosophic phi judgment to determine the considerations on which the philosopher in question would be a principle of the philosopher confession and the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the philosopher confession are principle of the philosopher confession and the phil in question would have laid the chief stress. The author confession that, as he proceeded the chief stress. that, as he proceeded, his original aim receded; and in one instance at any rate—namely. at any rate—namely, when referring to the Kantian criticism to has departed from it. Mr Boyce Gibson's book is divided into the chapters. After postgo behind chapters. After portraying the historical setting of Descartor philosophy, and very philosophy, and very philosophy and very philosophy and very philosophy philosophy and very philosophy philosophy and very philosophy ph Considering, philosophy, and very properly emphasising the modification be goes in the goes scientific ideas involved in the researches of Galileo, he goes of the researches of Galileo, he problem consider the way in which Descartes proposed to solve the problem the treatment of the relations between solve the treatment of the relations between solve the treatment of the of the relations between science and religion. Of special interest the treatment of the religious and religion. am sai the indamen the treatment of the religious prepossessions of Descartes.

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particularly noteworthy is, I think, the particularly noteworthy is, I think, the discussion of perception, as also that of his the partition of perception, as also that of his theory of free-The volume on Bishop Berkeley: His Life, Writings and The volume and M. M. Rossi, with an Introduction by Il Yeats (London: Faber & Faber, 1931, 15s.), is of importance for the new light it throws upon the incidents of Berkeley's leannot see that it adds much to the elucidation of his philoon the other hand, Dr R. I. Aaron, in his article on "Locke Book" (Mind October) Berkeley's Commonplace Book" (Mind, October 1931), raises points of considerable interest in regard to Berkeley's intellectual in the first place, he offers fairly conclusive grounds thing that the Commonplace Book was written between the gaing of 1706 and the end of 1708, so that Fraser's description of is the work of one hardly beyond the age of a schoolboy " is propriate. And, in the second place, he suggests that Berkeley rubly definitely reached the position of immaterialism as the storeading Locke's Examination of Malebranche, first published rimously in 1706. In an Appendix, Dr Aaron supplies a number testal corrections for the guidance of readers of Johnston's recent taof the Commonplace Book. In the Phil. Rev. (November 1931), Wild, of Harvard University, has given to the world a impublished sermon of Berkeley's, on the text "Thy Will the in Earth as it is in Heaven," the manuscript of which is in blary of Trinity College, Dublin. It certainly ought to have included in the collected edition which Fraser edited, for it to 10 small amount of light upon Berkeley's ethical views and manifest the inappropriateness of the term "theological "to describe them. during his last years at Cloyne. Professor John Laird's Volume on Hume's Philosophy of Human Nature (London: 1932, 12s. 6d. net) is a very welcome addition to our Hume No British philosopher is more persistently studied British philosopher is more persistent, writes Professor Laird, but he seems to imply british philosopher is more persistent. Dritish philosopher is more persistently misinterpreted. the did not lead us, only four years out of the past twenty in to him had regularly upon Hume, yet every year on not lecture regularly upon Hume, yet every your points, and has found that he had misunderstood him on many. whits, and neglected the subtlety of his views on many. Land neglected the subtlety of his views of beaning by "phenomenalism" the doctrine that all our phenomenalism "the doctrine that are the doctrine or beliefs begin and end with appearances, that we should not try to do pnenomenansm the beliefs begin and end with appearances, that the beliefs begin and that we should not try to do the term Methon in the history of philosophy, it may, I think, be in the bresent context, appro-Whether this designation is, in the present context, appro-But, after this designation is, in the present context, apriling matter of exact title under which to classify a mode dut, after all, the exact title under which to classify a model which a matter of comparatively little moment; and, in laying Milia matter of comparatively little moment; and, in raying conceptions that dominated Hume's analysis of

experience, Professor Laird has certainly emphasised the right things. experience, Professor Band have, how essential it was for Hume to He makes manifest, for instance, how essential it was for Hume to He makes manifest, for instance, which are not derived from insist that there can be no "ideas" which are not derived from the brings out clearly and suggestively the "impressions"; he brings out clearly and suggestively the significant in Hume's philosophising; and he significant "impressions"; he straight sphilosophising; and he points to light in Hume's hours to the crucial difficulties that come to light in Hume's handling of "relations." The chapter on "Space, Time and External Existence" puts in the foreground an important part of Hume's doctrine, while a very full and exhaustive discussion is devoted to his view of causality, In the later chapters Hume's practical philosophy is handled, as also his work in economics, history and criticism. Finally, in a concluding chapter, Hume's attitude towards religion is judiciously considered. One characteristic feature of Professor Laird's work is the careful manner in which he traces the proximate sources of many of Hume's views.

The Department of Philosophy at the University of Harvard is embarking upon a big enterprise in bringing out in some ten large volumes the papers, both the unpublished and the published ones, of These are to be edited by Dr Charles Hartshorne, who was formerly instructor in Philosophy at Harvard, and Dr Paul Weiss, who at present holds that position. The first volume of what is named Collected Papers of Charles Sanders Peirce (Cambridge: Harvard University Press, 1931, 21s. net) lies before us. It contains in outline his philosophical system, so far as it can be presented, his writings on scientific method and the classification of the sciences, his doctrine of the categories, and his work on ethics. Peirce was unquestionably a man of originality and genius. But his writing exhibit singular oddities of style and modes of expression; and he had an inveterate habit of coining unsightly and cumbersome technical terms. The consequence is that it is often far from easy to follow the sequence of his thought. Nevertheless, the present volume will amply repay careful study. Although Peirce is usually credited with here is a credited with having originated the pragmatist movement, there is, a matter of foot or originated the pragmatist movement, there is the matter of foot or originated the pragmatist movement, there is, at matter of foot or originated the pragmatist movement, there is, at matter of foot or originated the pragmatist movement, there is, at matter of foot or originated the pragmatist movement, there is, at matter of foot or originated the pragmatist movement, there is, at matter of foot or originated the pragmatist movement, there is, at matter of foot or originated the pragmatist movement, there is, at matter of foot or originated the pragmatist movement, there is, at matter of foot or originated the pragmatist movement, and the pragmatist movement is the pragmatist movement in the pragmatist movement is more in the pragmatist movement in the pragmatist movement is more in the pragmatist movement in the pragmatist movement is more in the pragmatist movement in the pragmatist movement is more in the pragmatist movement in the pragmatist a matter of fact, hardly a trace in these pages of pragmatism, in the sense in which Williams sense in which William James represented it. Peirce is resolute in declaring himself to the collection of the collection declaring himself to be a convinced realist, who believes that objects, as characterized by as characterised by qualities, exist altogether independently of what anybody may think the anybody may think them to be. There are, he holds, three modes of being, which can be discovered by the second sec being, which can be directly observed in elements of whatever is any time before the wind and the wind any time before the wind and the wind and the wind and the wind and the wind any time before the wind any time before the wind and the wind any time before the wind and the wind any time before the wind any time before the wind any time before any time before the mind. These are the being of positive qualitative possibility, the being of law that possibility, the being of actual fact, and the being of law will govern facts in the fact. will govern facts in the future. The first mentioned was a distinctively novel feature in Direction. tively novel feature in Peirce's system. It consisted in its positively such as it is positively such as it is regardless of aught else; and that can one another than the can only th be a possibility. "For as long as things do not act upon one have any have any have any have there is no sense or meaning in saying that they have any perhaps unless it be that they are such in saying that they may perhaps come into unless it be that they are such in themselves that they may perhaps come into relation with others. come into relation with others. The mode of being a redness, a positive anything in the universe was yet red, was nevertheless a positive

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And redness in itself, even if it be embodied, and sui generis." Stress is laid attitive possibility and sui generis." Stress is laid upon the problems positive or indetermination in the world, and "law" is protect of chance of control of chance of control of chance of cha the significant with a spontaneous tendency to growth and to the formation the points to the points These habits, when they become established, are what we natural laws.

be Memoir of J. McT. E. McTaggart, by G. Lowes Dickinson, depters by Basil Williams and S. V. Keeling (Cambridge: press, 1931, 6s. net), is a fascinating piece of biography, be prized not only by those who knew McTaggart perbut by all who have been influenced by his writings. of his life is told by Mr Lowes Dickinson in a remarkably effecand impressive manner—his schooldays at Clifton, where his oddities in conjunction with his unconventional opinions whim from the beginning a marked character, his student life at by College, Cambridge, his visits to New Zealand and participain the simple life of the New Plymouth community, his work at Lebridge during the twenty-eight years he held his College Lectureat Trinity. And Mr Lowes Dickinson writes also of McTaggart's two ideas, his fervent belief in immortality combined with dis-Lin God, his conviction that Love is the essence of Reality; and is politics, a strange blend of ultra-tory ism with certain views of The last thirty-five pages of the book are occupied by M. Keeling's sketch of his metaphysical position. This has been with much care and judgment, and will form an admirable chection to that difficult book The Nature of Existence.

to ethical articles in the January number of Mind should be Professor G. C. Field discusses "Kant's First Moral and urges that the ultimate bearers of moral qualities their most of mind or attitudes of mind, and that actions their moral quality from their relations to these. Mr W. A. Can live and the record from their relations to these. The suggestion of the record writes on "Two Problems about Duty," suggestion the record by Dr W. D. Attention of the Right and the Good, by Dr W. D. Attention should also be called to Dr H. D. Oakeley's interest-Reality in History," and to Dr F. E. England's "Course and Ground" hilosophy, October 1931).

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DARRINY COLLEGE, LONDON.

G. DAWES HICKS.

REVIEWS.

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Other Dimensions: A Selection from the Later Correspondence of Victoria Lady Welby, edited by her daughter, Mrs Henry Cust, With an Introduction by Dr L. P. Jacks.—London: Jonathan Cape, 30, Bedford Square, W.C.1, 1931.—Pp. 362.—12s. 6d. net.

THE impression made upon the reader by this correspondence has something in common with that of a Platonic dialogue, in which however, the personages are not always fully conscious of the search in which they are co-operating. The discussion flows on in many streams at once, some of them disconnected with each other, other drawn together by the leader, the whole deriving a high degree of unity from the dominant tendency and pursuit of her questioning spirit. Such a unity is rarely attained in volumes of correspondence. Yet the topics discussed in the letters, though all relevant to philosophy in a wide sense, have a great variety. They include many of the problems foremost in the thought of the period covered (1898-1911), whilst each point of view is represented by its leading exponent. This is due to Lady Welby's very wide intellectual interests, and the catholicity of her friendships for the interchange of ideas. The contributions of thinkers of the most diverse views are in a sense knit together into a whole by her application of them, in her ardent and which would are the find or construct a way to a mode of thinking which would result in far-reaching reforms in education and practice.

By means of the entrance By means of these she hoped for social regeneration, the entrance upon a new era.

The form in which the letters are published, without any introduction of the writers, except in footnotes, gives a certain dramatic effect, especially continued to the description of the writers, except in footnotes, gives a certain dramatic effect, especially continued to the description of the writers, except in footnotes, gives a certain dramatic effect, especially continued to the description of the writers, except in footnotes, gives a certain dramatic effect, especially continued to the description of the writers, except in footnotes, gives a certain dramatic effect, especially continued to the writers are published, without any continued to the writers are published. effect, especially as they pay Lady Welby the compliment of bringing their whole mind to be a lady Welby the compliment of bringing their whole mind to be a lady welby the compliment of bringing their whole mind to be a lady welby the compliment of bringing their whole mind to be a lady welby the compliment of bringing their whole mind to be a lady welby the compliment of bringing their whole mind to be a lady welby the compliment of bringing their whole mind to be a lady well as the complete their whole mind to be a lady well as the complete their whole mind to be a lady well as the complete their whole mind to be a lady well as the complete their whole mind to be a lady well as the complete their whole mind to be a lady well as the complete their whole mind to be a lady well as the complete their whole mind to be a lady well as the complete their whole mind to be a lady well as the complete their whole mind to be a lady well as the complete the complete their whole mind to be a lady well as the complete the complet their whole mind to bear upon the matters under discussion, giving their unreserved index upon the matters under discussion, giving There is outspoken their unreserved judgment upon her views. criticism on either side, and each thinker seems to speak in letters essential philosophic character. It is a full-dress debate in letters.

And with Lady Welley. And with Lady Welby, and for the most part her correspondents of these arguments are no link in the correspondents of the correspondent of the corr these arguments are no light matter. They bear upon questions of the social life and death, progressions of the social life and death life and death, progressions of the social life and death life a social life and death, progress or retrogression, the raising of humanity to a higher level. For she have to a higher level. For she has obviously a fervent belief that the strength of have hands and feet." It is a precious optimism, the strength of which we may envy, for it are the strength of which we may envy, for it gives if not an added zest, an additional

As we reach the last phase of this remarkdistributed that of the central principle of t orespondence, and rich personality, possessed to the end of "the forward view," feeling (as she says) "vounced in the forward view," feeling (as she says) "youngest in mind really two." Critical as is her attitude to existing forms and times to the point of iconoclasm, she is constantly signs of a new advent "saturated with the dawn," ever ready gens in some fresh scientific development, or philosophic point hope of "a new deliverance." Did some prophetic foreimpire the words (in a letter to Mr Stanley Lee, about 1909), that you discern—far still, but nearer daily—the coming (Signs of the Calvary through which anust attain it are many) "?

The very

That exactly was Lady Welby's principle of "signifies" to which of her discussions are related, and appeal so often made to 2s. 6d. net. explain her standpoint, in the function of which also for from of thinking and living, she has such exuberant and ited hopes? As is observed in an article by Mr W. Macdonald rolly, "The word significs under which she brought it all" (her in many (can only do the world a disservice if it causes people Istin the idea that her intellectual energies were wasted in an wable quarrel with the English language." The inadequacy of is certainly a frequent theme of her letters. Tof language through which, as the majority would hold, its has been enriched and deepened, has largely contributed, is view, to that stereotyped character which she laments. that doubt," she writes, "there is a general deterioration and or values in language. The very few, whose reactions test leave. The very ten, the bondage, leave She evidently believed that these need not be their numbers might be indefinitely enlarged. asks for new terms to fit our new thoughts, lest these the enslaved to outworn meanings, through their expression I should welcome a term for the starry, and the entrance and the rush of spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from outworn to Mr. C. T. Spring beauty, which was free from the Mr. C. T. Spring beauty and the Mr. C. T. Spring beauty the rush of spring beauty, which was free from out such be soulless with Ogden). But, we may ask, would not such to Mr C. K. Ogden). But, we may ask, would he soulless, without any history? She demands an elasticity She demands an experiments without any history? She demands an experiments bear witness—as modern experiments bear witness—as modern experiments. There is and the second strument of language which—as modern experiments bear without in Dr Schiller, except in the hands of genius. There is the second strument except in the hands of genius. A strong instrument except in the hands of genius. The hands of genius. The hands of genius instrument except in the hands of genius. The hands of genius instrument except in the hands of genius. The hands of genius instrument except in the hands of genius. The hands of genius instrument except in the hands of genius. The hands of genius instrument except in the hands of genius instrument except in the hands of genius. with to express and desires to do so, he does so, and then—are the safter him, and the to express and desires to do so, he does so, and the are the rest able to think his thoughts after him, and the are the rest able to think his thought is not, on to a higher plane of expression." The thought is not, the stanza. The single word, but by the sentence, the

date different system of education would bring out the armson of children, their capacity for expression, which, she CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

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idence has in which, the search ner, others degree of uestioning pondence, t to philo. e many of ed (1898exponent. s, and the eas. The sense knit rdent and thinking l practice.

any introdramatic f bringing on, giving outspoken ak in his in letters. pondents estions of the stanza. These it is, the architecture of which is always humanity These it is, the architecture of which is an well welly's mission. Shakespeare's line the word gains a new at "ideas In its place it is, the architecture word gains a new Welby's missionary zeal on this subject was due to her would bring out the artistic world bring out the artistic bigh, she rength of Welby's missionary zeal on this subject was due to me the different system of education would bring out the artistic for expression, which, she

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appears to have held with Croce, is inseparable from intuition. Much appears to have new with order, with special emphasis on the of her language at least implies this, with special emphasis on the of her language at least map on the stifling of the intuition by a conventional expression ready to hand stifling of the intuition and custom creative ideas are lost in particular and stifling of the intuition of the intuition and custom creative ideas are lost in petrifaction.

Through tradition and custom creative ideas are lost in petrifaction. Through tradition with which the mind is fertile never come to birth. "One intuitions with which the world to raise all expression to the world great resolve throughout the world to raise all expression to its true throne of significance (giving it for crown and sceptre interpretation) would transfigure the whole race." This is clearly no ordinary problem of language. As it appears, both from her correspondence and other writings, Lady Welby thought that she had discovered the method, if only it could be applied, of developing in all men powers which remain dormant under existing conditions. All are to be nearer the artist, the poet, in their outlook, never to lose the fresh vision of youth. The human mind is to be raised to a higher plane, at which it will have a larger share of the divine gift of finding in experience its fullest significance. In his Introduction to this volume Dr Jacks speaks of "the peculiar and precious quality of Lady Welby's mind, the acuteness of her spiritual hearing for these 'echoss of larger life' which reach us in ever increasing volume from the unpenetrated depths of a universe whose riches of meaning are unfathomable." She was convinced that a greater measure of them riches could be won by all. In a simile she often used, the question of meaning could be carried forward "in an endless movement-from planetary visions to solar, and from solar to cosmic."

This seems nearer poetry than science. "I think I like best the passages where the artist in you triumphs over and drinks up the scientist, until the scientist and the philosopher are only recognised by implication" (in a letter from Mr G. Stanley Lee, p. 331). The poetic view is, however, to be applied by strictly scientific methods. That her standpoint has also philosophic value seems evident from the impression it made on many distinguished thinkers. Of considerable interest of the siderable siderable interest is the close affinity which Charles Peirce traced between her north between her position and his own theory of "interpretants." He together aspection and his own theory of "interpretants." compares (p. 310) his triad of "immediate interpretant, dynamic in interpretant, and final interpretant " with Lady Welby's "sense, meaning and significant the sense with the sen meaning, and significance." "My final interpretant is, I believe exactly the same exactly the same as your significance, namely the effect which the sign would produce when the significance, namely the effect which the sign would produce upon any mind upon which circumstances well suggest the allow it to work out its full effect." These words well suggest the illimitable possibilities of the suggest that the suggest the suggest the suggest that it is not to be suggest the suggest that it is not to be suggest the suggest that it is not to be suggested to be illimitable possibilities of the ideal sign in Lady Welby's view when she essays to red when she essays to reduce to a science the methods of enabling the sign to work on the mind. sign to work on the mind in this way, we must ask whether there can be any methods generally be any methods generally applicable for the deepening of insight demanded, so that as she demanded, so that, as she conceives, the mass of men might take part in the creation of the ideal. in the creation of the ideal language. For this kind of inspiration

Lady Welby was able to find contributions to her line of thought the philosophies, and constructions to her line of thought the philosophies and construction to her line of thought the philosophies and construction to her line of thought the philosophies and construction to her line of thought the philosophies and construction to her line of thought the philosophies are the philosophies and construction to her line of thought the philosophies are the philosophies and construction to her line of the philosophies are the philosoph and of process seems profoundly individual. in the philosophies, and constructive schemes of many divergent need even mutually opposing think even mutually opposing thinkers, and everywhere the urgent need Welby exp ion. Much asis on the dy to hand. etrifaction, rth. "One to its true erpretation o ordinary espondence covered the nen powers are to be e the fresh gher plane f finding in his volume, y of Lady ese 'echoes e from the eaning are ire of these

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ke best the nks up the recognised 331). The c methods. ident from irce traced ants." He , dynamic 's "sense, I believe, which the nces would uggest the iew. But, abling the r there can of insight t take part inspiration

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polication in the wrongs and sufferings of life. Her interest this application in their own account was also profound, and, at massionately expressed. There are brought has There are brought before us the passionates and logic of Dedekind, and of Bertrand (Lord) and Lady Welby's hope that the ideal of precision given in and Lauf the mathematical logicians may be applied in in language is not a different conception of in language is not a different conception from that conin her own theory of significance, and whether the two can the brought into unity. The mathematicians' symbolism is not the ted to express the fullest meaning of our concrete experience. inver, she is "almost wild with delight over Bertrand Russell's mement that pure mathematics has nothing to do with "(to Dr Schiller). Cook Wilson appears with fiery denunciasof mathematical logic, Dr Schiller ushers in pragmatism, and (Regson hopes that she will publish her translation of his Introin la Métaphysique. Professor Stout considers her view of his and pain, and James Ward writes, "you seem able byess everybody and everything into your service." Of special Explic interest are the letters from Professor Alexander, in not the self and consciousness. For he develops his view with amplitude, and throws fresh light upon it. Much interest also to Charles Peirce's long and vivid communications. respondence with Professors Stout and Sorley, with Philip Jour-Mr F. C. Constable, Lady Welby defends a difficult theory that a derivative of space." The problem of evil is the theme The problem of space. The problem of the space of space. The problem of the space of that there must be evil as a kind of poison at our present stage takenet, and that it has to be "absorbed." This variant of an additional of abstractattempted interpretation seems to err on the side of abstract-Of contract interpretation seems to err on the side of the first seems to err on the side of the first seems to err on the side of the first seems to err on the side of the first seems to err on the side of the first seems to err on the side of the first seems to err on the side of the first seems to err on the side of the side the accept human experiences, she had unflinchingly faced the aspects of existence—"I too have faced the worst that aspects of existence—"I too have faced the work with the said" (to Dr Schiller). "I too have gone through agony with to Dr Schiller). "I too have gone through agon, and sand standards discords between social standards of the terrible discords of the terrible disc MrLower Diele not growing into strength " (to Dr Van MrLowes Dickinson regards the problem of evil as insoluble. The Lowes Dickinson regards the problem of evil as most many other and scenes of the correspondence we add, the personages and scenes of the correspondence we have the many other matters and individuals appearing in these letters expressing references to meetings with Höffding, letters expressing with Höffding, letters expressing and in Europe in Mendelianism, "heralding some far-reaching of a tremendous and in Eugenics with Galton, pioneer "of a tremendous Frederick Myers' and in Eugenics with Galton, pioneer "of a trementers' also Sir Oliver Lodge, and Frederick Myers' Che had no sympathy) also Sir Oliver Lodge, and Frederick Mystephen, Bishon W. With which, however, she had no sympathy) Stephen, Bishop Westcott, Julia Wedgwood, it will be seen interest is spread before With feast of intellectual and human interest is spread before poet, and social reformer, Westcott, Julia Weagwood, intellectual and human interest is spread belonging feden, whose To the Dutch poet and social reformer, she finds especially congenial, "How Reden, whose standpoint she finds especially congenial, To the Dutch poet and something beden, whose standpoint she finds especially congeniar, poignant words her attitude to life. "How

joyful to sink, to sleep, to rise to real life instead of what we call life joyful to sink, to sleep, to risc and glorious for it will not let us here. Only even that is precious and glorious for it will not let us here. Only even that is precious and glorious for it will not let us here. Only even that is precious and glorious for it will not let us here. Dr van Eeden rest. It draws us on to the thinks of her as "the one who is not deceived." And in the last thinks of her as "Talbot) of Winchester—she says. "Talbot as the last thinks of her as "Talbot of Winchester—she says." thinks of her as the one of Winchester—she says: "I write letter—to the Bishop (Talbot) of Winchester—she says: "I write letter—to the Bishop down the terrace, under the sill write just after walking up and down the terrace, under the illimitable expanse of starry heavens, ever calling to us light, light, whereby to see our way through Truth to Life indeed."

HILDA D. OAKELEY.

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LONDON.

The Nature of Belief. By M. C. D'Arcy, S.J., M.A.-London: Sheed and Ward, 1931.—Pp. 336.—7s. 6d. net.

ONCE more, extremes meet. For this unusually able and lucid volume recalls Bosanquet's principle that "the things most important in man's experience are also most certain to his thought." Widely contrasted in other respects, both thinkers agree in presenting certainty as the ideal. Without restricting himself solely to Roman Catholic doctrine, Father D'Arcy advances "a positive theory of belief," maintaining that it is not merely more profitable, but also more rational, to believe than not to do so. Actually, of count, rational belief is indispensable, since absolute agnosticism is as selfdestructive as absolute scepticism; and thus the final issue emerge that belief must be "built on intellect, and religion on a fait intellectually watertight. The language of the heart is of little available. when the reason is gone." In this respect, Newman's well know theory is inadequate, because it relies, in the end, on a "deus of machina which is as unreal as Mrs Harris," and which, therefore, falls to yield certitude; the essential defect being his separation of the illative sense from thought and proof. This criticism is both we founded and significant the sense from thought and proof. founded and significant, for it implies still further that certifude is identical with knowledge as presupposed by all modes of thought.

By thus is a solution of thought and the solution of thought and the solution of the solutio

By thus inseparably linking together belief and faith, thought and son, knowledge and linking together belief and faith, thought and son, knowledge and linking together belief and faith, thought and son, knowledge and linking together belief and faith, thought and son, knowledge as presupposed by all modes of thought and son, knowledge as presupposed by all modes of thought and son, knowledge as presupposed by all modes of thought and son, knowledge as presupposed by all modes of thought and son, knowledge as presupposed by all modes of thought and son, knowledge as presupposed by all modes of thought and son, knowledge as presupposed by all modes of thought and son, knowledge as presupposed by all modes of the son and the son a reason, knowledge and certainty, the author secures an excellent epistemological basis of the secures an excellent epistemological basis of the secure of th epistemological basis, too frequently ignored in current discussion which he proceeds to which he proceeds to combine with an equally sound ontology, is of the nature of mind with an equally sound ontology. is of the nature of mind to give us reality," while "in religion above all we must be certain." all we must be certain." To know something of reality is our printerestainty, and "it is all certainty, and "it is the evidence which tells the reason that its most is done; the evidence which tells the reason that its most is done; is done; the evidence which tells the reason with the reason tells the reason tells are resident truths are not assumptions," provisionally adopted, supple because thought cannot for the reason tells the reason tells. because thought cannot function without them. How, then, are subtruths validated? truths validated? They are generally regarded as indemonstrated and the ground that all processing the second and the second second that all processing the second second that all processing the second seco on the ground that all proof, as such, involves mediate inference and this view is accented by the and this view is accepted by the author. Now, while this is perfectly videning. I believe epicture author. inter, in cont legitimate, I believe epistemology would gain incalculably widening the meaning of " widening the meaning of "proof," so that mediate inference with the desired by the author. Now, while this incalculably widening the meaning of "proof," so that mediate inference with the desired by the author. Now, while this incalculably will be author. In the control of the meaning of "proof," so that mediate inference will be author. In the control of the cont cease to be its sole instrument, and become a method paralleled by

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and lucid t important ." Widely senting certo Roman e theory of le, but also , of course, n is as self. sue emerge on a faith little avail well know a "deus er refore, fails tion of the both well n excellent discussion

ology. "It igion above our prima nat its work ally, "self-ted, simply n, are such ionstrables inference is perfectly

Instead of eternally baffling us by remaining would thus be correctly described in the state of stration. Fraction would thus be correctly described which is surely the real meaning of " which is surely the real meaning of "selfarea As Father D'Arcy insists, it is throughout a constant of the self-As Father D'Arcy insists, it is throughout a question of As rational a question of every axiomatic principle validates, or proves, itself with proves, itself with to the bearing of this on religion and belief is For it at once enables us to maintain that just as belief is intellect, so all probabilities must ultimately be founded on here, again, Newman's analysis is radically defective. fus far, I think, the author's handling of his theme withstands dicism; he has laid down the solidest of foundations for his But from this point onwards he progressively this position, and renders his admirable base of operations giory by gradually inverting his pyramid, until finally it comes ist on its apex. To begin with, his epistemology becomes too entivist. We obtain truth by "using the mind as a measuringwhich to judge relative nearness or farness from the ideal; tiquite sufficient if in definite cases we can be sure from the act that we are certain." There is an important sense in which this indeniable. On the other hand, to hold that "the justification of within itself" means that "the evidence compels the b perceive; what is concrete exerts a force and makes an The function of our intellectual measuringwas to me to be exaggerated, since after all evidence compels and this profoundly affects Father D'Arcy's further firstion of evidence. For he next reminds us that very few are acquired by formal logic, and concludes that in the of instances "the process of thought cannot be called Nevertheless, we obtain certitude, its highest type being which "we cannot set down the evidence, for the reason that we cannot set down the evidence, for the retainty to be itemised; the ground of this certainty certitude is the ground of this certifude is the ground of this certifude is thought. I the ground of this complex kind "; and thus thought advanged evidence of an infinitely complex kind "; and thus dy advance to "certitude in faith, faith in the revelation of

horation abundant or difficulty that "infinite" is here only a that "infinite" is nere standard, since (as he implies elsewhere) no finite mind his facts are beyond and the implies elsewhere) no mine and use literally infinite evidence, his facts are beyond and use literally infinite evidence, his facts are the and they are usually supposed to involve either the because (to repeat) onalities and difference, of logic, simply because (to repeat) or the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of logic, simply because (to 1) of the transcendence, of the t decepted as it unfortunately is, is radically erroneous for the first place, the general principle itself could specified as it unfortunately is, is radically erroned to the first place, the general principle itself could be specified as it unfortunately is, is radically erroned to the specified as it unfortunately is, is radically erroned to the specified as it unfortunately is, is radically erroned to the specified as it unfortunately is, is radically erroned to the specified as it unfortunately is, is radically erroned to the specified as it unfortunately is, is radically erroned to the specified as it unfortunately is, is radically erroned to the specified as it unfortunately is, is radically erroned to the specified as it unfortunately is, is radically erroned to the specified as it unfortunately is a specified as it unfortunatel In the first place, the general principle itself that jurisdiction into strictly logical form. Secondly, to hold that the nrst place, the general report into strictly logical form. Secondly, to note the saying that beyond the bounds of such formality is sheet has no applicability like saying that a complex balance sheet has no applicability because it does not show each detailed transaction. is perfectly is saying that a complex balance sheet has in sulably old stry, because it does not show each detailed transaction. The strain of the saying that "when asked to give the evidence we are evidence evidence to show each detailed transaction. The saying that "when asked to give the evidence we are evidence containly cannot be "itemised," it is the author ignores the obvious fact that, althous evidence certainly cannot be "itemised," it is

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constantly presented in law courts, statesmen's speeches and courts are constantly presented in law courts, statesmen's speeches and courts are constantly presented in law courts, statesmen's speeches and courts are constantly presented in law courts. constantly presented in the selection of those salient features systematic treatises, by judicious selection of those salient features systematic treatises, be most readily verified; and again "in the second be be most readily verified;" and again "in the second be be be most readily verified;" and again "in the second be be be most readily verified;" and again "in the second be be be most readily verified;" and again "in the second be be most readily verified;" and again "in the second be be be most readily verified;" and again "in the second be be be most readily verified;" and again "in the second be be be again." systematic treatises, by judicious systematic treatises, by judicious which can, if needs be, be most readily verified; and again, "judicious which can, if needs be, be most readily verified; and again, "judicious which can, if needs be, be most readily verified; and again, "judicious which can, if needs be, be most readily verified; and again, "judicious which can, if needs be, be most readily verified; and again, "judicious which can, if needs be, be most readily verified; and again, "judicious which can, if needs be, be most readily verified; and again, "judicious which can, if needs be, be most readily verified; and again, "judicious which can, if needs be, be most readily verified." which can, if needs be, be most logical selection and "verified" mean logical selection and verification, selection "and "verified " mean logical selection and verification, selection and selection apart from which neither speech nor treatise has any permanent and substantial value. The final and most important point, however, is substantial value.

That what Father D'Arcy calls "a unity and whole of internal control that what Father D'Arcy calls "a unity of concordant experies and control to the cont sistent parts, this massed unity of concordant experiences," is the very essence and driving force of all logic, to which formal logic holds precisely the same relation as the Budget to the dynamic activity of the nation. When, therefore, he urges that if "proved to be untrue an abyss would open at our feet; we should find ourselves in a fantastic world," he is simply expressing the idealist principle that "the proof of everything is ultimately one and the same, namely, that if it is to be denied, nothing can be affirmed." As he himself continues, all science rests on internal consistency and unity.

The essential result, thus far, is plainly that we are as yet under no necessity whatever to recognise any distinctively "religious and supernatural faith," in the sense that while it involves no "defiance of reason," it nonetheless is either exempt from, or transcends, logical conditions, because "reason has been reinforced by some factor not to all seeming contained in the premises." The author maintains the direct contrary. "In our natural certainties it is the evidence which satisfies. In faith, on the other hand, the mind is never appeased in the same way. The essence of supernatural faith is that instead of our human pattern and order we are given a divine pattern and swung into a new order. Christian faith is a unique act (pp. 301, 302). In my opinion, however, he reaches this conclusion only because he has misapprehended the real character of logic, and misrepresented the manner in which "infinite" evidence is actually dealt with.

Still more fatal to his leading contentions is his use of a method to which, though quite illegitimate, we are all occasionally tempted to employ: that is, reliance on an implicit and undisclosed premise do not, of course and an implicit and undisclosed premise of the course and the course of t do not, of course, suggest for a moment that Father D'Arcy does of with any deliberate and moment that Father D'Arcy does of with any deliberate and moment that Father D'Arcy does of the course of t with any deliberate intention to gain an unfair advantage; In its space limits forbid more than reference to typical instances. In its general form the process. general form, the procedure is to cite some quite undeniable principle, and then to claim are and then to claim an equal undeniability for its application to solution selected specific and selected specific case; as when, e.g. a litigant demands justice and no more, when by ": no more, when by "justice" he really means judgment in his of favour; or when a potional of the really means judgment in his or when a potional of the really means judgment in his or when a potional of the really means judgment in his or when a potional of the really means judgment in his or when a potional of the really means judgment in his or when a potional of the really means judgment in his or when a potional of the really means judgment in his or when a potional of the real favour; or when a nation defends the right, with the implicit property that this is the right to that this is the right to act as it thinks best. Thus, we all agree it may be a single of the sign of "good judgment or prudence" dictates the acceptance of truth now, we add the implicit al. now, we add the implicit claim, which no one readily rejects, that am prudent and exercise good, which no one readily rejects, that is a prudent and exercise good. am prudent and exercise good judgment, it becomes fatally then conclude that all prudent thin. conclude that all prudent thinkers must agree with me, and then

¹ Bosanquet: Principle of Individuality and Value, p. 49.

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when I say that truths are self-evident, I know what when I say that truths are self-evidence is confined to Now I cannot mean that this self-evidence is confined to where to many others, if not to all. Again, and indistruth, and since I am myself open-minded, "no impartial truth,"; and, since I am myself open-minded, "no impartial truth,"; and, since I am myself open-minded, "no impartial truth,"; and environment seems equally simple; those who differ are whist," who embrace a "philosophy false to human nature; whist," who embrace a "philosophy false to human nature; and against them only "the initiated" are secure.

It is, however, inquire further in what sense "Christian faith is imple act." This means that "truths are not judged on their same apart from revelation, but on the word of God. The act

apart from revelation, but on the word of God. The act mis in its definition something above reason " (pp. 300, 302). is unecessary here to deny this categorically; it is sufficient to it with that Father D'Arcy's own premises cannot justify it. The win: What are the criteria of revelation and of the divine word? raroidable; and "criteria" means evidence, to which the entire ment thus far has rigidly confined us. If we offer revelation as required criterion, we are at once committed to a vicious circle. kelation" straightway becomes self-guaranteed; it is either constrable, or (if we prefer) self-demonstrable; but, in neither Sit ever an assumption. Now, if we were concerned with some distinguished axiom, universally accepted by every competent there would be not the least difficulty, unless it were that that would be not the least difficulty, difference we are sole with the conditions revelation would be needless. But, since we are sabout the basis of faith in an old and historic religion, our sole must now be to an infallible guide; and the only answer to What are the criteria of infallibility? is, Infallibility competent to determine both the limits and the interpretation the tridence; "this certainty carries with it its own validity" To repeat: however true this in itself may be, I think the bound and method adopted in the present volume completely from Bach and Beetstablish it, and the illustrations drawn from Bach and Beetin the perennial difficulties of identifying old masters, not the perennial difficulties of identifying old master, we are thrown back on a mere combination of the perennial difficulties of identifying old master, we are thrown back on a mere combination of No doubt he is the Catholic is convinced within No doubt he is; "the Catholic is convinced to No doubt he is; but Father D'Arcy is very far from finally ing such self-confidence.

is the end, in fact, he jettisons the essence of his position by that "the whole point of the Christian religion" becomes the end, in fact, he jettisons the essence of his position by the whole point of the Christian religion becomes "Christianity rests" (pp. 321, 322). That "probabilities have nothing to do the evidence: that certainty is all essential, and is always a sall, that no self-evident truth is ever an assumption—is

rendered absolutely futile, since all that is fundamental rests on an rendered absolutely lattle, below to be necessary, his insistence on assumption. Whenever he feels it to be necessary, his insistence on assumption. assumption. Whenever he appeal to a supernatural and supe rational criterion, which makes evidence, as such, perfectly superfluous, until finally his pyramid, then completely inverted, reposes self-maintained on its point-apex.

J. E. TURNER.

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UNIVERSITY OF LIVERPOOL.

The Word and the World. By Emil Brunner, Professor of Theology in the University of Zürich. London: S. C. M. Press, 1931,-4s. net.

"THE natural answer to Lippmann," says Canon Raven, "is Karl Barth." These two sing to our modern ears as the sirens sang to Odysseus, and each of them has a fascination and a seductiveness which it is not always easy to resist. The Barthians choose as the first ground of their assault the question of the greatest reality of all The modern spirit has become inductive and -God himself. rational: God is reached, if he is reached, at the end of a system of steps. It may be that he is discovered as the crown of the evolutionary process; it may be that he is demanded as necessary for the independent reality upon which those who feel, with Schleier macher, the sense of "absolute dependence" are compelled to rely; it may be that He is, as it is claimed, the reality into which one sinks and sinks in mystic rapture; it may be that he is inferred, demanded, or rationally needed as the justification and cause of our own feeling for, and devotion to, truth, beauty, and goodness, and so the creator and sustainer of those values. The way we get to God is, to us Barth's own illustration, as those who pump up the water, instead of receiving living streams from the rushing fountain. God is thus, for the modern and interest the moder the modern spirit, an object of thought, who has to be fitted into the general world view. If he cannot be fitted in, or if the world view does not really demand him, his existence comes to be completely ignored. Thus the ignored. Thus there arises what is commonly called the "secularist view of life, and the discommonly called the "secularist" view of life, and the divorce between fact and value characteristic of much modern thinks much modern thinking. Brunner sums it up admirably when he says "for the philosophy and history, says "for the philosopher the things of the world, men, and history are objects of his the conclusions. are objects of his thought and, as such, the basis for his conclusions but he himself draws the but he himself draws the conclusions. He can teach himself truth, even the truth at truth, even the truth about God. . . . God is present in his thinking only as object, not as such in the system which is the s only as object, not as subject "(p. 22). At all costs the system which is reached must be mornist. is reached must be monistic, there must be nothing lying about unaccounted for there were the system about the system. unaccounted for, there must be nothing lying about be reduced to some terms set in the modern mixture and the mode be reduced to some terms satisfactorily imposed by the modern upon its environment. Thus, the these three must be nothing which is reached which upon its environment. Thus it happens that, as the philosopher is his inquired by the theologian concludes his inquiry, he may justly now feel, if a hook, and all right with the Modern, with due satisfaction, that "God's in his book, and right with the world."

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f Theology ss, 1931.-

, "is Karl ens sang to ductiveness oose as the eality of all uctive and a system of the evolucessary for h Schleier ed to rely; h one sinks demanded, own feeling the creator l is, to use , instead of is thus, for ed into the world view completely secularist' cteristic of y when he nd history onclusions

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this, the Barthian is moved to a vigorous and For him, all such procedure is an indication Is signification of the modern spirit: it is thinking the spirit is thinking the spirit is the spirit in the spirit is the spirit in the spirit in the spirit in the spirit is the spirit in the spiri made reply. To all indication of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and an an an indication of the God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit: it is thinking that "God and insolence of the modern spirit is the modern spir It is turning him from subject into and placing him upon the dissecting table instead of realising are already upon his. God is absolute myst. are already upon his. God is absolute mystery—Deus had he not spoken we should never even have known of him: never have known even that he existed. His done is the sole way by which man may come to know him. ben speak of God save God himself? "The Lord speaketh nortal flesh keep silence." The dualism is complete and the God is. "There is an infinite, qualitative difference Time and Eternity," as Kierkegaard said. "God is in and you are on earth." The God of the Barthians is the God the God of personal living issues; Mof the Hebrew prophets again. He thunders from Sinai; mains his word from on High, . . . and comes to judge the and the dead. Thus all relation to God is that "towards a tho speaks to me from outside myself and whose secret is to me only in this communication through his word. He name the ground, the depth, the cause of my world: He is now and A thought-of God is never Lord " (p. 25).

Inturally follows from the opposition, as regards the idea of the for the modern spirit appears as object, whereas for the be is essentially subject, that there should be a real conflict time to the idea of man, who by the former is assumed to be and self-sufficient. The modern spirit has tended more and sen-sumcient. The modern spirit has the one reality in world; he does not merely appreciate value, as he is it; he actually creates it. "The human spirit, now in its The human spirit, its corporate aspects, is," says Julian Huxley, Man values, and the highest reality we know." Man and unon all values, and the highest reality we know the stand unon all universe which exists—a chaotic mass of good and unon all universe which exists—a chaotic mass of good and upon this mass he throws the light of his spirit, sending into the dark places, and scientifically working towards their working and event places, and scientifically working towards their don and eventual destruction, so far as is possible within the thunan achievement. But all his aims, all his ideals, all his But all his aims, all his ideals, and nothing to fear, and nothing to he has nothing to fear, and nothing to that have the suggest the that the humanil infer, or see, some cause to suggest the that he will infer, or see, some cause to suggest that he human spirit may be "capax dei," or the bearer dance does not carry values, but it is unprovable and the evidence does not carry There's but it is unprovable and the evidence does not carry it is natural that the modern man cannot trouble bigher than God's— It is natural that the modern man cannot troubled man's "There's a new tribunal now, higher than God's— There's a new tribunal now, higher than God sense of sin where hand the sense of a personal God.

The modern man it is useless to expect the sense of a personal God.

The modern man wants," he says, "to be autonomous through his modern man is a say in the modern man is a say in th The modern man is a radical individualist, who will not

admit that he is not—as far as knowing truth is concerned admit that he is not—as far as knowing truth is concerned admit that he is not—as far as knowing truth is concerned. admit that he is not as larger of the modern mind is like the sufficient. The entire development of the modern mind is like the sufficient. The entire development is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt on the part of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinson Crusoe: it is the attempt of the single story of Robinso story of Robinson Crusoc. It is the single man to live his own independent life "(p. 90). So he charges the man to live his own independent life "fundamental ges the man to live his own independent which "fundamentally leaves modern man with wanting a religion which "fundamentally leaves modern man with wanting a religion which "fundamentally leaves him alone and does not disturb his self-sufficiency," and our moden Christianity with having become such a religion. A propos of this it is a striking fact that when religious people are challenged to confess this spirit of arrogance and self-sufficiency, there is an uproar on all sides. Could the Barthian attack be more justified than in this "When ye have done all things, ye are unprofitable servants." Their reply to the whole modern position is to challenge it at the core: to declare that man is not, and never can be, selfsufficient, or have any cause for self-congratulation whatever. Man has nothing to stand upon in the sight of God: he is sinful through and through, challenged at the centre of his being, in this crisis of decision, to answer the urgent demand upon him "this day is the

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Again, the modern spirit is noted for its sense of the importance of time. Evolution is the way, the truth, and the life: not to believe in it is to be beyond contempt. The end is in the beginning. We are obsessed with the sense of history, and of the age of the earth, according to science, and all that we and our descendants are going to do with it. We are all to go back to Methuselah, and discover that he is now both scientist and psychologist. Nothing has ever exactly happened, and nothing will ever certainly arrive: but something always just about to, and something possibly probably did. All things change, and we with them. As Mr Lawrence Hyde has pointed out, our thinking and our living is becoming horizontal extending from a beginning in time to an ending in time. It is significant, therefore, that, as the Dean of Exeter once remarked, the typical building of the modern age is the cinema, whereas that of the The horizontal has displaced the Middle Ages was a cathedral. vertical; the square solidly rooted picture palace—noise, talk movement—has displayed a cathedral. The horizontal has displayed the movement—has displayed the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solidly rooted picture palace—noise, talk movement—has displayed to the square solid to the movement—has displaced the soaring and slender Gothic arch, with its silence, seven its its silence, serenity, and peace. Seeking to discover the truth in the vague maze of relationships. vague maze of relativisms, the modern man never discovers of certainty at all nothing. certainty at all, nothing is free from criticism, and there is no red certitude after criticism. certitude after criticism has done its work. Even to the Barthian the search for the Larran all we have the search for the Jesus of history is a useless proceeding; all we have of his life is a brief acres of his life is a brief series of snapshots, and to build a religion that is hopeless. When the same of snapshots is a useless proceeding; all the same of the same that is hopeless. What we must do, they say, is to follow steel and learn to know Christ which are to know the lives as the lives at th and learn to know Christ no longer after the flesh, but as "Jests" Newscale, saving Son of Color after the flesh, but as "Jests" Newscale, saving Son of Color after the flesh, but as "Jests" Newscale, saving Son of Color after the flesh, but as "Jests" Newscale, saving Son of Color after the flesh, but as "Jests" Newscale, saving Son of Color after the flesh, but as "Jests" and the flesh is the first of the flesh is t Nazareth, the Rabbi, the so-called historical Jesus was an object those rule. no interest for the early Christians, and is of no interest Christians faith mass those who have preserved some understanding of what tion which. The historical Jesus was too the carry Christians, and is of no interest the christian of what the control of what the control of what the carry the historical period of what the carry that the car faith means. . . The historic Jesus is a corpse, a scientific ability tion which is of no value to a scientific and the scienti tion which is of no value to us " (p. 88). History is marked by

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of the Eternal into time, and the dislocation of all human and endeavour in that revolutionary judgment ming in of the Education of all human and endeavour in that revolutionary judgment. Man moves wherein he will never find solvent. the temporal, wherein he will never find salvation, nor another divine kingdom; God moves on another God moves on another, conceived as he strikes the human soul downward to conceived rediscover a unital strikes the human soul downward, he brings the crisis of decision—to life or to death; to salvation or to pote crisis of the critical of the c Gospel"; you do not change men by changing their This does not mean that Barth is opposed to social than in this in: but he has no illusions about it. The Kingdom of God that by education, or housing, or invention. These belong to and with it pass away. The sinful heart of nis as sinful in splendid as in sordid surroundings.

wouch may be said to exemplify the radical attack that the thins make on the spirit of the age, and why they charge the and with failure to call in question the assumptions on which it s day is thy land. It cannot do so, they say, because it is corrupted with the spirit itself; its own worldly wordiness has blotted out the Word which it is charged to proclaim. Distrust of man's ot to believe party for self-sufficient progress and self mastery of his fate and ing. We are all absolutism and authority for relativism and incertitude; rain to historical norms as a relief to the hard task of creative bray-such is the Barthian attack, and such the Barthian remedy over that he has prevailing discontents.

laly, it is to be noted that the Barthians with their devotion Neo-Kantian philosophy, which restricts human knowledge to ly did. A sensuously perceived phenomena, and allows no way of Hyde has the sensuously perceived pnenomena, and another appearance horizontal to sensuously prenomena, and are themselves thoroughly relativists. the third which have to be taken in implicit faith. Reason and the marked, the consciousness have no say in the matter. Thus faith seems to tiple of God to those who have it, and it is hard to explain why people do not receive the gift. Intellectual, ethical, mystical, the do not receive the gift. Intellectual, ethical, any sacramentalism receive the gift barred; any sacramentalism of stanty making. Surely this is an unnecessary narrowing of making it a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted that even the making it is a narrow way so restricted the making it is a narrow way so restricted the making it is a narrow way they say short G rist seems broad in comparison. Moreover, they say about God seems to be reduced solely to his function The out of a line sole and only function as God were to the out of a line sole and only function as first as if his sole and only function as first and of "saving" them hen out of a dying civilisation, instead of "saving" them Parthianism seems beset with The out of a dying civilisation, instead of "saving civilisation, civilis Philosophically, too, Barthianism seems pesce in the last reply must be "Als Ob" to the inquiry for the phenomena: we its last reply must be "Als Ob" to the inquiry of God: God ge goes no farther than phenomena: we Our knowledge goes no farther than phenomena.

God: God speaks his Word, and we hear: He acts

we know by the inner God: God speaks his Word, and we hear: He was the Spirit and we respond: we know by the inner Rible of creeds and of the Spirit and we respond to the Spirit and we respond to the Spirit and the Spirit the God-Man, and we respond: we know by the line spirit; and criticism of the Bible, of creeds and of the Bible, of creeds and of the Bible leaves that untouched. Logically, predestinationism is the bus, appear to be a form There would, thus, appear to be a form the anti-man. It is essential, There would, thus, appear to be a round in the anti-mysticism of Barthianism. It is essential,

however, to view Barthianism first as a practical and parochial however, to view Barthard and parochial system, and only secondarily as a theology. It is preaching which it system. It contains the prophets. It contains the prophets is a contained by the prophets. system, and only secondary, sets first: God's word, then that of the prophets. It contemplates a sets first: God's word, then that of futility by its optimism by its optimism by its optimism. sets first: God's work, then sets first: God's world brought to the depths of futility by its optimism, by its trust world brought to the depths of futility by its optimism, by its trust world brought to the deposition of the depositio in culture and security in the security. It calls a halt to all such programmes with "Thus saith the Lord."

There is, perhaps, no religious man who would not endorse the experience which is, as it is claimed, at the heart of the Barthian system, and which is summed up in the lines of Shairp:

> "Let me no more my comfort draw. From my frail hold of Thee: In this alone rejoice with awe Thy mighty grasp of me."

But the content of the Christian religion is, in no sense, exhausted by this alone, even if its centrality be admitted. Barthianism call attention to the sickly condition of the soul of the individual in the modern world by hurling a vivid limelight upon it, and blacking out all the surrounding picture, to bring out the contrast more effectively. Lutheranism always does that. The modern spirit calls attention to the unhealthy condition of the environment, and hopes by reason and research and endeavour to make such a world as may be a field of entire satisfaction to the individual within that total picture. The modern spirit represents one aspect of man's twofold life-the "Horizontal"; Barthianism the other—the "Vertical." Christian Gospel in its full richness should be able to build a way between these two poles, even if it be ever sensitive to the tension that is inseparable from the very nature of man himself.

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The Doctrine of Grace. Edited by W. T. Whitley, LL.D. London:
Student Chairman Andrews LL.D. London:
150, net Student Christian Movement Press, 1932.—Pp. 396.—158. net

This volume has been prepared under the auspices of the Theological Committee of the Parish P Committee of the Faith and Order movement as a contribution to the cause of representation of the ordinary the cause of reunion. It is thus not a symposium in the ordinal sense of a series of in the ordinal sense of the ordinal sense ordinal sense of the ordin sense of a series of individual and rather academic statements, but an attempt, first on the an attempt, first, on the part of "competent representatives of the various schools of thought " to set forth objectively the divergence conceptions as to the conceptions as to the meaning of Divine Grace and the manner of the working which have present the configuration of the manner of the conceptions as to the meaning of Divine Grace and the manner of the conception of the concepti working which have prevailed in the past and which persist in the Committee as Churches of to-day; and, second, on the part of the Committee second, on the part of the Committee second, in the part of the Committee second whole and of individual writers, to suggest lines along which, in the extent of the comments which in the part of the Committee of the extent of the comments with the divergence of the comments with the diverge of the extent of the common ground thus disclosed, the divergence of the transcended in the interest of the common ground thus disclosed, the divergence of the common ground thus disclosed the common ground might be transcended in the interests of reunion into one all-embracing. Leaving aside for the moment the eirenical purpose of the book

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-London: —15s. net. Theological ribution to ne ordinary ents, but is tives of the e divergent anner of its rsist in the mittee as s ich, in view livergencia -embracios

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be said at once that it fully justifies the verdict of the Archbe said at once contributes an introduction—that "it cannot of the highest interest and value to theologians the The historical survey, which comprises the templatesa by ite to the inglice of the inglice of the main body "The most in the fullest sense of the word, embracing as on external the classical expressions of the doctrine of Grace, namely us said to ment (Professor W. Manson), the nativity Testament (Professor W. Manson), the patristic (Professor bubble of Sofia, and Canon E. W. Watson), the Augus-Professor J. Nörregaard, of Copenhagen), the medieval and Roman (Professor F. Gavin, of New York), the Reformation H. Hermelink, of Marburg, and Professor J. E. Choisy, of the mystical (Professor Arseniev, of Warsaw), the Orthodox Alivisatos, of Athens), the Methodist (Dr E. D. Soper, of and the modern evangelical German (Professor Wobbermin, Each of the writers is an authority on his subject, and guberent of the particular tradition he is expounding, with the coin, in the latter regard, of Professor Gavin, who fills the gap by the unwillingness of the Roman Catholics to co-operate in

le mass of material thus brought together has a value of its TES historical review, such as, in Dr Temple's words, has never the been undertaken in this department of theological inquiry. in effect is to give the impression, doubtless designed, of the expressions of Christian truth produced under the different racial temperament, historical environment, and religious stance, and of the genuine fundamental unity which in spite of has never quite been lost. It is this fundamental unity the collaborators in this volume desire to see made more they explicit, and it is a hopeful sign for a really unified theology trily united Church that they seek to gain their end not by but by comprehension and synthesis.

lectent to which this is likely to be possible would seem to on the amount of truth contained in the second impression blistorical survey leaves behind, namely that the doctrine of Grace was never in itself a party, so to speak, to ecclesiastical but was involved through the habit engendered by out was involved through the habit engence-This appears to be the view of several of the who attempt a synthetic statement, and they make it their and the doctors are doctors and the doctors are doctors and the doctors and the doctors are doctors. the doctrine from its controversial entanglements and they it as the doctrine from its controversial entanglements and the doctrine from its controversial entanglements the central and fundamental conception of the hold in common. Table 1 as the central and fundamental conception which all Christian communities hold in common. Weigion which all Christian communities hold in communities hold in communities asks whether "differences as to the meaning asks whether "differences as t Grace, in senses not capable of experiential verification ought to be suffered "still to keep apart in mutual formal still to keep apart in mutual formal of Grace are united "; the bishop of Glourosters and capable of Cap Rishop of Gloucester holds that "there is no need to exclude The personal apprenension of Gloucester holds that "there is no need to exemple the Christian society the Calvinist or the Arminian or any Christian society the Calvinist or on a spects of opinion which have arisen."

It is at this point that the question suggests itself whether the It is at this point that analysis of doctrinal divergence has gone sufficiently deep, and in the hother more regard ought not to be paid to the analysis of doctrinar divergence ought not to be paid to those basic particular, whether more regard ought not to be paid to those basic particular, whether more legislated in the conception of God and religious and philosophical differences in the conception of God and religious and philosophical differences in the conception of God and religious and philosophical and to man which, according to Dr Adams of His relation to the world and to man which, according to Dr Adams of His relation to the world and to man which, according to Dr Adams Brown, find their fullest overt expression in the Catholic and Protestant traditions. The question at issue is as to the nature of Grace and as to the manner of its working, and this involves the further question of its relation to the human personality which it is meant to succour. Because of the failure to take the latter into consideration the New Testament view of Grace as God's favour actively directed towards man has lost its personal character, and in Dr Goudge's words, "what seems to be suggested is a mysterious substance, a medicine for the sick, a tonic for the weak, rather than the love and favour of God Himself." As Dr Bartlet puts it, there is the scriptural view of Grace as "personalist in its interest and purely symbolist in its conception of sacramental rites," and there is the Catholic view which "attributes to the consecrated elements a more realistic function." Here, as also in the Predestination-Free-Wil controversy, we have a cleavage which goes back to radically divergent views of human personality and of the way Grace succours it. On Augustinian-Calvinistic principles personality is overridden and freedom sacrificed; on Pelagian-Arminian principles reliance is not on God, but on the strength of man's own doing. Dr Goudge is the only one of the contributors to this volume who sees the imperative necessity of conserving equally the interests of moral independence and of religious trust, but he does not bring his observations to bear on the subject of reunion beyond pointing to the need for recovering our fellowship with one another if we are to keep the balance true But is a reunion attainable or worth striving for which, because it has no settled convictions as to the manner of God's acting, founds the religious life on a mixture of independent purpose and dependent faith, and which faith, and which permits of the Divine Grace being regarded as a force directed for force directed from without in such a way as to be destructive of anything to which the name of personality can be given?

G. K. MACBEAN.

PENRITH.

A Study in the Philosophy of Malebranche. By Ralph Withington Church, M.A. D. Bl. 1 Church, M.A., D.Phil. London: Allen and Unwin, 1981.

Pp. 266.—108.64 Pp. 266.—10s. 6d. net.

NICOLAS MALEBRANCHE was born in 1638 and died in 1715, a period in which the main outliness for in 1638 and died in 1715, a period in the main outliness for intellectual prior the main outliness for in which the main outlines of the distinctively modern intelected picture of the world were being a large to the distinctively modern interested in philadelic property of the come interested in philadelic picture. picture of the main outlines of the distinctively modern interested in philosophy by being converted in. He had become interested that remains a port of the main outlines of the distinctively modern interested in philosophy by being converted in the had become interested that remains a property and a clarify in philosophy by being convinced, with an intensity and a clarify that remained with him the that remained with him throughout his whole life, that number of the space, and motion in space. space, and motion in space, were the only topics on which clear space.

sixt rations of depends he labo last to th by the p sation and i sileration o to man for rational inite and et mere abst mind, which the and ete at's eternal Ubranche is easion in the ideas; Hato extens raplain), an threas for Pla that wh elation). Ma hi he adds, i tiance. 4 however, prences fol the subs Being, e Sec. Sec. etiended wo em bodily 1 atemality to one, perfe Both these involve involve He is unwilli ing way ir intelligible of God God, W as is neces a entirety. the second c tise to some Philosophica.

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rational knowledge was possible for man. His whole philodepends on this conviction, and he returns to it again and he labours unceasingly to persuade his readers, that is depends on this unceasingly to persuade his readers, that if they le labours unceasingly to persuade his readers, that if they le labours to this, if they will not allow themselves to be deceived the prejudices of early education or by the incit by the prejudices of early education or by the incitements of by the projection, they will be led direct to God, and to a story of God's revelation of Himself and of II: and the and of His purposes in

winding knowledge rests on ideas; and the idea of extension tite and eternal, capable of being seen by the intellect alone. It Butte abstraction created by the mind, no mere conception of which the mind discovers when it looks into itself, but an and eternal substance. For it is clearly infinite, and only tis eternal can be the basis of genuine knowledge. So much in Muche is a direct consequence of an interpretation of infinite min the light of the Platonic doctrine of self-subsistent and mideas; of an acceptance of extension as intelligible (whereas illute extension was unclear, mysterious, with an unreality hard namin, and of infinity as a perfection delighting the reason trans for Plato infinity was bound up with mere potentiality, was, that which, in order to be in the full sense, had need for Malebranche derives his Platonism from St Augustine. the adds, in the spirit of Descartes, the view that extension is

however, extension is infinite and eternal substance, two pences follow, for one imbued with the spirit of Cartesianism. the substance which is extension must be God, for only the Being, existing in his own right, can be infinite and eternal Secondly, intelligible extension must be distinct from and in which we world of which our bodies are a part, and in which we bodily life, for that world is multiple, has parts spread out to the need of the two ld is multiple, has parts of the whereas is changing and imperfect; whereas to himself. one another, is changing and imperious, the these are unchanging, everywhere present to himself. th these consequences of Malebranche's view of intelligible Malebranches view of Malebranc

Lis unwilling to accept the first consequence in the uncomway in which we have stated it. He will not say outright teligible extension is God. He will not say that it is an And so he expresses himself by saying when we see intelligible extension, we see only so much When we see intelligible extension, we see only so the state of the st

second consequence, with the various results involved in it, some of Malebranche's most characteristic psychological views in God which in itself an infanite state in God which Malebranche's most cnaracter views. Intelligible extension is that in God with itself an infinite variety of possibilities of definite shapes without containing variety of possibilities of definite shapes it is the archetype Intelligible extension is an infinite variety of possibilities of definite snaps of looks when He creates the extended world, which definite by the introduction dod looks when He creates the extended world, who rendered distinct and definite by the introduction

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at number h clear and of motion. Human beings have such bodies, associated with the long notion. Of mind in its essential nature we have no instruction of motion. Human beings in its essential nature we have no clear the individual minds. Of mind in its essential nature we have no clear the individual be able to the individual beautiful being the individual beautiful being the individual beautiful being the individual beautiful being the individual beautiful bea and distinct conception, for if we had we should be able to said the sensations and images of which minds the said the said to said the sa and distinct conception, rot rational knowledge of the sensations and images of which mind rational knowledge of the sensations and images of which mind rational knowledge of the sensations and images of which mind rational knowledge of the sensations and images of which mind rational knowledge of the sensations and images of which mind rational knowledge of the sensations and images of which mind rational knowledge of the sensations and images of which mind rational knowledge of the sensations and images of which mind rational knowledge of the sensations and images of which mind rational knowledge of the sensations and images of which mind rational knowledge of the sensations are also as the sensation of the s capable before experiencing them, whereas we are aware only of such relative experience in income and the state of the mind as we actually experience in income and the state of the mind as we actually experience in income and the state of the mind as we actually experience in income and the state of the mind as we actually experience in income and the state of the mind as we actually experience in income and the state of the mind as we actually experience in income and the state of the mind as we actually experience in income and the state of th modifications of the mind as we actually experience in immediate which, every state only of such modifications of the mind as we actually experience in immediate which, every state only and do not know them in their contractions of the mind as we actually experience in immediate which, every state of the mind as we actually experience in immediate which the mind as we actually experience in immediate which the mind as we actually experience in immediate which the mind as we actually experience in immediate which the mind as we actually experience in immediate which the mind as we actually experience in immediate which the mind as we actually experience in immediate which the mind as we actually experience in immediate which the mind as we actually experience in immediate which the mind as we actually experience in immediate which the mind as we actually experience in immediate which is the mind as we actually experience in immediate which is the mind as we actually experience in immediate which is the mind as we actually experience in the mind as we actually experience in immediate which is the mind as we actually experience in the mind as well feeling. We feel them only and do not know them in their rational feeling. Sensations and in their rational feeling. connection with our own substance. Sensations and images are protected to the mind: they are not decentive to the mind: merely modifications of the mind; they are not deceptive, but they are tell us only of themselves, and do not directly illuminate our aware our much ness of anything beyond themselves. No idea is a modification of the mind one changing and the mind one changing the por Le mind; for all modifications of the mind are changing and perishing to redeem whereas ideas are eternal; intelligible extension is in addition a infinite, whereas all mental modifications are finite. Nothing existing or in the mind as a modification can "represent" an idea. My "idea" h Church of God is my vision of God, direct and without any intermedian; series gener my "idea" of intelligible extension is my direct vision of extension is my in God. Besides these ideas we perceive in God a number of disting Malet ideas, such, for instance, as are the foundation of moral truths. The the Three o are the light by which we guide our conduct in life, confirming and inhibitance being illuminated by God's revelation to us through His church.

We are assured of the existence of the created world of matterni by any direct insight, for that tells us only of the eternal, uncreated this; and intelligible ideas, but in the end through revealed religion, while the position continually refers to and presupposes the world of created thing in forms. To explain our perception of the detailed shapes and motions of actual that, for explains our perception of the detailed shapes and motions of actual that, for explains a shape of the control of the detailed shapes and motions of actual that the control of the detailed shapes and motions of actual that the control of the detailed shapes and motions of actual that the control of the detailed shapes and motions of actual that the control of the detailed shapes and motions of actual that the control of the detailed shapes and motions of actual that the control of the detailed shapes and motions of actual that the control of the detailed shapes and motions of actual that the control of the detailed shapes and motions of actual that the control of the detailed shapes are the control of the detailed shapes and motions of actual that the control of the detailed shapes are the control of the control of the detailed shapes are the control of the detailed shapes are the control of the control of the detailed shapes are the con bodies Malebranche elaborates an extremely interesting psychological bodies Malebranche elaborates an extremely interesting psychological bodies with the method of the detailed shapes and the percentage of the property of theory, according to which our sensations, which are not themselve all described extended, and our vision of intelligible extension, which is neither extended, and our vision of intelligible extension, which is neither extended, and our vision of definite shapes, become blended, seems of the state of the s that we perceive a definite shape looking as if it were tinged by or the booking as if it were t sensation. As then whatever we perceive in the actual world perceived in intelligible extension, it follows that, in the end, we all things in God." all things in God "; which is the characteristic doctrine with whalebranche; and the characteristic doctrine with what Malebranche; and the characteristic doctrine with the characteristic doctrine w

Malebranche is particularly associated.

Malebranche's occasionalism, his attribution of all causal actions of the control of the causal action of the caus to God, follows from his general view of clear and distinct perception taken in connection with a general view of clear and distinct perception. taken in connection with his principle that no being can be a genuite cause of any effect. cause of any effect, unless he is able clearly and distinctly to perting the actual processor has been able clearly and distinctly to perting the actual processor has been able to the clearly and distinctly to perting the actual processor has been able to the clearly and distinctly to perting the connection with his principle that no being can be a great the cause of the connection with his principle that no being can be a great the cause of the connection with his principle that no being can be a great that the cause of the connection with his principle that no being can be a great that the cause of the caus the actual processes by which he is to produce the effect. Simplest effect is connected to produce the effect. simplest effect is connected with its causes in so complicated a that only an infinitely that only an infinitely wise being could, in Malebranche's opinion its cause. God is then its cause. God is, then, the cause of all things; but His action is decided, nor is it the capricious, nor is it the result of an infinity of merely particle.

Each decision result of an infinity of two two two capricions. decisions. Each decision results from a combination of two intellects. First, the perfectly general laws of operation which express intellectual nature. Second which express of the world general laws of operation which express of the world general laws. intellectual nature. Second, the particular states of the world general law does not of itself guide action; it has to be particular it has to be shown in the state of the st If I issue the instruction that any visitor who calls is to be shown

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ed with the action results, unless an occasion is presented for follow-nave no elements. Accordingly, the calling of a visitor is the with the nave no clear this truction. Accordingly, the calling of a visitor is the occasion able to no clear this truction into the study. God's initial act of creation able to gain into the study. God's initial act of creation produced ch mind state, which gave the occasion for producing the ch mind we primite the state, which gave the occasion for producing the next only of such a state in accordance with His general decrees, and so on immediate state in accordance uniquely as a result of the state o n immediate received the following uniquely as a result of the initial their rational the general decrees; and the initial act took place only images of all the future consequences which God images are itsion of all the future consequences which God would thereby ive, but the Malebranche's view here is exactly accordant with Leibniz's, te our awar much they differ in other respects. Thus for neither Maleication of the par Leibniz was Adam's sin the cause of God's sending His nd perishing to redeem mankind; in creating the world God foresaw the in addition addition addition addition and addition addit thing existing or God with the real freedom of man.

My "idea h Church has given a careful and detailed account of Malentermedian entermedian entermedian philosophical position so far as it affects and is of extension by his theory of knowledge. He shows clearly the influences er of distind Malebranche's thought, and the difficulties into which he ruths. The H Three of the central chapters deal with Arnauld's criticisms nfirming and Malebranche's replies. The book will well repay careful study. Manche was not merely a seventeenth-century thinker; the of matterni was not increase a sevent and much modern with which he was dealing are present in much modern l, uncreated the way in which they arose is in a ligion, while position to appreciate them in their modern, and often less eated thing forms. Many present-day discussions of the nature of cause ions of actual district, for example, which are generally linked with the scepticism psychological with much profit be connected with Malebranche, who osychologue the connected with Malebranene, who is the medical as a Hume without scepticism, a thinker with the blended, so bl ual world in increasing recognition of his value.

L. J. RUSSELL.

BIRMINGHAM.

Henry Wicksteed: His Life and Work. By C. H. Herford, Wicksteed: His Life and Work. By C. H. H. Wicksteed: With Foreword and Appreciation by Joseph With Foreword and Appreciation by London: J. M. Dent & Sons, 1931.—Pp. xxxiii

the long series of scholarly volumes from the pen of Dr sheight, philosophic representations of P. H. Wicksteed exhibits the pene-This of the life and work of P. H. Wicksteed exhibits the pendential of the late Professor of English Literature in the Head State Professor of English Literature and lucid and beautifully illustrated and Manchester. It is a book beautifully illustrated and

excellently produced, which will be highly treasured by the numerous departure of Herford and Wicksteed as a revelation of the fine control of the admirers of Herford and Wicksteed as a revelation of the fine qualities of both

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Professor Herford's intimate acquaintance with the chief field dediction of the state of the sta which Wicksteed so long and so fruitfully laboured, and his sympathy that the conservation of the chief field in the chief fiel which Wicksteed so thing with the somewhat peculiar theological poise of his friend made it will be not to call to his aid a group of experts and made it will be not be not to call to his aid a group of experts. unnecessary for him to call to his aid a group of experts, as he did in the state of Joseph Estlin Carpenter Wielest with the state of his admirable Memoir of Joseph Estlin Carpenter, Wicksteed's most spreed. intimate companion, but to Professor Robbins, of the University London, he is indebted for a notable review of the economic work of Wicksteed.

The Foreword and Appreciation contributed by Joseph H who strugg Wicksteed, though not without interest as shedding light on the something light of the something light on the something light light on the something light l personality and idiosyncrasies of his father, add little to what follow that and, in one or two points of some moment, seem hardly consistent pip more e with it. Herford makes plain that there was nothing in the life of anothing in Wicksteed comparable to the remarkable experience in that d sphension Carpenter "about his twentieth year, which became the enduring wind, Wicks foundation of his religious life." A humanist rather than a theologian so confined and even in the pulpit fundamentally a layman, Wicksteed came early said him a under the influence of Comtism, and though its "rejection of inne maist as for observation," which cut away "the ground not merely of theolog struccess i and metaphysics, but of faith in love and duty" prevented is pratively embracing it, he remained at most "a perplexed theist," as the laster fresh Bishop of Birmingham happily described the late C. P. Scott in his hilst mi funeral address in Manchester Cathedral. By a curious misprint of lessons The Times converted "theist" into "atheist"; and "a perplant in Manch atheist" is rather the impression of Wicksteed which his soul whic Appreciation leaves on the mind of the reader. Certainly, the listed's statement (p. xx.) that for Wicksteed "the one supremely important are can thing was that beliefs should be believed," neither their number of character being the character being th character being of importance, will be rejected by many student foun of his writings. It is a little too much to ask us to suppose Wicksteel Wicksteed would greatly admire, say, the disciples of the Square Gospel or of Mr. admire, say, the disciples of the believe, in Square Gospel or of Mrs Eddy, simply because they believe, believe, in the believe intensely in the same say, the disciples of the believe, in the believe intensely in the say, the disciples of the believe, in the believe intensely in the say, the disciples of the believe, in the believe intensely in the say, the disciples of the believe, in the be believe intensely, in their beliefs.

Apart from the diversity and depth of Wicksteed's studies, and wonderful vitality. his wonderful vitality and energy to the end of life, he may probable be reckoned pre-coving be reckoned pre-eminent amongst contemporary Unitarian ministract material popularity. for his popularity as a lecturer, his capacity for abstract matical reasoning. matical reasoning, and the range and quality of his friends by Unlike Dr Carpenton Unlike Dr Carpenter, he was gifted with a sense of humour, it was sometimes freely it it was sometimes freakish or failed him altogether, else had be with a valedictory Additional valed him altogether, else had be with a valedictory Additional valed him altogether a valed in the valed had be with a valed heater (1995) of the valed had be with a valed heater (1995) of the valed had been also as a valed had been altogether as a valed had been a valed had been as a valed ha Verifying References " after its earlier delivery in Oxford had be bristian Appendix Department of the paper given a Valedictory Address to students in Manchester (1905)

"Verifying References" of the students of the state of the s reported in a weekly paper, or spoken on the relation from the Conference Sermon of 1909 to a crowded congregation below the Bolton Town Hall, correcting his proofs as he went along, world

the numerous fine quality his biographer.

Regetions Leading Pagetions Leading Paget the numerous fine qualities Hibbert Lectures, Reactions between Dogma and Philosophy, chicago in the desired to Carpenter, Professor Herford counts " Indicated chief field in Middle delicated to Carpenter, Professor Herford counts " perhaps nis symmetry of his books, one which " could probably have chief field in the dedicated to carpenter, Trocessor Trefford counts "perhaps in sympathy is sympathy is a she also by no other man," and the earlier and slighter work, Dante is a she also by no other man, and the earlier and slighter work, Dante is a she also by no other man, and the earlier and slighter work, Dante as he did in the single of the strength of the as ne did in strength of the service University of liter kindred writings, that Professor Herford is at his best. nomic work was The Alphahet of Economic Science of modern "was The Alphabet of Economic Science of 1888. Joseph H plastruggled with that "alphabet" and found it more difficult light on the latest willingly subscribes to Professor Robbin's what follows that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and ly consistent that "other introductions may be easier to read and "other introductions" and "other introductions" are sufficient to the statement of the later than th in the life of that "none is more calculated to give him real grasp and in that d extension of the subject." "Among professional economists," the endury wan, Wicksteed's "reputation has always been high," and by no a theologian wonfined to this country. When, therefore, Bernard Shaw ed came cash saired him as "my master in economics," we may understand the tion of inne wist as for once saying quite simply what he meant. Wickof theolog sisuccess in this field of study is the more amazing as he entered revented be paratively late in life and was self-taught. His ability, however, eist," as the links fresh tracts of knowledge had been proved in earlier days, Scott in its minister at Dukinfield, "he threw himself upon Dutch, ous misprint sessons from a Jewish tobacconist of unattractive personal 'a perpleted in Manchester," that he might master the writings of Kuenen, ch his soil work on the Hexateuch he afterwards translated.

ertainly, the liketeed's political opinions and their effect upon his work as a light are as a

ly important are carefully set forth by Professor Herford, to whom we number of the first historical sketch of the Labour Church with any students, founded in Manchester by John Trevor, a Church with suppose the form of the form in a footnote, to Trevor's later life, to be complete, believe, as pastor for a brief of his return in 1923 to the Unitarian Berks. The Swanstudies and state inspiration of the institute and in 1912, "chiefly on the initiative and in ministration of Wicksteed, has enjoyed a more vigorous tract with and more Christian The Dower and appeal of Wicksteed School family period of Newbury, Berks. The Swantract math and more Church, probably because less denniced friends and more Christian. The power and appeal of Wicksteed humour, had be kettered by Extension lecturer is finely illustrated here in a quotager (1905) and had be extraordinary lecture on St Francis of Assisi." In fine of the cannot refrain from expressing regret that his lectures there in a quotage where never published.

The power and appeal of Wicksteed here in a quotage where in a quotage when the springs regret that his lectures of the unique position wicksteed had won for world outside that his funeral service at Childrey was in the Labour Church, probably because less definitely a characteristy Extensive Extensiv

the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the little Wesleyan chapel, whilst the rector of the village "later to the later to the l the little Wesleyan chaper, "and that, in addition, the day held a special memorial service," and that, in addition, the day held elsewhere—one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one, a Catholic company to the day held elsewhere —one day held elsewhere —o the day held a special international the day held a special internation one, a Catholic service, in memorial services were held elsewhere—one, a Catholic service, in addition, the memorial services were held elsewhere—one, a Catholic service, in addition, the memorial services at Manchester College, Oxford of relief in memorial services were field and the other at Manchester College, Oxford, of which he was actively associated to London, and the other to have the was actively associated for many was an alumnus and with which he was actively associated for many years.

Of Professor Herford's biography as a whole there can be nothing the first chapter on Philip Wickstead's Clark but praise, but in the first chapter on Philip Wicksteed's Childhan and Boyhood, where much is said of his father, the omission of any reference to Charles Wicksteed's ministry at Hope Street Church Liverpool, is somewhat surprising. The statement (p. 78) the "almost the whole Unitarian body of that date (1874) was descended from one or other of two ancestors, Philip Henry in the seventeent and John Tayler (sic) in the eighteenth century " might pass as whimsical exaggeration, if it did not unfortunately confirm a rather widespread misreading of Unitarian history, as a single line of development from one branch of the old Dissent, to the exclusional others equally vigorous at the date named. Again, whilst it is the that "Philip Wicksteed was a scion of one of those ancestral stocks" it is not true that "Martineau, child of an ancient Norwich home," sprang from the other. John Taylor, of Norwich, was only remotely connected with James Martineau, whose grandmother's siste married John Taylor's son. On p. 160 the date of the confermental the Doctorate on Wicksteed by Manchester University should be July 1920, not November, 1919; on p. 168 there is a slight misprint and on p. 280 there is an obvious confusion of the woman of Samari with the Syro-Phœnician woman.

We cannot conclude without the sad reflection that we shall we more profit by the writings of the two great teachers whose name are now happily linked together in a volume which adds not a little

lustre to both.

H. Mc. LACHLAN.

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THE

HIBBERT JOURNAL



SOCRATES IN ZION.

CANON TOLLINTON, D.D., D.LITT.

SFERON, son of Lysias, am an Athenian by birth. I that the things herein narrated should not go record and no man has so full knowledge of them as

Was young I was much in the company of Like many others of my age I came to love the discourage and his independence of mind, for truth, and the wisdom of his counsel in human Now my father was a man of wealth, the owner of when I was thirty years of age he sent me And when I was thirty years of age in Partly of adverse for him in countries of the east. Partly of adverse winds, and partly through delays in our cargo, it fell out that we were constrained to our cargo, it fell out that we were constraint whole winter in the port of Tyre; and, such my time was whole winter in the port of Tyre; and, had there being all accomplished, my time was within reach. I that I was free to visit cities within reach. Med to Sidon, then to Damascus, and afterwards, on a Jarusalem, where I delighter, I went southwards to Jerusalem, where I advice, I went southwards to Jerusalem, which of interest, remaining in the place a whole decomposition of the citizens. of interest, remaining in the place a warmed becoming intimate with some of the citizens. the to my of all the cities I had visited, none of the reflection with some that, of all the cities I had visited, no. Athens as Jerusalem. The reflection

of which he ted for many n be nothing l's Childhood ission of any reet Church (p. 78) that as descended seventeenth tht pass as a firm a rather ingle line of exclusion d ilst it is true

stral stocks," wich home, nly remotely ther's siste

onferment ould be July ht misprint;

age "later in addition, two ic service, in

n of Samari we shall m whose name s not a little

LACHLAN.

came often to my mind that the customs of the Greeks and wisher wisher that neither with of the Jews were so widely different that neither people "that neither people" that neither people said the other people said the other people said that neither people said the other people said the other people said that neither people said that would find it easy to understand the ways of the other. The blankets would see "I wonder what Socrates would see the blankets would see t thought arose, "I wonder what Socrates would say about to her n Jerusalem." And when the spring came round and the control that seas were fit for our return voyage, we had a favourable though passage, arriving at the Piræus on the sixtieth day.

When I had told my father of all I had done in business thard, I kn he was much pleased and said that there might be occasion so so pe for me to make again the same voyage for him in the following shed man year. I was not unwilling, but meanwhile I was eager to the quay. renew my intimacy with Socrates. Much time I spent in his of the mar company, telling him of all I had seen, and hearing from him this. For many things about the war with Sparta, for that still went were few I told him much about Jerusalem and its people and list Socrate finding he listened with interest, I said at last to him: "I samade a lo may go east again next year, Socrates. Will you come with taty and in me? My father shall give you a free passage and we will place. visit Jerusalem together and you shall see its people and lean and the wo their ways and manner of life." He did not, however, at once it loved to reply. And then, with a serious look, he said: "Surely the sprow, a doings of Athens are enough to occupy a man's whole mind." But he did not entirely decline the voyage, and some day the moon r after he said: "Sophron, I will come with you next spring to he a and visit the city of the Hebrews." I learned afterward whit is in that the inner voice, on which he much relied, had encouraged the most market the inner voice, on which he much relied, had encouraged the most market the inner voice, on which he much relied, had encouraged the most market the inner voice, on which he much relied, had encouraged the most market the inner voice, on which he much relied, had encouraged the most market the inner voice, on which he much relied, had encouraged the most market the inner voice, on which he much relied, had encouraged the most market the inner voice, on which he much relied, had encouraged the most market the inner voice, on which he much relied, had encouraged the most market the inner voice, on which he much relied, had encouraged the most market the inner voice, on which he much relied, had encouraged the most market the mo him to go. Moreover, I think he was glad to leave Athens for this often a while, for already there was much talk of sending a great stangle from the sending a great stangl fleet to Sicily to conquer the island and all the city seemed and unspo Socrates was opposed to this policy and feared disaster, which indeed on the policy and feared disaster, was the which indeed was the sad outcome, and especially was to concerned at the concerned at the growing ambition of Alcibiades, who urged the people to converte and the people to co the people to commit their city to this great adventure and was plainly scaling. was plainly seeking fame and glory for himself. Alcibiades; and, feeling that he could achieve nothing, was I think, the more dis as I think, the more disposed to be absent from the scene of the errors of his form the errors of his former friend. So the voyage was determined and our interest. mined and our interest in the prospect increased as the time for sailing drew pear for sailing drew near.

At length the day of our departure came, and we went to the harbour our departure came, philosophic down to the harbour, many friends of the philosophic escorting us. Xanthinne and friends of the philosophic ship. escorting us. Xanthippe and the two boys came also the philosophiles the ship, and when we were ship, and when we were going up the gangway, Xanthip

elet the wo and then y with the my tho I felt he pluring be deald afterw stelf. As fo The lif Understand Ellows, hor and wh things admire th the soul c a small comp

himself

reeks and wished to come on board. "Let me at least see," that his bed is comfortable and that the eeks and with this bed is comfortable and that there are ther, me hankets for the cold nights at sea." Rut C her. The people blankets for the cold nights at sea." But Socrates ay she maidens that they should restrain her limited the sea. ay about the maidens that they should restrain her, bidding and the shough he explained to me later "I would be shough he explained to me later "I trough he explained to me later, "I would gladly the woman have her desire, but had she once come business bus Occasion occ following thed many tears as she watched the ship pass slowly

eager to the quay. ent in his of the many voyages I can recall, none was more fair from him this. For we had a favourable wind and the cloudy still went is were few and the nights often singularly clear. I think ople and this Socrates found the life a little strange, for he had him: "I ramade a long voyage before, and he missed, I know, the ome with the and interest of the streets and the courts and the d we will past place. Once after sunset we sat on the deck and the and learn arof the wonderful beauty of the world came upon me. r, at once led loved to hear the waters breaking away from the urely the sprow, and the cool night air was welcome after the le mind and then there were the multitudinous stars and later ome days the moon rose and caused a shimmering pathway, like ext spring to lie across the waves. And I said to myself: fterward stylit is in the beauty of the world that the gods reveal couraged which men the search to man. For the good of which men thens for the good of the contaminated with evil and truth is hard to g a great stangle from falsehood, but the beauty of the world is y seemed and unspoiled and can so possess the soul that no place the risks the sour that the sour that the sour disaster, with the sitation or doubt, so that our spirit is in entire disaster, with the source of the source disaster, with the spirit of the universe." And I tried to y was he was not receptive; and little share in my sense of the world's of our difference, Socrates Soc As for me, all my interest is ever given to human the life of The life of man, how he may make it good, how he Inderstand his duties, how he may live in society with lows, how he may live in society, how he may secure what what may attain truth, how he may secure things that yie in store for him after death—it is derwhat may lie in store for him after death what hat all my thoughts are devoted. So you trying to underthings that all my thoughts are devoted. So you the heavens but I will go on trying to undergoul of man, you are it long before, even among the heavens but I will go on trying to under the heavens but I wil

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shipmaster and advising him about the education of his proper, so the confinding his way into the quarters of the confined tried shipmaster and advising sons, and even finding his way into the quarters of the sailor, sons, and even finding his way into the quarters of the sailor, one of whom asked Socrates whether he did not think it right that a seafaring man should have a wife in every port And the steersman told him how to control the vessel's course and Socrates likened the two rudders to desire and reason in the nature of man, because both, he said, are necessary for the voyage of life, nor is it well if desire and reason seek to take us on different courses, any more than it is well for a ship when the two rudders are set at different angles and the ship's movement becomes arrested and uncertain. But his especial care was for a certain fellow. passenger, one Telephon from Corinth, who was sailing to the Syrian ports. The man was a trader in silken goods, and brought back every year large stores of robes and shawls and other women's finery, for which there was a ready sale and the in Corinth. He had skill in buying and in selling, and the lime day to shipmaster, who had carried him on many voyages, said the in though man's wealth was great, even as incomes go in Corinth. This merchant was a pleasant fellow, ready to explain his ways of business, or to play a game of dice on deck, or to open one of his jars of wine for our entertainment. And when one day Socrates said that no real good was possible for us in this life unless the soul within was good, Telephon replied: "Your path for you, philosopher, and mine for me. Now! care nothing for my soul. I never saw it and I never looked Pras in a p for it, and whether I possess one or not is no matter of my concern. If trouble did arise from my soul, I would seek a line man sport of the soul of the seek a line man sport of the seek a lin remedy, as I would seek a remedy had I an aching tooth of laisour day did my stomach refuse its food. Meanwhile, where no need thin the great did my stomach refuse its food. urges, no care shall be spent. The good I seek is wealth and a larger trade. a larger trade. I live to make money, and if you say that money is not a real and if you say that money is not a real good, I answer that it is good enough for me and that my simple good, I answer that it is good enough for me and that my simple good. cetimes hint me and that my aim in life is the getting and the using of it.

The man was are in life is the getting and the using of it. The man was genial, and shrewd in argument, and most courteous, and courteous, and many a time did Socrates discuss with him the right aim in his the right aim in life, asserting that wealth did not really bring satisfaction, that G bring satisfaction, that Croesus died an unhappy man at last and showing that croesus died an unhappy man at last the control of the control deful confi and showing that even a rich man needs philosophy it in the desires not only to are desires not only to amass wealth, but also to use it in a right way. And Telephone wealth, but also desires allow that allow the allow that all the allow the a right way. And Telephon would listen and allow that he was man, on Socrates said might be true for Socrates, but that he was content for himself with he was a socrates. content for himself with his own manner of success.

"And now come with his own manner of success." "And now come, philosopher," he said at the dress for discussion, "give me and a dress for discussion, "give me and dress for dress for discussion," wine, I lear

long discussion, "give me an order for a silken dress for

on of his pipe, so that each time she wears it you may remember the sail tried to teach Telephon the way of a better lie think think in penitent after all." And Since and think it of leave him impenitent after all." And Socrates that such finery in his home would ill compare ery port prod that such as cloak, which indeed was very worn vessel's "Ah, well," said the trader "ot leaves which indeed was very worn vessel's this phinosophic was very worn esire and the trader, "at least one lady said, are the has worn a dress from my store and a beautiful esire and roll embroidered work it was." "And who," asked e than it was that?" "Aspasia," Telephon replied. different in Pericles admired it." Socrates, pausing a moment, sted and it "She was indeed a wonderful woman. I can recall n fellow. conversations."

ailing to bour ship carried us to Tarsus, where we re-embarked en goods, justher vessel of smaller build and in this passed down nd shawk knowst, past Tyre and the hill of Carmel, till we came to eady sale and there we landed; and, finding beasts, we rode and the live day to Lydda and on the second day reached Jerusaid the an though I had difficulty in dissuading Socrates from

th. This ing the journey on foot.

his ways to open

when one

laring visited the city so recently, I was able to guide thend to all the places of interest. We saw the temple, botteed how all the city walls had been repaired twenty for us in scarlier during the administration of Nehemiah. We replied: the house of the High Priest, and the office where the Now I had their taxes to the Persian King. But indeed the er looked tax in a poor state; there were ruined buildings still er of my state; there were runned, and here and there grass grew in the streets, ld seek a man spoke with pride of the condition of Jerusalem. tooth of the sour day of small things," they said, and some would no need to the sour day of small things," they said, and some would alth and leaf solur day of small things," they said, and solling alth and leaf solur day of small things, they said, and solling alth and leaf solur day of small things, "they said, and solling although the solution and the solution shad not yet ealth and stor Solomon still stood, and the Chaldeans had not yet say that say that say the glory of the place. Nevertheless, others would nough for the place. Nevertheless, others would nough for the glory of the place. Nevertheless, our and in the place i that private fortunes were still being in though public life had fallen low. "Yet are we will surely they would add, "and Jahwe will surely would add, "and Jahwe will surely with him ot really they would add, "and Jahwe will sure of really the magnified our desolation shall pass, and the glory of magnified as of old." They found comfort in this seeing that the seemed strangely certain of the confidence, and seemed strangely construction of that their independence now was lost.

that we wish the result of the The law of the Italy and the Greek language of the Italy He was a Rabbi, with the Jews. He was a Rabbi, and specific common with the Jews. He was a Rabbi, and the Hebrews to many young students. He The law of the Hebrews to many young students. The learned, from Babylon with Ezra the scribe, and the losely in his observance of delosely in his ways, being strict in his observance of the law and prepared to advocate even harsh measures to "that enforce it. To this man's house I one day brought so "that the law and prepared to advocate even harsh measures to "that enforce it." enforce it. To this man's house I one day brought Socrates and the Rabbi, as I said, knowing Greek, they soon fell into another to share the evening meal with him. The fare was simple to share the wine was good. I could see that the two men, so the different as they were, would be ready for more discussion when supper was over and the lamps alight. And so it for a distribution of the lamps alight. when supper was over and the lamps alight. And so it fell harden is the lamps alight. out, for Ben-Azrah said: "I hope, stranger, you think well walty to his of Jerusalem, for though our city is not what it was, still we the int Jews think there is none other like it in all the world, so guest, Socrates replied: "It is indeed unlike any other city I have a "I seen or indeed of which I have heard account." "In many pray of the respects?" asked the Rabbi. "Or have you some one in "Bu difference in mind?" "One difference," said Socrates, "I is, had manote especially." "And what is that?" "That, whereas is lahwe a s. in all other cities there are many statues of the gods, here in which. He Jerusalem I see none." "True," said the Rabbi, "that is the holds a so. Even in the temple, in its holiest part, our Jahwe has a for I su no image." "For a difference so marked between your city wor that and all other cities of men there must, no doubt, be strong to a live in the reasons. May I ask," said Socrates, "what these are?" to reasons. "Jahwe's law," answered the other. "We are forbidden to reasons." The reasons is a significant to the reasons. make an image of our god." "And if your law says so," But replied Socrates, "you are of course right to obey your land the exist." But I suppose even for a law there are reasons. Has Jahm I suppose even for a law there are reasons. never said why every image of him is forbidden?" "It is important enough for us," answered Ben-Azrah, "that the law dend be greater than the law of the law of the law of the greater than the law of Jahwe forbids them. It is a dangerous thing to seek for urg reasons behind the law." "But you do not mean that you her law is unreasonable and the law." "But you do not mean that you her law is unreasonable and the law." law is unreasonable?" "But you do not mean that he south her other. "Yet Italy "Not for a moment," said the Jew other. "Yet Jahwe's word suffices. If we discuss reasons images we shall no longer fear commands." "That may be true think ag understand, for wise many to know the longer fear commands." understand, for wise men like yourself, surely to know the law of reasons will increase your willingness to observe the law your Jahwe." inship thin your Jahwe."

A little relenting, and as if pleased that his visitor recognition and the Pollin is pleased that his visitor recognition and the plant has be right be right. A little relenting, and as if pleased that his visitor reconstruction is a little relenting, and as if pleased that his visitor reconstruction is might be right the Rabbi replied that idols might be right enough for the Gentiles, but that the Jew was separate and law are plain. Evil abominations go with images is folly to worship stones and trees. Moreover, he who play that the his devotion to an image has his attention diverted by limit the Rabbi replied that idols might be right to was separate and law are plain. Evil abominations go with images and law who play the his devotion to an image has his attention diverted by limit the Rabbi replied that idols might be right to was separate and law are plain. Evil abominations go with images. And indeed, "he went on, "the reasons for our law a little was separate and law are plain. Evil abominations go with images. And indeed, "he went on, "the reasons for our law a little was separate and law are plain. Evil abominations go with images. In the null law are plain. Evil abominations go with images. In the null law are plain. Evil abominations go with images. In the null law are plain. Evil abominations go with images. In the null law are plain. Evil abominations go with images. In the null law are plain and law are plain. Evil abominations go with images. In the null law are plain. Evil abominations go with images. In the null law are plain. Evil abominations go with images. In the null law are plain. Evil abominations go with images. In the null law are plain and law are plain. Evil abominations go with images. In the null law are plain and law are plain. Evil abominations go with images. In the null law are plain and law are plain. Evil abominations go with images. In the null law are plain and law are plain. Evil abominations go with images. In the null law are plain and law are plain and law are plain. Evil about law are plain and law are plain and law are plain and law are plain. Evil about law are plain and law are plain and law are plain and law are plain. Ev

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casures to that the way of the Jews is this; that they make Socret of Jahwe, that they hold it sin and folly to Casures to Socrates and that they have, that they hold it sin and folly to worship that they fear lest by regarding images they and that they fear lest by regarding images they are remaind that they fear lest by regarding images they are remaind that they fear lest by regarding images they are remaind that they fear lest by regarding images they are simple our religion wonderfully for one who is not of our as simple of men, so discussion for a different view, would you consider them? o men, so liscussion a different view, would you consider them?"

so it fell harah paused. He seemed to me divided between the his own law and his desire as an intelligence. chink well walty to his own law and his desire as an intelligent man s, still we have the interest of the argument. Then he said: "You e world guest, Socrates. Courtesy demands that I should ity I have spill." "To begin with then," said the philosopher, "it In many Fray of the Jews to have no image of Jahwe, is it not?" But your David, he from whom you have your erates, "In had many images of Jahwe." "How so?" "He , whereas shall we a shepherd and a judge and a king and even a is, here in two took. He says too that Jahwe has wings and that "that is the holds a cup in his hand. All these are images of ahwe has that Jahwe really has your city wor that he really has wings like an eagle or a swan." be strong be strong hot, indeed not," replied the other. "These words se are?" "Exactly," said Socrates, "they contain bidden to Figures are just images. So David made images of says so," But such images are not graven images. your land such images are not graven images in the your land such images are not graven images in the your land such images are not graven images in the your land is as Jahre and if what is in the mind is in the offence. "" "It is important than what is outside it, must not the offence the law of the greater than that of the idolaters?" "That seek to whe," urged Ben-Azrah, "for David was a man after that you heart." "May we say, then, that the difference said the Jews and the other nations is only this, that the s reasons mages of his god in his mind, whereas the others he true lines images of his god in his mind, whereas the others?" be the link ages in their minds and also in their cities?" think again about the difference," said our host. know the know the law of the law tor recognition things of wood and stone?" "So we think," what the Rabbi. "May I draw a distinction?" asked as for only a little." "In our city we say that the many have say by the common people cannot understand the law.

The difference. On the one hand, an ignorant who part the other hand, the intelligent few." "Yes, there the Rahk: "Our second point that it was the Rahk: "So we think," asked

is that difference." "Consider then the multitude. They would and stone. That you call folly, do you and worsh worship wood and stone. That you call folly, do you not you worship to " " And why should they do a thing so that you have the "Yes, I do." "And why should they do a thing so foolish?" The "Yes, 1 do. "Yes, 1 do. "So I thought," said Socrates, see you dr. "Then the folly it seems is in their souls not in the idols "Then the folly it seems is in their souls not in the idols "And having foolish souls they will the real the r "It may be so." "And, having foolish souls, they will always the real to foolish things so long as their souls are uncl." do foolish things, so long as their souls are unchanged in the from folly but only the state of idols, they will not cease from folly, but only divert the house foodish worship to something equally foolish. Perhaps they will not worship worship cats and crocodiles, after the manner of the wingiven to Egyptians. Or, perhaps, like the atheists, they will worship of your nothing at all. And I hold that it is better to worship at all do not, image than to worship a cat, and better to worship a cat than put charge of to worship nothing at all." "I agree, Socrates, that the like case of case would be worse if they had no worship of any kind | | the foolish "Then, dear sir," said the philosopher, "shall we not for the isuntrue, fo present leave the multitude their images until you and many timely that other wise men have taught them a better way. When you Our host s have shown them wisdom, they will cease from their follies attentions But is it not waste labour to try to change their customs of the way in long as you leave their souls unchanged?" "Philosophe, to se difficult task. However, as I conclude that you have by you ment he teaching rid all the young men in Athens of all their follies interest. perhaps in time we shall do the same for our common people one point in Ludeb." in Judah."

I expected Socrates to take notice of this reference to his ratention own influence as a teacher, but he was not to be diverted have ; "Let us leave the multitude then," he said, "as they are and come now to the wise." "I follow you." "You say it inible and folly to worship wood and stone?" "Certainly." "And wise man cannot in a commit folly." wise man cannot, in so far as he is wise, commit folly are in Clearly not." "Then if it is folly to worship wood, a wise good man cannot possible of the commit folly to worship wood, a wise good man cannot possible of the commit folly to worship wood, a wise good man cannot possible of the commit folly to worship wood, a wise good man cannot possible of the commit folly to worship wood and stone?" man cannot possibly do so, for a wise soul cannot do a foolish thing." "Rut the thing." "But they do," cried Ben-Azrah, "not indeed in Jerusalem, but I had a cried Ben-Azrah, "1 know it ation ation Jerusalem, but I believe you do in Athens, and I know its done in Ashdod and it. To use the state of the stat you wish done in Ashdod and in Tyre." "In Athens, "said Socrates "A" we have indeed "We have indeed many images. Yet I say again that me in Jer wise man worships the way again that me in Jer wise me in Jer we have indeed many images. Yet I say again the miles, have man worships them." "Then are all your wise man worships them." atheists?" "By no means." "Then are all your wisest men "It is true." soid S "It is true," said Socrates, "that the wisest Athens bring sacrifices, and present garlands, and they of sign of reverence to the statues of the gods, that in many festive en processions in the interest of the part in many festive en processions in their honour and take part in many festively

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IN XXX V

de. They ou not? I he image of some deity is carried in state. Yet they ou not? I worship the marble, for they know that it is only the marble marble marble representation. ou not the worship that which the marble represents."

Soo lish?" they worship that which the marble represents." foolish? They working the foolish? They worker distinction, Socrates. You are fond Socrates. This time you would separate the image the idols. This time are moment ago you sometime in the reality, just as a moment ago you sometime. ne idols the reality, just as a moment ago you separated the vill always the reality, just as a moment ago you separated the nanged?" thide from the crowd." "It is only by seeing distance" said Socrates, "that our thinking because the image way the total Socrates, "that our thinking becomes clear. vert the land to follow this side track, let me repeat that the wise they will worship wood and stone, and that their devotion is or of the work of which the image is an image." "You ill worship of your own people, Socrates, and as you know them vorship a lildo not, I can only accept your account." "Then as to a cat than recharge of folly," Socrates went on, "this is the sum. that there are of the multitude it is true and it is unavoidable, ny kind, hithe foolish must do foolish things. In the case of the wise not for the isuntrue, for no wise man worships wood or gold or marble, and many tooly that of which these are the tokens."

When you for host sat silent, and I thought he was beginning to eir follie la discussion had gone on long enough; but I could see ustoms of the way in which Socrates was rolling his eyes that he had ilosopher more to say. You could never stop him, and I admired long and advah's patient courtesy. And in the last part of the ve by you went he had his reward, for I could see he found it of

eir follies of Jahwe were set up in your city, the people would diverted the shave always believed," replied Ben-Azrah. "And ey are and material." "I will put a different case," said not folly are right to fell are right to show that nit folly are right to follow Zion's ways, but to show that not folly od, a wish of a foolist of a fooli

In all these cases something stands for or intimates some that is what I mean by representation when thing else, and that is what I mean by representation,"

sable, when

it sons of Indance.

Let me e

one knee

Your meaning, Socrates, is quite clear."

"Your meaning, bould things signify things unseen, Well then, these outward things because we see the seen that the west things because we see the seen that the seen the seen that the and we remember the inward things because we see the things let does not be image reminds: it does not be indepted. that are visible. The image reminds; it does not cause violent by forgetfulness but is, as it were, the very handmaid of ration to I memory. That is why, speaking as a Greek, I regret that I waking to see no statues of Jahwe in your Jerusalem. Let me show my the city in meaning by three examples. When I was younger I knew 13000. T Diphilus, the physician. He was skilled in his calling. He were is was happily married. He had two sons, nine and twelve the years of age, whom he dearly loved. In the early part of largers, wo the war the plague fell upon Athens. Diphilus laboured stwenty yo among the stricken and the dying. He strove with all his im eightee knowledge to keep his home safe. His knowledge availed milsaid, 's nothing. His wife was attacked and died. His boys died min body also. The happiness of his home was gone. The plague in it is " abated. Diphilus was left, a solitary life, without purpose, lityou kno without desire. For a while he left Athens and wandered bome true from city to city, seeking remedy in change; but his sorrow latter face, was always with him. He chanced to be near Olympia at the . Yet, s season of the games, and he watched the contests of the Wheth youths, remembering always his own sons and their boyish thether the rivalries in sport. And then he went in the afternoon to the main, or temple of Zeus, where the great statue by Pheidias has lately here not. been set up. You may know, dear sir, that the figure is of the say that ivory and gold, seated on a throne of cedar, and that it is the time to s finest, as it is also the latest, of all the works of the great and different states of the great stat to the st artist. Now, when Diphilus stood before the image, there came, he did not himself know how, a change over his soul. that he lil The dignity and the majesty of the god, a certain serenity in the countenance. ide him for the countenance, a sense of something sure and abiding above the changing fortunates and abiding a manigotten. W the changing fortunes of man's life, and especially a manifestation of protection resuch thin festation of protective and even fatherly care for mortal men, all flowed forth young r all flowed forth, so to say, from this wonderful image, and possessed the soul of Division this wonderful image, and if visib possessed the soul of Diphilus. Peace came upon him and dead hope stirred will be possessed to say, from this wonderful image, and dead hope stirred will be provided by the same upon him and the sam dead hope stirred within the man to life. Forgetfulness led did not desire but him the man to life. my young did not desire; but memory became less bitter and more calm. He said a provent his way. calm. He said a prayer before the image and went his way.

But there was a charm the image and had laid down Some But there was a change. He was as one who had laid down a heavy burden. By Plor. My a heavy burden. By stages he returned to Athens, where image and had laid to a men now speak of his class. men now speak of his skill in his calling. It was through Si be saw m he had lif I will tell of another case. Among the young men ore good image that the god saved Diphilus."

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rtal men age, and

him and ulness he nd more his way. aid down where all ough the

men who

mp company was a son of wealthy parents, clever and when he took pains, of great success. when he took pains, of great success. But, like of the wealthy, he was spoiled by luxury and He became gross in body Ho He became gross in body. He drank much he things He kept company with courtesans. He was indolent not cause rolent by turns. He squandered his gifts. He paid no Imaid of Lation to my counsel. Now, one day it chanced that I cet that I which upon its pedestal stood of the space show my the city in which upon its pedestal stood a famous image r I knew Hoollo. The form of the body is perfect. The light of ling. He ligence is portrayed upon the features of the cound twelve ance. 'How old,' I asked my companion, 'if the gods y part of greats, would you say this Apollo might be?' 'Shall we laboured strenty years?' was his reply. 'And you?' I asked. th all his im eighteen.' 'Then I will say a prayer to the god for e availed n'Isaid, 'and ask that in two years' time you may be as poys died and body, and as fair and intelligent in features, as this e plague in is.' 'That is a great hope, Socrates,' he answered, purpose, the you know my way of life and I fear your prayer will wandered knome true.' As I looked at his corpulent frame, and his is sorrow south face, I knew his words were justified. I said no pia at the R. Yet, strangely enough, things fell out beyond my ts of the Whether he were tired of his idleness and dissipations, ir boyish the sense of his inferiority to his companions came on to the whim, or whether the god did really answer my prayer, nas lately not. In any case, the young man changed. I do gure is of the synthat in two years' time any sculptor would have titisthe win to stand as a model for an Apollo; all the same, the great transdifferent, and I recall his telling me that, after our ge, there to the statue, and I recall his telling me that, his soul without a salutation, his soul without he like the l that he likewise would repeat my prayer. If the image renity in the likewise would repeat my prayer. It the renity in gabore anything, it was such things as are better when when the statue What he remembered when he saw the statue What he remembered when he saw the wind things as men remember to their gain. Might not Jahwe Johns men in Jerusalem likewise remember Jahwe let ma on Jerusalem likewise ?"

Let me likeness aided their memory ?

younger day story by recalling my own experience. younger days I followed myself the calling of a to, so that I do not defend the use of images without My figure about them. I was not a successful My figures were often clumsy. I carved a Venus,
Pheidias I knew; My figures were often clumsy. I carved a very state was higher than the other. Pheidias I knew; but I could see Whe knee was higher than the other. Pheidias I knee was higher than the other. I could see was higher than the other was higher than the other. I could see was higher than the other was h good by seek in the market place than by good by seeking truth in the market place than by

chipping marble in the workshop. But, as it still seems to the seems to the statue one success. It was a little statue one success. me, I did achieve one success. It was a little statue of Iris, me, I had a beautiful block of Iris, then i the messenger of the gods. I had a beautiful block of marble, whiten it is the messenger of two feet high. The face and the gods. and the figure stood two feet high. The face and the flowing and a reas robe came out all right, and I was pleased with my wings. Late into the night, with many lamps alight, I worked with the chisel and then with the file, till the wings were so Jews a finely wrought that you could see the sunlight through the imitans, he imitans marble. This was my one success. Out of several years of min for J work at my craft, this alone remains as a full achievement And, when I took to my later way of life, and went into the stassociate market place and the public halls and the barbers' shops and the city i the lecture rooms, always seeking to discover truth and to learn what the elder men knew and what the younger ought to understand for their good, always led by the inner voice and will t or dæmon within me, and feeling that the care for truth was a sort of task assigned to me by the gods, it came into my mind one day that I also, like my little Iris, was a messenger of the gods. And the thought pleased me, although I did not tell many of it, for they might have thought me vain. Yet one day, in a playful mood, I did tell Xanthippe. 'Wife,'I said, 'I have discovered a strange and marvellous thing. 'And what is that?' she asked. 'Even this; your snubnosed, goggle-eyed, strutting-gaited Socrates is to be likened to the image of Iris, which he carved and which is now in our hall.' 'I see no manner of resemblance,' she replied. is true,' I said, 'for we are both of us messengers of the gods,' 'Then I pray,' she answered, 'that the gods will send you's message to provide your wife with as beautiful a dress as that in which you have arrayed your Iris.' And I said that if such a man you have arrayed your Iris.' if such a monition came, I would fulfil it, for I liked the woman in spite of her temper. Now my statue really helped my belief that I my belief that I was in some sort a messenger of the gods; and when I societ I and when I see it I remember my mission and renew my task with greater good? with greater zeal."

"If I come to Athens, I must see your Iris," said Ber "All I will "You will be welcome," replied Socrates. point is that by means of images men may remember rather than forget and neglect it images men may remember make your than forget and neglect the gods." "Your stories make your

It was late, and I called the slave who lit our torches, bidding the Rabbi factors. intention clear," said the other. and, bidding the Rabbi farewell, we returned to our lodgilly.

I could tell many others.

I could tell many other things about Socrates in Jersey.

Our stay was not be slave with of interest and the stay was not be said to our long interest and the stay was not be said to our stay was not salem. Our stay was not long, but he found much of interest and asked many questions. and asked many questions. I think the persistence of

One day h stoms. He inaritans to Another t merful as J ieman, "T lavou, havi Persia, whe ty, drove Salamis? imger, and He was pu itemple, v Lined to ent And So to a priest the knowled lan, and be by many destand th sence of Ja from it? on to ent himself, an High Pries dog of a (Mested Socr Jenusalem.' hisalem? Holies, it is se of his

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seems to wifes at times irritated the Jews; for they held that the of I. seems to price at the said that the or that of markly should cease when it could be said that this or that of markly should rease when it could be said that this or that of Iris familie in Jahwe's law, whereas Socrates always strove the flow.

meday he met some Samaritans and asked about their e flowing aind a reason. wings. He said to me afterwards: "It seems to me that were so level are hard to please. They are angry with the ough the witans, because they have built a temple on their mount years of Jahwe's worship. Yet they refuse to permit the evement with the Sameritans and in Zion. Why should they into the sussociate with the Samaritans, as one city associates with hops and sther city in Greece?"

mother time he heard a Jew say that no god was so ger ought saful as Jahwe. And he asked him whether it was not ner voice will to protect his own people. "Truly so," replied ruth was man, "Then tell me, sir," said Socrates, "how comes it tyou, having so powerful a god, still pay taxes to the king nessenger Pasia, whereas we in Greece, whose gods you say are but tove the Persians back and sank many of their ships in. Yet Mamis?" But the man answered: "Sir, you are a

inger, and you do not understand."

le was puzzled when they told him of the sanctuary in Tritemple, which is called the Holy of Holies. No man was e likened to enter this shrine except the High Priest once a And Socrates thought this strange. "If," he said one Yetit to a priest, "holiness is a good thing, though we Greeks mowledge more, should you not have all the holiness and should you not show respect to the holiest many visits to it?" I think he altogether failed to the Jews' reason for their custom. "If the Jahwe is really within his sanctuary, why shut He even asked the High Priest for per-He even asked the High Filest having the enter within the curtain and explore the shrine with which the Priest rot quite startled at the anger with which The Priest refused his request and even called Socrates for such anger," of a Gentile." "I see no reason for such anger," of a Gentile." "I see no reason for such and it surprises me in the holiest man Why do you call him the holiest man "It has alone can enter the Holy Why do you call him the nones. Why do you call him the nones. If he alone can enter the Holy holiest and most But," I said, explaining, "he is High Priest not But," I said, explaining, "he is High I lies was special holiness, but because his father was from father to son." which his special holiness, but because his father was special holiness, but because his father to son."

The office goes from father to son." The office goes from father to son.

"I asked, "Yesterday," he replied, "I met

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he gods; my task aid Ben. er rather ake your

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a boy with a basket containing five quails. And I asked him where he was going, for five seemed a large number. And where he was going, the ware for the High Priest's the boy said he thought they were for the High Priest's dinner. Now I had always heard that in countries of the derivative east all holy men were much given to abstinence and fasting even to the east all holy men were much given to abstinence and fasting even to the east all holy men were much given to abstinence and fasting even to the east all holy men were much given to abstinence and fasting even to the east all holy men were much given to abstinence and fasting even to abstine and that their whole manner of life was severe and sparing and that most of them, like our own Pythagoreans, would never eat meat. Yet Judah, it seems, is not like the other countries, for here, I find, a holy man may have a large appetite. However, that may well be if the office goes from the and to father to son and the High Priest is not appointed for his guiderstar

qualities of soul."

Another day we were in the open space within the walls of our de by the Damascus gate. A crowd was assembled and we bim; ar heard a man speaking with a loud voice. He was a prophet, wassed man and he spoke with much display of gesture and great passion. In and espe "Thus saith Jahwe," he cried. "Except ye put away your strange wives, and drive them and their children from your houses, according to the word of Ezra the scribe, and according to the ordinance of my servant Nehemiah, ye shall surely limites, "yo suffer at my hands all the evil that your fathers suffered in the days of Jeremiah the prophet. For ye shall be carried from this place and your city shall be desolate, because ye have is god hearkened not to me, and ye kept the strange women in your houses." There was much more, for it was a long discourse and the prophet was like one filled with a spirit, and the countenances of the people fell, for they had no wish to put liades said

away their wives. Socrates was much arrested by what he heard and by the demeanour of the Jews who listened. And he asked many

persons about this matter; and, when he had gained information he soid to mation, he said to me: "How did that prophet know the will of Jahre?" will of Jahwe? Did he hear with his ears Jahwe speaking!
What assures and to me: "How did that propnet kind the speaking!
What assures and the hear with his ears Jahwe speaking! What assurance had he that it was Jahwe's voice? Might it not have been seen as a wives of not have been some other? For I hear that the wives of these men are just it these men are just the women of the country, and do no hard or evil. Indeed or evil. Indeed, some tell me that Ezra's law was a hard one, that Jahwe is one, that Jahwe is a god of loving-kindness, and even that his law forbids a more to his law forbids a man to put away his wife. It was, in fact, said to me that their control away his wife. said to me that their great king, David, had a Moabites woman in his ancestre. woman in his ancestry. Wherefore, I hold that this prophet was a false prophet. Prophet Prophet Report of the prophet was a false prophet. But how can these Jews know prophet is a false prophet. prophet is a false prophet and which a true, for all speak prophet and which a true, for all speak prophet and which a true, for all speak prophet and which a true, for all prophet and which a true prophet and true proph Jahwe's name? Are prophets in Jerusalem really por reliable than sophists are in Jerusalem really in the second se

reliable than sophists are in Athens?"

iviates," I s imer years and did th ristatemer by the · You are a The time 1: "One Mwe. Will What is miell me l Perhaps bot od of psalm tit is writt tearth, not dlands sing in awe the child auer was So of Jahwe Ple, I cam h the oute keeper of outer cour enter, b there Jahr i,'I said ben, your me, a for help the have fa

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Priest's is, would the other e a large

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nd by the s, in fact, Ioabitess s prophet W Which speak in lly more may be

sked him rest. There are many such. Still, as I am told, in the Price. Price. There were really great prophets many such. there were really great prophets, men capable tonding the counsels of Jahwa mer years that the counsels of Jahwe, wherefore their men is held by lesser men is held d fasting when held by lesser men, is had in honour."

I fasting the even when held by lesser men, is had in honour."

I sparing the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did these great men," he asked, "give evidence for the did the d statements, or did they just cry out, like the long-haired by the Damascus gate: 'Thus saith Jahwe?'" ware a philosopher, Socrates," I answered, "and the goes from the philosopher are not akin, wherefore neither d for his understand the other."

The time of our return drew near. Once again, on the gof our departure, the Rabbi, Ben-Azrah, bade us sup and we him; and, when the meal was over, Socrates and he prophet, sussed many things, and he said much in praise of Jahwe's t passion, in and especially about the Sabbath. Later on Socrates way you i: "One thing, Rabbi, I do not understand about your rom you live. Will you explain my difficulty before I depart?" d accord That is the difficulty?" "Sometimes," answered all surely lintes, "you tell me Jahwe is god of Israel; sometimes offered in the he is god of all the earth. Which is true?" e carried Rhaps both may be true, but first tell me who says that ecause ye re is god of all the earth?" "I learned it from your n in your mof psalms, wherein one of your people explained to me discourse on the list written that Jahwe made the whole world and gave and the stath, not to one people, but to all the children of men. sh to put is also said that his saving health is for all the nations, that and sing unto him, all kings fear him, the whole earth wherefore I thought, if Jahwe is god red many latter of him. Wherefore I thought, it was cold and I am a child of man, for my and information of men and I am a child of and I am Take Children of men and I am a child of main, and I am a child of main, then Jahwe's sophroniscus, then Jahwe's my god and I am a child of main, then Jahwe's sophroniscus, the sophroniscus sophroniscus, the sophroniscus sophroniscus, the sophroniscus sophroniscus, the sophroniscus sophroniscus sophroniscus, the sophroniscus sophroni constitution of Jahwe's people. And, going afterwards into your leaking peaking people. And, going afterwards into your Came into the outer court, and was minded to pass the outer court, and was minuted by Yet court up the steps into the inner one. Yet wives of the outer court up the steps into the inner one.

no hard there court up the steps into the inner one. He said
no hard there court up the steps into the inner one.

Contiles, and there I the court of the Gentiles, and there I the court of Israel, tenter, but that the inner court was the court of Israel, Jahwe's were admitted. Jahwe's people and none others were admitted. Jahwe's people and none others were aumeer to the man, 'I am one of Jahwe's people, for I am one of Jahwe's people, for I am one of Jahwe's people, the keeper John John Said to the man, 'I am one of Jahwe's people, and he, and said to the man, 'I am one of Jahwe's people, the man one of Jahwe's people, t or help: and I was a heathen. He got angry and I was a heathen. He got and I the fallen had in fact, they pushed me out, and I the help; and, in fact, they pushed me out, and help backwards down the steps but that my Milen backwards down the steps but that he wise me whispered to me that it was not At of a wise man to repel arrogance and jealousy by

violence. So I know not what to think. If Jahwe is god of Israel alone, then our gods of Greece, Zeus and Athene and Apollo and the rest, are gods even as Jahwe is. On the other Apollo and the rest, and of all the nations, why may not a hand, if Jahwe's temple?" Greek enter Jahwe's temple?"

I could see the question was a difficult one, and I feared lest Ben-Azrah, not finding a ready answer, might grow angry, as is the manner of men when they cannot answer an argument. And so would our last meeting have been spoiled and strife would have marred our parting from a friendly Yet he remained unmoved and after a brief silence said: "O Socrates, for this present time we call indeed Jahwe our god and you call Zeus and the rest of them gods of Greece. But it shall not be so always. For our psalm. books speak not of the present but of the future. Your poets speak to you, as I am told, of a golden age of long ago. Ou htte first p prophets and psalmists speak to us of a kingdom that is to lart Bible, come. Then shall Jahwe reign and the knowledge of Jahwe shall spread all over the world, as the waters cover the sea."

He said much more and it seemed to me that something of the prophet's spirit filled this master of the law, while he to old. spoke of the future glory of Jahwe's rule and of the passing of all the other gods of the nations before the majesty of the lat, of Par one Jahwe, god of all the earth. "This is our first commandment," he said, "Jahwe our god is one Jahwe; there are not many but one." "Some of our teachers also," said Socrates, the other "have much to say about the One. Yet whether they mean the same thing as you mean is another question, not now to be nursual. be pursued. In any case, O best of Rabbis, if you visit us another question, he wish the pursued. In any case, O best of Rabbis, if you visit us another question, he will be pursued. Athens, we will welcome you and not exclude you from our temples " " D. ... temples." "But my law would not allow me to enter them," said Ben-Azrah.

We parted from the man with good will on either side at day at supplied the Next day at sunrise we mounted our mules, and followed the stony track down him a mounted our mules, and socrates if stony track down hill towards the coast. I asked Socrates I had done well in I had done well in arranging the journey for him. And yet said: "Yes, indeed, Sophron, and I am grateful. I do not desire to live in Jerusalem. For our Delphic saying 'Know Thyself'; is a live in Jerusalem. 'Know Thyself,' is good, and it indicates a way of life.

Jews' rule that 'E' heginning Jews' rule that 'The fear of Jahwe is the beginning wisdom,' is perhaps and it indicates a way of life. The fear of Jahwe is the beginning wisdom, is perhaps and the second seco wisdom,' is perhaps good also and indicates another way allife. But the two are not indicates another way all indicates another way all indicates another way all indicates another way all indicates another way are not indicates another way are not indicates.

life. But the two are not the same." And so to the ship.

R. B. TOLLINTON.

TENDRING RECTORY, ESSEX.

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THE OLD TESTAMENT AND THE MODERN JEW.

C. G. MONTEFIORE, M.A.

ago. Our Whefirst page of the Introduction to his interesting Every In Bible, the Dean of St Paul's declares of the Old Testaof Jahwe Int that "it is not all of the same value, nor any of it of value to the New." To the Dean, as to most Christians, psume, the New Testament is, therefore, a greater book while he in the Old. And such an estimate is natural enough. To e passing the who accept one or other of the varying Christologies of sty of the A, of Paul, of the Fourth Gospel, the New Testament ommand stobiously be the superior portion of the Bible. For it re are not substitute fuller nature and fuller purpose of God. To Jews, Socrates, the other hand, who still, as it is said, like their hey mean testors of old, "reject Christ," and, in the words of the ot now to the of St Paul's, continue to miss "their great opportisitus in who still tragedy" from our who still complacently accept "the awful tragedy" from our their unbelief, regarding it, on the contrary, as their them, reparting it, on the contrary, as their contrary, as the contrary contrary, as the contrary contrary, as the contrary contrary, as the contrary contrary contrary. the test of fidelity, amid fierce and unending persecution, their trust and their charge, who are still "self-excluded the covenant of promise "—to the Jews, who do lowed the lowed the covenant of promise "—to the Jews, the lowed t Testamont in any which have since been formulated, Restament is a greater book than the New.

It is not this a perverse and prejudiced estimate? Is the result of living in a corner? Is it not a survival of Stephing in a corner? Is it not a survival of living in a corner? Is it not a survival of living in a corner? Is it not a survival of living in a corner? Is it not a survival of living in a corner? Is it not a survival of living in a corner? It may be pardonable as the consequent hat as a value judgment may it not be passed good-natural in judgment may it not be passed? the Dear, of if somewhat supercilious, smile? a good-natured, if somewhat supercilious, since the Dean's verdict be accepted by almost all data the Dean's verdict be accepted by annos then Christolesis than the Jews, reject the three New Besides the Training and all the others which succeeded Besides the Unitarians, there is the great body of

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educated men and women who can hardly be said to be Trinitarian Christians in any definite dogmatic sense; would they also not whole-heartedly agree with Dr Inge that there they also not whole-heartedly agree with Dr Inge that there they also not whole freezement which is "of equal value to is no part of the Old Testament which is "of equal value to the New," and that, accordingly, the New Testament is the find mer greater book of the two? I think they would. So too, as regards religious teaching, or as regards the teaching of the Bible in schools, there is a sort of general feeling that it is the Old Testament which constitutes the difficulty; about the New Testament there is none. The ethical and religious teaching of the New Testament is generally regarded as incomparably higher than that of the Old Testament; the one is crude, elementary, particularist, national; the other complete, developed, universal, or even perfect. "levels" are commonly contrasted with one another, Old Testament level and New Testament level, and there is supposed to be a vast difference between the two. The Old Testament is preparation; the New Testament is fulfilment; kink impe the one is full, therefore, of religious and ethical immaturities; withter and the other of ripeness and mellowness.

It does not, perhaps, seem strange that the orthodox Jew should entertain curious and anachronistic ideas about the superior greatness of the Old Testament in comparison with the New. Perhaps he has not even read the New Testament. Or, if he has, he reads it only to pick holes; he is necessarily prejudiced; his eyes are blinded; the Old Testament, and above all, the Pentateuch, is to him the infallible word of God, and there is an end of it. But that his opinion of the two Testaments should be shared by the modern and "liberal". "liberal" Jew must seem a curious example of atavistic

Unitarian?

Yet if it comes to atavism, there may be atavism among Gentiles as well as among Jews. An absolutely impartial and capable judge would be atavism. capable judge would be hard to find. A Confucian Chinesel

We recall Aristotle's definition of virtue, so difficult to the der into adequate the solution of virtue, so difficult to the solution of virtue of virtue. render into adequate English: "Virtue is a habit of deliberate choice consistency of the courselves in the course of the courselves in the courselves in the course of the courselves in the courselves in the course of the course of the course of the courselves in the course of the c deliberate choice, consisting in a mean relative to ourselves, and determined by and determined by reason, and as the wise man would this test the verdiet would be produced by the state of the verdiet would be produced by the state of the verdiet would be produced by the state of the verdiet would be produced by the verdiet would be produced this test the verdict would seem to go decisively against of modern Jew. The content of the con modern Jew. The enormous majority of But, alter these these the second these φρόνιμοι would be opposed to him. themselves So even the verdict of the φρόνιμοι seems open

pameasure of doubt! by I would not be so conceited as to argue that my own ht would not a single φρόνιμος, still less to set up against the judgment of the huge majority. If freely admit that I can hardly imagine or visualise a however distant, in which the Bible of Europeans and increas would not contain the New Testament as well Old. What I would like to do here is something small modest. I would like to show what is at the back of the Jew's mind when he regards the Old Testament as Taler" than the New. And when I speak of the modern I would mean such a one as can (and does) appreciate grand universalism of Paul, and the greatness and the guality of the teaching of Jesus in the Synoptic Gospels. I might be asked: Does not the modern or "liberal" apprehend and realise the crudities, the ethical and lfilment; Gous imperfections, the particularisms, the imprecations, aturities; bitter and cruel nationalism, contained in the Old Testa-If he does not, if these things are part of his religion, and wonder that he thinks the Old Testament a greater than the New! If he really admires the spirit of ther"; if his conception of God is on a level with the reption of God contained, e.g., in Exodus iv. 24; if he that the orders for the slaughter of the "heathen" such as the Midianites or the Amalekites, were of word of wand were good, if he thinks that the innumerable curses on of the little enemy "were religiously justified and lofty, if his lern and later "a God of vengeance," who "loves" Israel atavistic "hates " For there to be said. a God of vengeance, who loves be said. the pental state all the sacrificial and other ritual laws the pentateuch are supremely "inspired," and were maturally "revealed" by God to Moses, then also there by God to Moses, then also with him, and not the least interest in listening

It it is not so. On all these matters the modern or and passes much Jew has much the same opinions, and passes much has much the same opinions, and passes rejects the judgments, as the modern Christian. He rejects Judgments, as the modern Christian.

New much in the crudities and the cruelties of the Old Testa-Very much in the same way and to the same extent as his Old Testament, thistian neighbour. He does not love his Old Testament, He does not love his Old Testame.

Christians would, I same sort of way, some critical Christians would, I to Jews, are not passages in the New Testament, Jews, are perhaps even more objectionable, because

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less primitive and naïve, than the crudities and cruelties of the Old. "Woe unto you Chorazin and Bethsaida. It shall for Tyre and Sidon at the day of independent of the crudities of psa the Old." be more tolerable for Tyre and Sidon at the day of judgment is said the than for you." "Narrow and strait is the way which leads them there are who find it." "Depart for them unto life, and few there are who find it." "Depart from me as the ye cursed, into everlasting fire." "Serpents, offspring of vipers, how can ye escape from being condemned unto hell?" forthere

There is, indeed, one difference between the modern and prove pair liberal Jew and many Christians, as regards the Old Testa and ye ment. By the nature of the case, he is not out to make whand, contrasts, and he has not any small touch of anti-Semitic remitted prejudice. He dislikes the crudities and the cruelties; per it of his co haps they give him more real pain than they give to any grate negl Christian; for he does not dwell on them with a sort of pat, you m smug satisfaction, using them as excellent evidence to mark ayour Bib. the difference between Old Testament and New Testament wone the "levels"; he does not press them or emphasise them topes, is a Yet he is far from forgetting them. Indeed, he is not likely kiment, to to forget them. For as the Old Testament is his Bible, and withe whole the Old Testament alone; as, because of its Christologies, he cannot accept the New Testament as part of his sacred the Old Tes book, the crudities and the cruelties are really more serious totrance in to him, who has no second line of defence, than they are, or wather the need be, to the Christian, for whom the New Testament is lease of hi the greater half of the Bible, and of higher value than any advance section of the Old.

The modern Jew has to take the cruelties and the crudities of the Old Testament, as the Germans say, "mit im Kauf"; the basis nevertheless, in spite of the pain which they cause to him, spite, do they do also act, in an odd sort of way, as a kind of foil. It is a very diff. is a very different kind of foil from the Christian foil. For the Christian foil. Within an odd sort of way, as a kind of the old within the christian foil. to the Christian, the cruelties and the crudities of the Old Testament are Testament are used with satisfaction to show up, and show off (as on a dark and sombre background) the brilliance, the perfection and the perfection, and the consummate beauty of the New. To the modern Jew them. modern Jew, they also show up and show off, not however the glories of another l glories of another book, but the glories and the greatness contained in the Old T contained in the Old Testament itself. For, says the modern Jew to himself, if a restament itself. Jew to himself, if a people, by "nature" so fiercely particularist, who, in the Day, in the Day, and ticularist, who, in the Dean's words, "clung to their national exclusiveness to the leaf". exclusiveness to the last," could yet produce, and put the bear sacred Soriet keep in their sacred Scripture, the book of Jonah no less that the book of Esther if a sure of God as its the book of Esther, if a people, who can speak of God as people who can speak of Jonah no less people who can speak of God as people who can speak of Jonah no less people who can speak of God as people who can speak of Jonah no less people who can speak of Jon Exodus iv. 24 can also speak of Him as in Isaiah xl-ly, if people, who can think of G people, who can speak of Him as in Isaiah Xl-lv, he walking to walk in the walking the saint of God as coming down to walking the saint of the saint

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put and less than God as in cl-lv, if 8 walk in a

ruelties of the cool of the day," can also think of Him like the It shall give of Psalm cxxxix, surely of such a people it may be judgment of that the spirit of God has been among the Judgment said that the spirit of God has been among them and high last them and purified them, and perchange has in Judgment said that the spirited them, and perchance has invested hich leads their noblest have held) with a peculiar destiny, from me last their noblest have held) with a peculiar destiny, from me last their noblest have held.

fspring of destrusted to them a peculiar charge. to hell?" for the rest, however, while the cruelties and the crudities odern and "give pain to the modern and "liberal" Jew, on the one Old Testa and yet seem to cast an interpretative light, upon the to make whale, on the Old Testament as a whole, it has also to ti-Semitic remitted that they do not come very constantly into the ties; per mof his consciousness. For the greater part of his hours re to any same neglected. "Then of your well-beloved Old Testaa sort of pi, you modern and 'liberal' Jews neglect a great lot, e to mark a your Bible is a very thin book." Well, perhaps. It may Testament know the worse for that. The New Testament, so far as ise them types, is a much thinner book than the Old; and the New not likely stament, to those Christians who love and prize it most, is Bible, and with whole of it.

istologies, Again, the "liberal" Jew's appreciation of the greatness his sacred the Old Testament does not make him blind to the measure re serious thance in the New. "In " the New he would prefer to ey are, of stather than " of " the New. It must be forgiven him if, tament is the of his rejection of all the Christologies, he regards than any advances as heavily counterweighted by its retro-

crudities la comparison possible with the men of science? If A, Kauf"; the basis of B, C and D, makes an advance or a new e to him they, does that show that A is necessarily greater than f foil. It What the modern Jew feels is that the religious Foil. For the Old state of the New Testament is less important, f the Old state advance in the New Testament is less imposed and show the Sin the Old states in the Ol

Par be it from the present writer, at any rate, to deny To the the conception of God and the religious ethic of Jesus, wever the in the Conception of God and the religious ethic of Jesus, Cod and the religious etnic of the basis of the Old Test and of the Old greatness old Testament conception of God and of the Old Testament conception of God and or the religious ethic, greater and more developed than Vet I do not see of any one Old Testament writer. the greater the New Testament as a whole Thereby follows that the New Testament as a whole.

The positively, what is in the mind of the modern and the comparative value and the comparative

Jew in this matter of the comparative value and New Testament is this. the Old Testament and New Testament is this. Testament and New Testament is best things said about God and religion

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in the Old Testament are of more fundamental truth and value than anything which has been added on to them in the New. More that is fundamentally great and true and valuable of the Old Testament about the net New. More that is justified and valuable may be found in the Old Testament about the nature and many of God of God's relation to man, of man's relation to character of God, of God's relation to man, of man's relation to God, and of man's duty towards God and his fellow man "Great and true and valuable": these adjectives can reasonably be used even in argument only to those who still believe in the truth and value of the teaching of Jesus on these subjects in the Synoptic Gospels. They would be of no avail to those who, for whatever reason, though they are believers in "God," are yet unable to assent in faith to those affirmations about God and His character and His relations to man which Jesus is habitually represented as making But, then, for those who take this view, inasmuch as ther conception of God, whether true or false, whether likely to adding prevail or to pass away, is not that either of the Old Testament or of the New Testament, I do not see how they can fairly enter into the contest as to the comparative value and greatness of the two Testaments, or how, for that matter, it and supple can greatly interest or concern them.

Concentrating his gaze upon what he regards as the finest and best words in the Old Testament, what does the modern and "liberal" Jew find there? He finds there, let it be said at once, most, though not all, of that which constitutes his religion to-day. In some instances, perhaps in the most famous instance of all (Deut. vi. 4), the words, to the original composers of them, may have meant less than they mean After all the house fact does not trouble him After all, the words are there, and they remain, and, like many other words of genius, they may not illegitimately be charged by subcharged by subsequent generations with larger and fully meanings meanings. Sometimes, again, for a particular tenet of his faith, there may have been said and the mass of faith, there may be in the Old Testament a great mass of illustrative metacicle. illustrative material. Sometimes there may only be a few verses. This discount is the order of the few that the control of the control o verses. This disparity, too, does not worry him. The fer verses may be as held a look of the great work of the great wor verses may be as helpful and as inspiring to him as the great mass.

What, then, does he, the modern and liberal Jew, find in Old Testament? We have modern and liberal Jew, find in Monotheisman, which was a second control of the Old Testament? Well, he finds there his Monotheis the doctrine of the One Country and loving an the doctrine of the One God, who is righteous and loving and wise, the One God who is high and loving and and loving and and loving wise, the One God who is both near and far, who is omniscipled difficulting. and omnipresent, who is "first and last." The appairing than the string in believing in the string in the string is the string in the string in the string in the string is the string in the string in the string is the string in the string in the string in the string is the string in the string i difficulties in believing in such a God are no less real to the than to his Christian point. than to his Christian neighbour, but he makes the venture

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Again, the one God is the creator of all; and He is Again, who has given of His spirit (and He is spirit, a) unto man, so that man is more and what lives and moves upon the earth Marian is more and other than that lives and moves upon the earth. Man's duty is God, and man serves God by the service of his fellow and by obedience to the moral law. The imitation of God by righteousness and loving kindness, by the and pity, by seeking to be wise and good: all this, just this, is meant by obedience to God's will. With, none can deny that this religion is to be found in the lestament. You may say, imitating a famous jibe of Mausen about the New Testament and the Talmud. Is, and very much more." The modern and liberal Jew my admits the "more": he admits that what he finds nte Old Testament he finds by selection and by rejection aby adding together. But, nevertheless, the heads of old Testa Litine which I have just enumerated are all there. And Mareligion it is! What substance, what weight, what value and Meur, and what adequacy! Doubtless, it needs rounding matter, it supplementing, and even in the Old Testament there used in this way (some of which I the finest mention in a moment), but what the modern and liberal e moder latels is that, compared with this body of religious truth, lee (except one thing) is mere expansion and supplement. the rock, the substance. If this be true, the world the most some face; if it be false (and he knows how much can e original against it), then the world wears another face. If it ney men life is one thing; if it be false, it is another. And Book which contains this religion seems and, like and more valuable than that other later book, and following file of all (Cod). The sees things, in the most essential of all (God's Unity), cloud the great achievements of when book, yet to him only expands and supplements

leides what has already been mentioned, the Old Testa-Jeremiah Mar already been mentioned, the Old Law Without and the Law (Jeremiah XXXI. 34), both containing the same and both of God; the Ten Commandments; the Thou shalt love thy neighbour as thyself," the much love thy neighbour as the description of the much love the mind love the min Dean's Ryces and greater command (omitted Dean's Every Man's Bible), "Thou shalt love the Jew's religion these words too form part of the the pity upon Mr. So, too, does the famous "Should the pity upon Mr. So, too, does the whole book from Jew's religion. So, too, does the famous Show question: Nineveh?" with the whole book from vision of Assyria, Egypt question is taken; the vision of Assyria, Egypt and Israel in Isaiah xix; the conception of Israel, the and Israel in Israel, the Servant, through whom the knowledge of God shall reach to Servant, through whom the earth, an inspiring and disturbing conception, the ends of the earth, an inspiring and disturbing conception, compulsorily overshroughd to the earth of the t often ignored, often compulsorily overshrouded, but yet never wholly eradicated from the Jewish heart, and always, I think, if often unconsciously, contributing to Israel's tenacious fidelity to his faith through temptation and persecution, through adversity and prosperity. Lastly, there are the best things in the Psalter: "The Lord is my shep. herd"; "The Lord is night o the broken hearted"; "How excellent is thy loving kindness, O God "; "In thy light do we see light "; "Whom have I in heaven but thee; there is none upon earth that I desire beside thee." There are added too, "Let justice roll down as waters"; "I delight in loving kindness and not in sacrifice."

"Fragments," do you say? "Just tit-bits: here a little and there a little." Be it so. But the number of these tit-bits is not small; their quality is first class, and woven together they constitute an ethical monotheism of compelling power and of exalted beauty. They form the substance of a religion which is susceptible of, and even needs, expansions and supplements (not yet, and perhaps never to be, concluded), but this substance is greater than all such accretions The book which contains this substance stands, therefore the eyes of the believer in that religion), unchallenged and

supreme.

It is true that the one great gap in the collection of "fragments" is that there is practically nothing to be found in them concerning the hope of immortality; for this hope arose in January arose in Israel in the period of the "blank leaf" between the Old Testament and the New. By A.D. 20 it had already become though become, though not in the form in which the modern and liberal Jew clines to the Pharisal liberal Jew clings to it, an accepted dogma of the Pharisale and Rabbinia are

Let me repeat, once more, that because the value of the Testament is plant to the value of the Testament is plant to the value of the v and Rabbinic synagogue. / Old Testament is placed so high, the religious achievements of Jesus and of Pauls of Jesus and of Paul are not denied or ignored. universalism, though I universalism, though less than the universalism of the modern and liberal Jew is not than the universalism of the modern and liberal Jew is not than the universalism of the modern and liberal Jew is not than the universalism of the modern and liberal Jew is not than the universalism. and liberal Jew, is, nevertheless, glorious enough.

And the inversalism of the liberal Jew, is, nevertheless, glorious enough.

And the inversalism of the liberal Jew, is, nevertheless, glorious enough. noble development of Jonah and Isaiah xix. them that curse you; do good to them who hate you pray for them that despitately teaching of Jesus, who can rightly pass them over? for them that despitefully use you "; "It is lawful to good on the Sabbath day"; "Not that which goes into the

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defiles a man "; "Whoever will be chief among you,

"I will give unto this last even
the hee"; "Whoever would save his life Whoever would save his life must lose "fany man would follow me, let him deny him "If any man would follow me, let him deny himself"; The Son of man is come, not to destroy men's lives, but to "Her sins, which were many, have been them"; "Her sins, which were many, have been were, for she loved much"; "If a man have an hundred and one of them goes astray, does here in hundred stly, there in and one of them goes astray, does he not leave the which has gone astray?" "We are unprofitable we have done that which it was our duty to do." he may be Old Testament bases and commencements for to these, but none the less they are magnificent suppleand expansions. In themselves they are very great; the modern and liberal Jew they are only small when supered with that fundamental doctrine of God and of man ese tit-bits with the Old Testament holds for him. "Know, therefore, n together isday and lay it to thine heart that the Lord he is God in ing power sten above and on the earth beneath: there is none else." ance of a whis God is "merciful and gracious, longsuffering and xpansions todant in lovingkindness and truth." "Hear, O Israel, be, con Lord our God, the Lord is One. And thou shalt love the athy God with all thine heart and with all thy soul, and erefore in the hight." "Thou shalt love thy neighbour, and a shalt love the resident alien, as thyself." Great as are applements, the fundamentals seem to him greater still.

> MARY, DORKING. C. G. MONTEFIORE.

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THE THIRTY-NINE ARTICLES: FOR RESTATEMENT. PLEA

REV. REGINALD F. RYND, M.A.

Late Reader in the Temple.

A suggestion has recently been made in authoritative circles that the time has come for a revision of the Thirty nine Articles in the light of modern thought, and that they should thus be brought into some sort of conformity with the ideas that lie at the root of contemporary philosophy and morals. As was to be expected, the suggestion has let loose a torrent of protest from opposite quarters of ecclesiastical opinion whose exponents, for once, find themselves in agreement. It is a peculiar example of extremes meeting. Not, be it observed, in any reasoned effort impartially to examine and revise an antiquated document that no longer represents the living faith of numberless Christian people, but to make it once more apparent that reason and reality, as active principles in the religion of the Church of England, have not yet come into their own.

It is commonly asserted that laymen have only and ique interest oblique interest in this compendium of sixteenth century thought and theology, that it is no more than a standard of reference for the Cl reference for the Clergy, and that even they are not asked to do more than "Care and that even they are not asked to do more than "Care and that even they are not asked to do more than "Care and the control of the co do more than "assent" to doctrines therein embodied. But if laymen have not assent to doctrines therein embodied. if laymen have no direct interest in the Articles, and if the Articles are no the Articles are no more than an arcanum of theological subtleties intended for the should they subtleties are no more than an arcanum of theorether retain their place in the initiated alone, why should the retain their place in the initiated alone, why should the retain their place in the Prayer Book? So long as the document remains of the document remains as an authoritative summary but of Christian faith, and it Christian faith, and it is not only a matter of choice should be that at each change of choice should be the control of the change of the chan law that at each change of incumbency congregations should have to listen to a recital direct have to listen to a recital of its doctrines, it constitutes the formula to leave to leave to leave to leave to leave to leave the formula to leave direct a challenge to lay minds as to clerical. Nor mustible forgotten that in a horizontal state of the constitutes of the constitute of the constitutes of the constitute of the constitutes of the constitutes of the constitute of the constitutes of the constitute of the constitute of the constitute of the constitute of the constitutes of the constitute be forgotten that in a hyper-individualistic age, consecrated and no longer in the toils of a tradition guarded sanctions of an authority once held sacred, this sanctions of an authority once held sacred, this with sanctions of an authority once held sacred, this we may deplore the private judgment "as we see its devastating and politics, but we may deplore the private judgment as we see its devastating of more ignore them than we can ignore other symptoms and more ignore them than we can ignore other symptoms that intellectual independence which is so rapidly taking and "use and wont" and the conventions of a less critical are of human culture.

I may be of interest to trace to its source the agreement the two extremes of religious opinion to oppose m, to which I have alluded. Speaking generally, it may said that those Articles that deal with the authority of interest are regarded as the pivot of Protestantism, more smally as in this respect the Old Testament, of peculiar to a representative type of Protestant piety, is put on same level as the New. The doctrines of "original sin" in predestination" still form the philosophic background the more extreme evangelical body of religious opinion. In Catholics, however, the supremacy given to the creeds that more especially in view of the attempts now being the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of certain dogmas no longer held the purge them of the purge them

Thin these broad limits there are, no doubt, subsidiary the of the faith which all parties alike regard as serving important a purpose to justify any attempt at reform. the less, the answer to the question how many pro-Christians would be prepared to subscribe to the Were they fortunate or learned enough to underthem, is long overdue. Are they binding on the Onscience of the England of to-day, or are they blinding they be they Do they represent the considered official creed of the of England, or are they no more than an antiquated onewhat discredited depository of opinions among they man call a like may browse at will, and from they may gather any spiritual nourishment they may As regards the history of this corpus As regards the history of this control in a landal, it must not be forgotten that it had Catholic and Description but to achieve Catholic and Protestant doctrine but to achieve Catholic and Protestant doctrine but to achieve official intelligence of that age regarded not desirable but as possible, to prescribe, namely, the to the aid the aid of faith.

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A profounder and more scientific knowledge of human A protouncer and nature tells us that it is no more possible to legislate for morality in contract the second protocol and the second possible to legislate for morality in contract the second possible to legislate for morality in contract the second possible to legislate for morality in contract the second possible to legislate for morality in contract the second possible to legislate for the second possible to legislate for morality in contract the second possible to legislate for the second possible to the second poss orthodoxy in religious opinion than for morality in conduct orthodoxy in religious opinion than for morality in conduct or condition of the co and, as the peculiar social and political conditions which gave us the Articles have long since disappeared, it is not unreasonable to suggest that they might be allowed to share the oblivion into which have sunk the age and conditions that produced them. In the first place, their aim was not They belong to an age when civil and solely religious. religious factions were closely associated, when the under lying principles of Church and State were so nearly allied as to be for all purposes of policy homogeneous and interdependent. The Church was passing through a grave crisis when rites and beliefs consecrated by ten centuries of use were being replaced by a polity more congenial to the religious genius of the English people. This change, like all changes that go to the root of national use and habit, was accompanied by disorder. There was the same clash of religious opinion as there is to-day, with this difference, that that is p then tolerance was regarded as a form of treason, and the thunders of Rome were still reverberating in the ears of men whose political traditions made nonconformity not a sectional but a national danger, to be met by every weapon available to Church and State alike.

It is sometimes asserted that the Reformation changed nothing fundamental, that in England it meant no more than the exchange of the supremacy of the Pope for that of the king, and that all the evils of Erastianism under which lead its exa the Church of England has so long laboured date from the What changes were made in the momentous revolution. official doctrine of the Church of England were primarily aimed at Borne of the Church of England were primarily aimed at Borne of the Option aimed at Rome; but in so far as the principle of the operation which operatum, which underlies all Roman sacramentalism, was deliberately overland deliberate deliberately excluded, the claim that no essential change was made door number of Anglo-Catholics now invite us to repent of the Reformation door Reformation does not make it any less of a reality, and how assent "to the Action of t "assent" to the Articles can be reconciled with a sacra-mentalism that has mentalism that has crept back into the English Church, not be a whit less complete the a whit less complete than that which they repudiate, must be left to the Angle Call of the Which they repudiate.

/ It is obviously impossible within the limits of the ground to go over more than the limits of the ground the sovered to go over more than the limits of the ground review to go over more than a small part of the ground possible within the limits of a possible within the limits of a property than a small part of the ground possible to the language of the language that it may be the language to the language of the la covered by the language of the Articles; but it may possible to deal in outline with a few of the more fundamental

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prolyed in the demand for restatement without giving to any part of that body of religious offence to any part of that body of religious opinion the Articles represent than in the nature of the case is liming. the Armere of the case is stable. It may well be asked, in limine, what value posetter to faith or piety from the attempt to arrive at arrive at sud-scientific definition of the nature of God. It does God any more intelligible to our finite minds to tate of Him what are no more than human qualities to some algebraic degree of infinity which makes them The result is merely Matthew Arnold's "magand non-natural Man"; and, if it be said that we are in our affirmation of God as a Person to argue from personality, the only type of personality of which we experience, it is being more and more recognised there must be a residuum in the divine nature which is personal and that a mere extension of purely human wies, even if it can embrace, cannot exhaust the Divine There can be no just or proper apprehension of ence, that I that is purely intellectual. Described as He is in the n, and the Language is reduced to its terms, little more than a highly-benevolent non-, whom it is difficult to regard with appropriate feelings treand adoration. When we pass from the Greek to the definition, we exchange the atmosphere of false the and the pseudo-naturalistic jargon, which disfigures our traditional theology, for that of poetry and The language of Hebrew thought is always at the der which defined and mysterious subject-matter. The man from that lefted God as the "High and Holy one that inhabiteth "Was nearer to the heart of the matter than all the volumes devoted to the intellectual elucidation of supreme and sublime problem of our mortality. dinity and felicity the apostrophes of prophet and divine perfection, in their contemplation of the divine perfection, their contemplation of the divine personal temptation of the divine person the intrusion of Greek modes of thought that the attempt heasured in which our measured in the hopeless confusion in which our

the Mords of Herbert Spencer in this connection are of interest: the attributes of personality, as we know it, cannot be considered to affirm to affirm the unknown Cause of things, yet duty A substitutes of personality, as we know it, so as attributes of the Unknown Cause of things, yet duty have not between personality, in the conviction that hetween personality and something lower than perpersonality and something higher." (Nineteenth

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traditional theology is now involved. The peculiar passion in a region of thought where no more than for precision, in a region of thought where no more than an area to the underlying reality of the critical to the critical to the underlying reality of the critical to the critic for precision, in a region underlying reality of the spiritual approximation to the underlying reality of the spiritual approximation to the doctrine of the world is possible, reaches its climax in the doctrine of the world is possible, reaches its climax in the doctrine of the world is possible, Toucher than an inference from Trinity. This dogma is none other than an inference from certain highly speculative aspects of Christian teaching which can be and has been defended less on historical than on metaphysical grounds; but it is at least a question how either faith or morality is enhanced by making de fide a doctrine which is founded on a contradiction in numerical terms and which can only be made intelligible on the principle of explaining obscurum per obscurius. If the title of the majority of Christian people to salvation depended on their belief in this dogma, the "gate" would be even narrower than Jesus declared it to be and most of us might well despair of our spiritual destiny. Fortunately, it is on quite other grounds that our franchise in the Christian polity will be decided, and to demand subscription to a doctrine that has the imprimatur neither of Christ nor of Paul, His greatest disciple, is to put that "offence" in the path of simple rerely people which Christ Himself condemned.

Much the same criticism applies to the attempt to decide Christ's "place" in the economy of heaven and to explain his "twofold" nature, not as a purely speculative doctrine, but as an inference from an unimaginable and miraculous event, the Virgin Birth, on which the most conservative of theologians have suspended judgment. Once more, we may plead that such speculations are the parerga of religion, that the arrange of religion, that the unum necessarium has been decided for us by Christ Himself, and that we have no warrant for imposing needles burdens on the contract of interburdens on men's minds and demanding a tithe of intellectual "mints" lectual "mint, anise and cummin" which they cannot pay.

Is it not included and cummin which they cannot pay.

Is it not just possible that the current movement are movement are religion is from religion is no more than men's natural reaction to theology that is theology that is not only opposed to the science of to the graft but whose value in the sphere of morals is open to the grant objection that mor objection that men of sense and candour can no love maintain the pretence of large and candour can high they do not be the they do not be they do not be they do not be they do not be the maintain that men of sense and candour can no depoint that men of sense and candour can no depoint understand? If the him and inspiration and understand? If the highest flights of piety and emotions were once possible or were once possible on a purely naturalistic and emotions level of thought, as in the True of the state of the level of thought, as in the Hebrew theocracy at its best, its their theorem the right to have the righ at least allowable that men should claim the right to their theology on this continue to force men's minds into a mould of mind of minds in the right was the right with the common the right with the right was the right was the continue to force men's minds into a mould of minds in the right was the rig utterly alien to the common speech and habit of mind thought thouse ar passion re than an e spiritual cine of the rence from 1 teaching orical than estion how de fide a numerical e principle tle of the ed on their n narrower might well is on quite polity will ctrine that

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proceed time as that of the Articles is to put an intellectual men's faith, which it will not stand, and to complete hetween religion and experience which divorce between religion and experience which is one of the religious indifference confronting us. the claim that these doctrines on the inscrutable questions ledivine nature and the relation between the human and natures in Christ have the "warrant of Scripture" What Scripture " invite the inquiry—" What Scripture?" To Jesus was not a question of "nicely calculated less or on abstruse metaphysical problems which, so far greating unity, have been a fruitful source of division Christians; but a question of faith of a totally tent order from that presupposed and demanded by the Jesus is recorded as having thanked the Father HE had hidden the mysteries of the spiritual world from rise and prudent and revealed them to "babes." What umnt," then, is to be found in any authoritative dictum for identifying "faith" with a belief in dogmas His greates to far from providing spiritual pabulum for "babes," merely been the battleground of contending parties with the categories of Neo-platonic theosophy, on the general ignorance and confusion, among "babes" to explain to explain to explain the lattle was first

miraculous what "warrant" have we for the assertion that ervative of the christ was "a propitiatory sacrifice "demanded re, we may not only for the "original guilt" for which Christ and ligion, that the "actual" sins of men? To psalmist and by Christ alike, God desired no "sacrifice" but that of ng needles in and contrition; nor can the idea of "reconciliang new distriction; nor can the idea of recommendation of the of interpolation in the idea of redicates and pay of the predicates of the predicates lorensic "undertaking or contract which predicates wheth irrational and unjust, and belongs to a primitive the Christian of ideas rejected five hundred years of today of the Christian era. It is only through moral and of the gran of the gran surrender to Christ as the supreme exponent of the made. To claim surrender to Christ as the supreme exponent of the supreme exponent of the supreme exponent of the suprement of the supreme exponent of the suprement of the su inspiration an offended and implacable Deity is a reversion emotion orientalism and implacable Deity is a reversion that "blood and thunder" emotive orientalism, and implacable Deity is a reversion she to that "blood and thunder" she to that blood and cruelty in the

thought of mind of mind to day to whom this doctrine has either It is, no doubt, the logical outcome of

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the doctrine of the "fall"; but, inasmuch as the events the doctrine of the associated with this doctrine have long been banished to the associated with the which they emerged, the associated with this development associated with the development associated with the development associated with the development associated with the development as a second of the development as of it is at least of doubtful value. It possesses the imprimature of it is at least of double and the it does not possess of Paul, but higher sanction than this it does not possess. Jesus never taught that man was lying under the divine reprobation for an organic defilement of his moral nature transmitted to him by his parents. Jesus dealt with sin as an organic part of man's moral and emotional nature, but never touched on the question of its "origin" beyond His acceptance of the current belief that evil, physical not less than moral, had its source in satanic agencies in conflict with the beneficent purposes of God. Nor is it likely that this doctrine is indigenous to Hebrew thought; it was probably imported from Persian sources, though such speculative questions need not be debated here.

In the descent of Christ into "Hell," which we are this into

enjoined to "believe," we are once more in a region of thought which it is impossible to invest with any semblane into our of reality. "Hell," in its purely local and spatial aspect, is a theological relic which has rightly passed into disuse. As the disuse. As a threated "place," it has no existence, outside the human imagination; and yet we are asked to believe that Christ "descended" into this imaginary region of retributive punishment. This dogma was introduced to meet the difficulty presented by the millions who had died before Christ appeared. Is it seriously suggested that intelligent people of to-day are to will appear to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that intelligent people of to-day are to the suggested that the sug accept such a method of vindicating the divine economy!

We have the problem to-day in another form concerning the city either the millions who die annually outside the Christian fold What religious and the christian fold with of a What religious value have such fantastic notions as this belonging to belonging to an age when nothing was too extravagant of criticis absurd to satisfy the craving for knowledge in a sphere where it was and had to it was and had to remain unattainable? Until Christianity is purged of these excrescences of "faith," which have the source in a primitive source in a primitive and pre-scientific cast of thought belonging to the source in the source and pre-scientific cast of the probelonging to the age of man's intellectual infancy, the progressive and vital gressive and vital elements in our modern society modern society many continue to remain until the cont continue to remain untouched by it. On the central doctring it is not dangerously near the level of nonsense when to the it is not dangerously near the level of nonsense when to the interpretation of man's partaking of the perfection of man's man whatever that may mean are added "flesh," and this it is not dangerously near the level of nonsense when the interpretation of man's man whatever that may mean are added "flesh," and this it is not as a decrease of the perfection of man's man and this it is not as a decrease of the perfection of man's man and this it is not as a decrease of the perfection of man's man and this it is not as a decrease of the perfection of man's man and this it is not as a decrease of the perfection of man's man and the perfection o whatever that may mean, are added "flesh" and this this added that Christ "scar body? With this body with this body and this this body with this body with this body with this body had added that Christ "scar body? added that Christ "ascended to heaven with this body

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on the right hand of God, one begins to one not need some special sense as the of this incongruous medlev of the organ of retention mprime supernatural. By any ordinary process preneural. By any ordinary process of ratio-

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with the problems of "free will" and "prevenient tion it defeats us. To how many modern Christians does the Pelagian the convey anything? This barren and useless consleeps beneath the theological lumber of fifteen where it well might be allowed to rest. Augustine mbably no nearer the mark than his opponents, and it sonsonant with reason and the "nature of things" I that this with that in relation to "sin and grace" we start "fair," s probably did, as to assert that the legendary progenitor of speculative shuman race dragged his posterity down with him when this innocence. Moreover, we may well ask what is ch we are last title to continue to figure in our theology. region of of to-day is still dependent on ideas that correspond semblance into our thought nor to our language, then the prospect l aspect, is limewal of its beneficent influences on this threadbare suse. As a lattracted generation are small indeed. No new life can agination; from these dry and desiccated fibres of metaphysical escended which have split Christendom from end to end, nent. This are not and never have been the proper subject-matter

red. Is the Scriptures contain "all things necessary for day are will not, on general grounds, be disputed. Yet conomy!/ has destroyed, beyond repair, the notion that we concerning the either on the Old Testament or on the New as the istian fold with of appeal. To those who approach this problem ns as this the least the last avagant of criticism presents no difficulties. avagam presents no difficulties. It is the shere where where the strain presents no difficulties. It is the shere where the sh Christianity have their have the matural "reason in our search for natural" reason in our search for we must either conclude that we were all doctring the scepticism. There is no escape from this dilemma; the natural their have are condemned to a final and the principle that the natural to the principle that the natural to an age in which the line between a reason-this hold. The grossest credulity and superstition was a modern. Christian concerns himself with what modern Christian concerns himself with

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"works before justification"? To say that "works" done works have the "nature of sin," done when the "works before Justineation" have the "nature of sin" done before the grace of Christ "have the "nature of sin" is to "before the grace of christ Himself that men about to contradict an explicit statement of Christ Himself that men about to Hbe Wise who were doing good apart from any acknowledgment of His to be molested. To assert other to be molested. who were doing good apart of the leadership were not to be molested. To assert otherwise is pleading the entire non-Christian well as of to condemn wholesale the entire non-Christian world which to the condemn wholesale the entire non-Christian world which to the condemn wholesale the entire non-Christian world which to the condemn wholesale the entire non-Christian world which to the condemn wholesale the entire non-Christian world which to the condemn wholesale the entire non-Christian world which to the condemn wholesale the entire non-Christian world which to the condemn wholesale the entire non-Christian world which to the condemn wholesale the entire non-Christian world which to the condemn wholesale the entire non-Christian world which to the condemn wholesale the entire non-Christian world which the condemn wholesale the constitutes the majority of mankind even to-day. On the pare, and ethical and intellectual consequences of the doctrine of "pre inoral constitutes" in the constitutes of the doctrine of "pre inoral consequences of the doctrine of the do destination" and "election" I need not dilate; they are is has de well illustrated in the savage and inhuman fantasies indulged the world in by the writer of the Book of Revelations, panegyrics of the Chri self-complacent piety equalled, if not surpassed, in the famous than ar passage in which Tertullian depicts the agonies of the lost as the es with a pean of exultation so barbarous as to be revolting to third, the sourpose fo

any sensitive Christian conscience.

On the doctrine of sacramentalism with which I conclude the heart a my review, I have only space to say a tithe of what the and with subject demands. If Sacraments are "sure witnesses of moelf is r God's invisible working " in us by which He "quickens and s" The confirms our faith," then they obviously produce a specific confe change that would be absent without them. The Reformen the from the cannot have it both ways. Either the Sacraments are no more than "symbols" or "signs" of a spiritual regeneracy indicates proper to our condition as Christians and present apart from them, or this is a condition dependent upon them and miraculously renewed at each reception. The latter view is that held by the Roman Church and an increasing number of Coth discontinuous and the Roman Church and an increasing number of Coth discontinuous and the Roman Church and an increasing number of Coth discontinuous and the Roman Church and an increasing number of Coth discontinuous and the Roman Church and an increasing number of Coth discontinuous and the Roman Church and an increasing number of Coth discontinuous and the Roman Church and an increasing number of Coth discontinuous and the Roman Church and an increasing number of Coth discontinuous and the Roman Church and an increasing number of Coth discontinuous and the Roman Church and an increasing number of Coth discontinuous and the Roman Church and an increasing number of Coth discontinuous and the Roman Church and the of Catholics in our own communion. Much of the teaching of the Articles on Sacraments seems dangerously near the principle of the opus operatum, which it was especially designed to coval all principles of the opus operatum. designed to exclude. The statement that the Body of chief is given taken is given, taken and eaten only after a "heavenly manner is marked by a fill is marked by a fill in the statement that the Body manner is given, taken and eaten only after a "heavenly manner is marked by a fill in the statement that the Body manner is given, taken and eaten only after a "heavenly manner is marked by a fill in the statement that the Body manner is given, taken and eaten only after a "heavenly manner is marked by a fill in the statement that the Body manner is given, taken and eaten only after a "heavenly manner is marked by a fill in the statement that the Body manner is given, taken and eaten only after a "heavenly manner is marked by a fill in the statement that the Body manner is manner in the statement that the Body manner is manner in the statement that the body manne is marked by a felicity and wisdom which might well close once and for all the once and for all, the door of controversy on this inscrutable subject. In the all subject. In the attempt to make any positive distinction the interests of conf the interests of conformity between one mode of reception and another are well as the conformity between one mode of reception and another are well as the conformity between one mode of reception and another are well as the conformity between one mode of reception and another are well as the conformity between one mode of reception and another are well as the conformity between one mode of reception and another are well as the conformity between one mode of reception and another are well as the conformity between one mode of reception and another are well as the conformity between one mode of reception and another are well as the conformity between one mode of reception and another are well as the conformity between one mode of reception and another are well as the conformity between one mode of reception and another are conformity between one mode of the conformity between one and another, are we doing more than playing with works. Have men ever been a series of conformity between one mode of records. Have men ever been doing more than playing with more on their passionate on their passionate. on their passionate quest for solid ground on this obscure mysterious question? mysterious question?

We have lately had an appeal from a distinguished pressure all religious. to cease all religious controversy for a space of temptory that limit should be a space of a space of temptory than the should be a space of the spa Why that limit should have been placed on an attempt banish the "odium these been placed on midst, apparent banish the "odium theologicum" from our midst is apparent. Surely, rather the apparent. Surely, rather than abolish "controversy,

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orks" done seential ingredient in all active religious belief, it from the sin here is such differences of the stangible and palpable things; where is stangible and palpable things; If that men to gyrate in a circle of obscurities in a line such differences of the ment of men ment of His value of terms is a source of friction was a sping of terms is a source of friction. otherwise is the gospel into living relation will into the world which inthis of the gospel into living relation with things as y. On the lart, and sink all differences that do not spring from ine of "pre in property and emotional reaction to the challenge which

they are st has delivered to us. ies indulged the world is sick and weary of the ceaseless logomachies negyrics of thich Christianity has become obscured. It began as no the famous than a reinterpretation of that illuminating truth which of the lost is the especial privilege of the Jews to have given to revolting to sind, the truth, namely, that there is one God, that impose for men is holiness: "that to serve Him with I conclude theart and with all the understanding and with all the of what the find with all the strength, and to love one's neighbour vitnesses of laself is more than all whole burnt-offerings and sacriuickens and state The answer of Jesus to the man who made this ee a specific confession of faith is worth recalling. "Thou art Reformer the Kingdom of God."

R. F. RYND.

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A PSYCHOLOGICAL ASPECT OF THE PROBLEM OF REUNION.

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REV. J. PAUL S. R. GIBSON, M.A., F.I.A.,

Principal of Ridley Hall, Cambridge.

It is naturally assumed that the problem of Reunion is mity a primarily religious. Those intimately concerned are religion of ce people. The various parties implicated are Churcha Town PO. The problems felt to be crucial deal with dogmas and and sha rites, with faith and order, all of which are connected stabiful, with religion. The words and ideas occurring in the continued. troversies are coined in religious centres; and, in the last little this resort, the back line trenches, which each Church feels must be tred pu be guarded against all comers, represent official position to the of long held for deeply religious motives. The circumstantial by a starting and the circ evidence for Reunion being regarded as essentially a question differ of religion is so strong that many may wonder why the case home is thus laboured. Deeper consideration will, I believe, show that Rounier that Rounier that Rounier than the state of the that Reunion problems will never be understood aright when their true and their true nature stands revealed.

The various conferences that have been held to discuss Baptis the possibilities of reunion usually progress quite salis As factorily till the question of the ministry and its associated bret problem of the Sacrament is faced. In this realm certain the stand of our Anglican lead. of our Anglican leaders feel they must make a definite stand of mir They urge that, however God may act in uncovenant ways, there is one ways, there is one way laid down for the Church by the Holland Master, or by tradition Master, or by tradition inspired and guided by the solution Spirit, from which she Spirit, from which she cannot deviate. Grace for order to the spirit, from which she cannot deviate. for Sacraments is receivable in one only way.

foolhardy to trust in the uncovenanted to this, receivable practical purposes, that the normal reception of grace prescribed exclusively to certain channels.

channels all who conform to the uncovenant rites may return the uncovenant restricted exclusively to certain channels. channels all who conform to the rules and rites may reception.

this sense reception is inclusive for all who accept but the conditions themselves inclusive but the conditions themselves include a gosociation of spiritual power with association of spiritual power with certain material forms, and the acceptance material forms, and the acceptance of such winship so limits the operation of grace as to make position exclusive in its working. The focal point of position is not that spirit and matter are related, not matter may be used as dynamic symbolism of spiritual thus become associated in the process of the of grace, but that one particular system, with certain manual acts done and phrases recited by a leged class are essentially connected, is linked to the ation of God's grace, and normally exclusive of all other With such a position are connected the ideas of timate value of material continuity, universal Reunion is and unquestioning obedience. Such is the are religion in of certain Anglican leaders. They feel sure about Churches som position, but that of others, enjoying the same ogmas and and sharing similar religious experiences, is regarded connected tabtful, and certainly not to be encouraged, even if

in the last line this a specifically Anglican attitude it might be n feels must religious merits. But when we al position the other Christian Churches we are to our surprise cumstantial by a state of mind exactly similar in principle and y a question by differing in detail. The Anglican certainty is denied hy the case the Roman Catholic. He regards our sureness about elieve, show the grace quite unwarranted. He alone has the real aright we have the substitute! Surely the free churches Rantist Surely the live of Rantist I to discuss As Baptist colleague on the staff and we had Baptist quite satistics. As, however, the Baptist minister belonged to quite satistics. As, however, the Baptist minister belonged to alm certain the brethren, and the students to the strict, his own finite stands are broken and the students to the strict, his own finite stands would not take communion from him. Some accovenants was open, the wife closed; and, therefore, they was open, the was open

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find it in the larger world outside the Christian community find it in the larger world world. We watch the So we turn our eyes to the outside world. We watch the Jew, certain that he is one of the chosen people, with a by the Jew, the Jew, certain that he and sacrificial rites. He beholds the particular priesthood and sacrificial rites. He beholds the particular priesthood and sacrificial rites. He beholds the particular priesthood and sacrificial rites. particular priestilloud and street undergo if they wish to enter the favoured position. The mar must undergo if they wish to enter the favoured position He is certain of his grace, but the Samaritan is without the stauthorn pale. Hinduism knows this spirit well with its caste and softruth priests. The dead wood or stone become the living God dense of through the right word uttered by the right person in the inssions. right way. The accidents remain the same, the substance it su changes. The mysteries in Greece, so far as we can ascertain thine an contain the same principle of hierarchy. Theosophy to-day into a cutt in its co-masonry upholds the same cult. Things hidden a reci from the babe are only revealable to the wise and prudent, weirele cl after his gradual elevation to the ranks of the more and fully initiated. The Mohammedan medicine man with his which charms, the African witch doctor with his divination bowls hartly to a the sacred continuity of unquenched light, the Toda with is par his duty of preserving the unbroken succession of cur atom Pa through the operation of a sacred dairy priesthood, the very tabole m fact that even in Southern Buddhism, so fully materialistic ring religi in outlook, the reaching of Nirvana is restricted to those back, who have been priests, all these in various ways disclose the pow fact that in every religion, be it Christian or not, we find the same tenacious holding to something, which, while it makes an process the holder safe, discloses the probable doom of all others around The thing held is material, the spirit is associated with a enemy clearly specified form of the matter, or specifically prescribed is rite in account of the matter. rite in connection with it. It is what the psychologist calls is the matter, of table is the matter of table is the matter. the material sacred—with all its concomitants of tabout keepin

So far we have traced the attitude of exclusiveness, the pride in possessing what others have not got, in our office the Church, in other Christian Churches, and have found and here again we find the same spirit in full efflorescent and here again we find the same spirit in full efflorescent in tied public-houses, in all monopolies and patents, attitude of the medical profession to qualified osteopath their rights, and secret societies do no less. interests, such as class distinctions, are the main formation of the medical profession and patents of the medical profession to qualified osteopath attitude of the medical profession at the medical p maches wit their rights, and secret societies do no less. hard interests, such as class distinctions, are the main between the Church of England and the Nonconformit even as they are between the Wesleyan and Primitive as even as the primitive as a constant and the primitive and the primitive as a constant and the primitive as a constant and the pr Digitized by Arya Samaj Foundation Chernstrand eGangotri 583

ommunity watch the value of free churchmen. Intellectual monopoly is watch the Universities; and now that it can be in the control of the Universities. le, with a cholde universities; and now that it can be held cholde universities the social status operates as between the which the vieter, the Oxford man and the oraduate of which all position which all position which all position without a content of the Camwhich all position to the oxford man and the graduate of a provincial position of the many reasons found for needless delay in devoluwithout a content of the rithout the fauthority to other races by the British, while having caste and contruth, are very largely a rationalisation for the deepliving God sense of racial dominance. rson in the inssions. The joy of secret possession is born with substance in the man, in stages from the secrecy ascertain Licine and charms in the East, to the gardener who will phy to-day line a cutting of a new flower, or the cook who will not ngs hidden a recipe. The closed door of a secret society or d prudent reincle club belongs to the same spirit. Finally, the e and more that by men to keep women out of the priesthood of the in with his which is due partly to safeguarding men's rights tion bowls, putly to a false sense of sexual impurity transferred to Toda with is paralleled by the secular attempts to exclude on of curd Tariom Parliament and the professions. The conclusion d, the very twhole matter is clear. We are not in the presence of naterialistic tring religious, but watching the manifestations against ed to those backgrounds and in varying circumstances of a disclose the power-sense fixing on to anything valuable, and we find the we find the weight to retain it at any cost, and to defend its position all others are process of rationalisation. The growth of religious all other all other all this material power tends to obliterate the prescribed tenemy. But by their fruits ye shall know them.

progist calls to claim that it is shutting off grace from God's children, it is constructed to one of taboo like keeping at the possession has been entrusted to one ologist that the possession has been entrusted to go of tabou that the possession has been entrusted the faith once iveness, the liveness, the liv

Inheritation opposing forces and vindicates itsen of the intended to imply that selfish ambition always underlied to imply that selfish ambition always underlied to imply that selfish and yet false view and demanding one's exercise of power. But power sense emerges and operates.

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over the weak. It is the survival of the fit. Power destroys and leaves the wreckage unheeded. In the realm of human history it acts in a twofold way. Here is conflict, but as the here advances, elements of co-operation enter and developed the here. man advances, elements of co-operation enter and develop the her With time we find these being more and more recognised that makes for prosperity. The League of that makes for prosperity. The League of the pact against war and the installing of arbitration in its place. In the sphere of the spirit co-operation and sacrible are the result factors. Here there is no question of with the pact against war and the installing of arbitration in the result place. are the vital factors. Here there is no question of victory of to be over another. Victory means redemption of the evil. The of Cl psalms are in many places typical of the pre-Christian conception, based on justice. The good get their reward Enries in the wicked are hated, their end is destruction, and a righteou some desir God raises His arm to accomplish the rooting out of their separative name. Christ said it is not the will of your Father in heave with by that one of these little ones should perish. He came to see im pure and to save that which was lost. He died for the just and to save that which was lost. the unjust, to bring men to God. Christ's work is to recond whip. us to the Father. Redemption replaces destruction, in privileges redemption is victory, but the destruction of the wicked in the Chur the defeat of the purposes of a God of love. A school by created the failed when it has to expel a boy. This is no less true delived then God's school here on earth. Co-operation replaces separation the for co-operation is effective, separation destructive.

Power-sense, as we have already seen, must from the of n nature be exclusive, it opposes free reception though word glories in restricted dispensation to those who recognise authority. The leaves of the recognise authority of the recognise to those who recognise the recognise to those who recognise the recognise to the recog authority. It claims privileged rights; and, while generost the interest of the privilege of the interest of t may make it open some of its doors, it will defend the interest shrine to the shrine to the uttermost. We see this in the sacred portion of the Jewish towards. of the Jewish temple. Any Gentile entering could be same and also in the High Production of and also in the Holy of Holies, to which the High Property alone could go and it and also in the Holy of Holies, to which the High Proposed alone could go, and he only on the Day of Atonement. The idea is present that cast see it no less in the Hindu shrine. The idea is present that cast not conforming to the laws of the ecclesiastical authority this not conforming to the laws of the ecclesiastical authority this be it hierarchical or lay, for the Roman Catholic Baptist and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the same spirity that cast and the Plymouth Brother all share the p

For the "material sacred" 1 He had no place, as It attached to a material object. apart from the valuer.

er destroys this attitude concerning swearing by the altar, and of how though to Him all matter was capable of though to Him all matter was capable of sacred Religion is not limited to this mount of human thought so not limited to this mount or that, ict, but a light heritage of all who worship God in spirit det, but a tribe heritage of all who worship God in spirit and in recommend God is not one who gives His favours only in the heritage of all who worship God is not one who gives His favours. develop is the heritage of all title worship God in spirit and in recognised to the fold is not one who gives His favours only to the League of the makes His sun to shine on the just and the unjust. The man born blind is action, as is the result of sin, but to be the cause of classical contract of the result of sin, but to be the cause of classical contract of the result of sin, but to be the cause of classical contract of the result of sin, but to be the cause of classical contract of the result of sin, but to be the cause of classical contract of the result of sin, but to be the cause of classical contract of the result of sin, but to be the cause of classical contract of the result of sin, but to be the cause of classical contract of the result of sin, but to be the cause of classical contract of the result of sin the result ation in its the result of sin, but to be the cause of glory. The ation in its the result of worshippers or the accidental death of residents and sacrifice to be attributed to outstanding with the attributed to outstanding. of victory in to be attributed to outstanding wickedness. evil. The of Christ is universal in its bestowal. It is only re-Christian indicate an urgo for all of their allegiance. Briers indicate an urge for aloofness, even if there a righted desire for fellowship. Christ's purity was not of out of the separative nature, but a consuming fire that purged er in heave wish by His presence in its midst. He did not merely ame to see pure and uncontaminated in the presence of vice, the just and transformed vice into virtue, not by barriers but by to recond whip. This power cannot come by external rites and ruction, to privileges of the enclosure, but by the spirit within. ne wickeding Church He did not give rules and regulations, but school he crated the unacceptable and paradoxical beatitudes, less true them out Himself to the end. The cross is nothing s separation shan the beatitudes in action.

with exclusiveness is fear. The jealous ist from the gof meticulous details, be they of ceremonial or of thought word, is the expression of an innate terror lest recognise sexclusively one's own shall become common property. le generott aises either from a false sense of the nature of the nd the intermediate thing which has to be safeguarded or from a jealousy or the special possession. But whether the cause be the lost, or the and be sprehension lest personal privilege be lost, or the prior of the dread local lest personal privilege be lost, or the personal privilege be lost. High price that dread lest the sacred be violated, it is nevertheless is present it as such cannot be present together with the perfect principle to be vindicated, becomes the directing all authors as what has happened when a man makes such dead above the solid as this: "If I gave up the belief in apostolic as pharism we find pride closely linked with exclusiveness. The pride of wealth, the pride of wealth, and the pride of wealth, and the pride of

of birth, the pride of wealth, and the pride of to ourselves as, possession—these we interpret to ourselves as,

responsibilities of office. We must safeguard British prestigning materials of dispensing materials. responsibilities of officer, the right of dispensing material of the value of culture, the pride of the individual of th the value of current, The pride of the individual finds a who can be ecclesiastical benefits. The pride of the individual finds a whole one who can be expected to the individual finds a whole one who can be expected to the individual finds a whole one who can be expected to the individual finds a whole one who can be expected to the individual finds a whole of the individual find covering cloak in upholding his office. Pride may be utterly some Unless one is the Brahman. Unless one is the ball of the bal exclusive, as with the Brahman. Unless one is born a Brahman, one can never become one; but often pride is content with erecting its protective barrier of discriminating ceremony. By submission to these one may enter the sacred preserve. A particular cultus is developed which is regarded as the one and only correct procedure, and those brought up in it, whether racially, socially, or ecclesiastically, feel uncomfortable in other surroundings, and develop a sense of superiority. History reveals the unmistakable fact that when this superiority is not recognised, or when the gifts such superiority can convey are not desired for their own sake, the power-sense, cloaking itself with the fantasy of benevolence, that must at all cost enable others to share in the prob its blessings, assumes a form of intense cruelty.

Religious wars have been the bitterest, religious persecution the most torturing. But the inflictors of torment have so deceived themselves that they do their devil's work with the deepest conviction that it is a small thing that the body should suffer if only the spirit can be saved. Such men have not entered the farthest outskirts of the religion of the spirit, yet while they unconsciously fulfil Christ's prophecy, "the hour cometh that whosoever killeth you shall think that he offereth service unto God " (John xvi. 2), they continue to give thanks that they are not as other men. As seeme the the late Professor Gwatkin reminds us, paganism has never been so delice the late professor Gwatkin reminds us, paganism has never under been so deliberate and determined in its persecutions as in the hierarchical persecutions are also as in the hierarchical persecutions as in the hierarchical persecution persecutions are also as a persecution p the hierarchical and legalistic forms of religion calling themselves. But few are the Churches that have escaped the cruelty stage when they rose to port.

Protestantism by Protestantism has not a clean sheet, and even the Society of Friends, when of Friends, when paramount in Pennsylvania, felt bound to destroy those when destroy those who refused to conform, as Professor Barker reminds us in his reminds us in his reminded to conform, as Professor Barker reminds us in his remainded to conform, as Professor Barker reminds us in his remainded to conform, as Professor Barker reminds us in his remainded to conform, as Professor Barker reminds us in his remainded to conform, as Professor Barker reminds us in his remainded to conform, as Professor Barker reminds us in his remainded to conform, as Professor Barker reminds us in his remainded to conform, as Professor Barker reminds us in his remainded to conform, as Professor Barker reminds us in his remainded to conform, as Professor Barker reminds us in his remainded to conform, as Professor Barker reminds us in his remainded to conform the professor Barker reminds us in his remainded to conform the professor Barker remainded to conform the professor remainded to conform the prof reminds us in his recent book, Church, State and Study.

For this what

For this whole state of things, in which a conscious power-sone unconscious power-sense reigns, one cannot lay the actual blame on the leaders of the grant the actual the grant blame on the leaders of the Churches in whom the land the The rank and file of the people love to have it so, and transfer an attitude rightly or wrongly exist. rightly or wrongly existing in secular life, into the spirith and out sphere where other principles operate. This is true servants and out of religious circles. and out of religious circles. The domestics in the servants

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glory in the overlordship of their lords, and take among themselves according to their the glory in themselves according to their master's who does not know something of the their tal finds be not subordinate place in a ceremonial in be utterly is born a pride! Who does not not subordinate place in a ceremonial, that is born a pride! effective and magnifical, be it in cathedral, in pride! Smoothly rupping. Smoothly running mechanism There is a special interest. Curiosity also is part. There is a special interest in sharing in a by degrees, and one is content to possess less than from the satisfaction of knowing more than some. being a hanger on to a hierarchy,

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attaffords prestige. fact that lat perhaps the most potent factor of all in making the gifts and women love the exclusiveness of authority is the arin many to be free from the weariness and fret of an ration world. There is relief in no longer being asked to share in the problems oneself. The undigested certainties of to the mind and is persecul spirit. This attitude is naturally prevalent in a tired ment have disuch as we live in to-day. It expresses itself in various work with Sometimes in utter unquestioning allegiance to t the body smalities, whether right or wrong, as in Italy and Russia. times in adherence to the letter of a book as coming gion of the tri from the pen of God, as in Mohammedanism and amentalism. In others it appears as a blind loyalty shall think and the Church, and is seen in the Roman and i. 2), the forms of exclusivism. In each case, the desire is r men. As perfet the need of exercising free choice, and a rest is has nevel but under the powerful protection of authority. ations as in the nationalist sells himself mind, will and heart; the sast sells his mind and will, retaining his heart free 1; rches that the thindamentalist only surrenders his mind, leaving free to power that and will, retaining his near the top power that and will surrenders his mind, leaving free top power that and will surrenders his mind, leaving free top power that and will surrenders his mind surrenders his m to power and will and will. Yet all three are seeking an escape from Isponsibility of the free and continuous use of their God-given personality, in the service of God. The of the necessity that of a surrender of part or of the personality, once and for all, and never to be I he false peace comes from accepting a half a half a peace authority, lang such idel or a church as supreme authority, the actual Reing such, a book or a church as supreme authority only he wise, in the stead of a personal God, in spirit and in tall only be worshipped and served in spirit and in in attitude by responding and free persons. the trace at length the rise of this power-sense there can rue both in

freedom is only relative, because in the strict sense there can part of our personality unless the whole is free.

in the Church. It is markedly absent from Christ and the Gospels. In the Acts we meet a simple community, in & Paul we learn of freedom, and light, for the mystery of Christ while is that of something now made clear. St John knows et al. while the life to be in the Son. We are moving a learn to the son the son that the life to be in the son. Paul we learn of freedom, made clear. St John knows eternal is that of something now made clear. St John knows eternal is dan e life to be in the Son. We are moving here in a period in the solution of fellowship still feel in the solution of fellowship still feel in the solution of the which the joy and adventure of fellowship still feed on the wonder of constant communion with Christ, through His Spirit. Organisation is at its necessary and valuable min. The Church refused to recognise the need of Circum cision; but new rules and new secrecies arise; one cannot stations.

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kill a principle by attacking a concrete example.

Then rises Ignatius with full imperial sense of power tybefore u though in him not sacerdotal but administrative. Later or has bee comes the Greek and sacerdotal influence which revives the Jewish sacrificial ideas and gives excuse for their reintroduc. and positi tion. The Church naturally imbibed the spirit of the Empire lipmacy in and expressed its unloving justice in the decrees and trays that anathemas of the Councils. With Christianity accepted as the official religion, the power of the Bishops grew; and, while the circumference of the power circle had by circumstances to expand to include the priest, yet the centrality of the force which operated was intensified by the theory of the kinmani papacy. The growth of temporal power, as opposed to spiritual, though naturally founding its authority on a Fa alleged spiritual trust, finds its expression to-day in the stress ander the laid upon order or administration, or the external form of the ministry in the Christian Church. Faith and order are equated, at least in terms; the inevitable has happened and that the servant has ousted the lord. The two are, however, incorporate of the incorporate of incapable of equation, they belong to different categories of thought thought. The lesser in all its forms is used by the greater, but no particular of the control of but no particular form can be essential, for each and every form derived it. form derives its efficacy only when used by the spirit, we find the location we find the lesser category of order has usurped authority over the higher and over the higher category of order has usurped additional the restriction of faith. St Paul said there was to day is d faith and administrations many. The tendency to-day is insist on one administrations many. insist on one administration and to let the faith be varied. Faith now received Faith now receives its value-worth from the order in the tables have been translation and to let the faith be value tables have been translation. tables have been turned. The supremacy of order in the minds of many to-down. minds of many to-day is clearly shown by the fact that the Church of England is read a large shown by the fact that the church of England is read a large shown by the church of England is read a large shown by the fact that the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the church of England is read a large shown by the c Church of England is regarded as fully one Church, on account of its unified order. The supremacy the fact that the so bold as to doc. of its unified order. Its faith, none would be so therefore, its regarded as fully one Church, on account to the sold as the sold as the regarded the sold as t define, but its order is unmistakable, and, therefore, the Old as an Unity The Cold as an Unity The Cold as an Unity The Cold as a Unity The Cold of its unified order. Its faith, none would be so therefore, the define, but its order is unmistakable, and, therefore, regarded as an Unity. The official steps for Church the Old Catholic Conthodox the Old Catholics and the Greek Orthodox Church

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st and the refore, accommodation can be made in made in made in the stand, therefore, accommodation can be made in the stand, therefore, accommodation can be made in the stand of the stan pted chieffore, accommodation can be made in matters and therefore, accommodation the Indian school matters y of Christ while, on the other hand, the Indian scheme, while y of Christ With, White, on the state of the

Period in the some with the France. his the same with the Free Church negotiations. With the doctrine of the Church of England as expressed by whity-nine articles has very much in common, but their there irregular, and so there is a break on further official thations. They have an order, but not the order, and thus dimed there is justification for separation. With these the before us, is it possible to doubt that the material power-Exhas been at work in lifting things of administration and revives the mment, which are secondary, out of their legitimate and reintroduc. In position, as servants of the spirit, into the false place macy in the Church? There is truth behind the gibe tays that we believe in the established Church, but in a ccepted as In Spirit dead and buried!

and, while heright interpretation of the words "Faith and Order." cumstances which governs the relation of "Life and lity of the "" Here we think of one central vitality expressing ory of the annifold types of work. So there, we should think of trust in Christ expressing itself in various adminisity on a Faith is the essential and distinctively Christian n the stres ander the useful but subsidiary contribution from the al form of worldly government. Some form of it is necessary. order are the can be essential. The League of Nations does not opened and that the governments of the various associated counhowever hould be uniform. It works satisfactorily so long as it tegories of this dealing with fully accredited ministers from the should former. So too, the league of the Churches, binding should form the United States of the Church, binding into a real unity of spirit, may surely recognise the the transfer of spirit, may surely recognitions that the transfer of the trans Residual of the Church should forging ahead in its response to truth. For world forging ahead in its response to true.

Withe Church attacked the idea of the earth revolving the Church attacked the idea of the earth reversions. In many quarters it still upholds an unerring man as Wilber-The sun. In many quarters it still upholds an unclindad infallible pope, and even such a man as Wilber-pope, and even such a man as will be a man as while the man as well as while the man as well as while the w the could see light over the emancipation of slaves, on account see light over the emancipation of slaves, hold at the stair against factory reform which would free on active militating against factory retorm was perfore, with the stain of child labour.

The presence of a material power-sense presence of a material power-sense of caparativeness in state, society which,

cefore, with the stain of child labour.

Church We have become aware of something which,

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while it invades many domains, is ever the same. We have while it invades many watched its developments. We have studied its nature and watched its developments. We have studied its nature and studied its nature and seen it attempting to usurp sway over the higher realms of seen it attempting to do any the spirit. Thus we ought no longer to be deceived, the the spirit. Thus the masquerader, and we can face the covering is torn from the masquerader, and we can face the covering is toll from with hope. We shall emerge happy religious problem afresh with hope. We shall emerge happy from the piercing examination of the light of the Spirit, if we recognise, in ourselves and in others, that much of our religious zeal and bigotry is not really religious at all, but a very sordid and self-deceiving creeper entwining the solid oak of the Spirit in its attempt to gain support and strength from that in which it has no part. There is no need to be pessimistic even if we will be the pession of the pession even in the pe discover the deeper seat of our trouble. We are neare New T recovery when we have a correct diagnosis. Some glamour extent so in our conflict may be lost, but the way to truer fraternity in or gra the spirit is revealed. It remains for us to engage in the misdion problem afresh with the new facts before us.

J. PAUL S. R. GIBSON.

RIDLEY HALL, CAMBRIDGE.

BIB.

mpe deriv ate, reco Roman (ten in Gr or possible has the d refore, the it should at last scrated b d to be c Further d Gages diff duction words to neaning ows exai inly the of speech e article ed Engli strom th of a of an a o breek do sted, bu left out

We have We have realms of ceived, the n face the erge happy pirit, if we ur religious very sordid f the Spirit, at in which

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BIBLICAL MISTRANSLATION.

RAY KNIGHT.

even if we WITANITY has been deeply prejudiced by mistranslation are neare New Testament. It is not suggested that the highly ne glamon greent scholars to whom we owe our versions were aternity of grammatical mistake; they were betrayed into rage in the raidious error. Until comparatively recent times mederived all its knowledge of the scriptures from the the recognised not long ago as sole authentic Bible of Roman Church; but the New Testament books were in Greek, and accurate translation into Latin was possible because Greek is the more flexible tongue and has the definite article wanting in the other. Inevitably, dore, the Vulgate was a mistranslation, but fate decreed th should pass unchallenged for many centuries, and at last retranslation was undertaken, the meanings the piety of a thousand years were too firmly be displaced.

Ther difficulties attended retranslation, for modern differ widely from Greek and Latin, and correct detion of the sense is sometimes impossible, especially nearing the sense is sometimes impossible, especially are changed Reaning. Mystery, prophecy, and eternal are con-Mystery, prophecy, and eternal are moreover, employ the documental and another languages, moreover, employ the definite article, but its indefinite companion, a speech missing from the ancient, and the translation Articled Greek through no-articled Latin into two-English, French, or German has led to wide departhe original. Everyone knows how greatly the sentence or omisgof a sentence may be altered by inclusion or omisda sentence may be altered by inclusion of the does on a the, and it is often difficult to say whether modification thus but the little not intend the modification thus but of our of speech have been inserted out of our versions according to the translator's always Latin sense. Better understanding of ancient

thought will sometimes convince the student that the mean thought will sometimes convince the student that the mean thought will sometimes convince the student that the mean thought will sometimes convince the student that the mean thought will sometime the student that the mean thought will be student that the mean thought will be student the student that the mean thought will be student the student that the mean thought will be student the student that the student the student that the thought will sometimes, but correction is resented because ing has been changed, with the result that Christiania ing has been changed, with the result that Christianity has tradition is sacrosanct, with the renderings, and worse, with the legitle that the renderings. been saddled with the renderings, and worse, with the deduced theology, approved by an age of ignorance and corruption!

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To begin with minor instances, νãos θεοῦ ἔστε (1 Cor. iii 16, 2 Cor. vi. 16) does not mean "ye are a temple of God" (R.V.), but "ye are God's temple"; St Paul is made to describe himself as "a minister" of the gospel, implying that he was one among several or many, a notion emphatically contradicted in his epistles; and the insertion of the indefinite article into Rev. xiii. 18, "for it is the number of man," has given rise to much misdirected guessing. Again the Greeks were accustomed to speak of "the God" rather than "God." 2 The anarthrous form was sometimes used and Latin has stereotyped it in modern speech, but restoration of the article may change the meaning of a passage. In John x. 36 Christ does not say, "I am the son of God," but "I am son of the God," and when St Paul writes, ἐδόξαζον ὁ ἐμοὶ τόν θεόν (Gal. i. 24), "they glorified God in me" is not at all the same thing as "they glorified the God in me," which is certainly what he meant.3 When he suggests that he might know τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνώσυ (1 Cor. xiii. 2), no informed person can doubt that he meant "all the Mysteries and all the Gnosis," but our translator dropped out the articles and reduced the passage to and h pointless "all mysteries and all knowledge." The same the mistake has a mistake has been committed in 1 Tim. vi. 20, where the last As A writer warns his disciple against "the Gnosis falsely streament of the Gnosis falsely streamen called," and again in Luke xi. 52, where Christ accuses the lawyers lawyers (νομικοί, another name for the γραμματείς literalists) of tall. literalists) of taking away the key of the Gnosis. Wrongs persuaded that G persuaded that Gnosticism was an early Christian herest the translators destroyed the meaning by substituting to vague key of knowledge. What knowledge? Origen, makes the obvious makes the obvious remark that the lawyers could not have taken away the kery have the lawyers could not have taken away the key had they not once possessed it, under stood the meaning bett stood the meaning better.4

The long supremacy of the Vulgate was the more unfortunate because ome is not trustworthy. Jerome is not trustworthy. See Lightfoot's remarks in the article structure of Clarical Property of Clarical Prope The God " is used about five times out of six in the Fourth about fifty times out of fifty the specific times out of six in the specific times out of si

about fifty times out of fifty-three in John's First Epistle.

By used about five times out of six in the Four Roll Roll Roll, N. 184

Be Princ. iv. 1, 10. and about fifty times out of fifty-three in John's First Epistle.

8 He is speaking of live of fifty-three in John's First Epistle.

the mean. l because anity has e deduced rruption,1 (1 Cor. iii, of God" made to implying n emphaion of the number of g. Again. d" rather mes used. God," but ¿Só Ea Lov e d in me,"

stituting. 8 rigen, who d not have it, under

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pertion or omission of a the has had more serious consefortion of the passages. In Rom. xvi. 25-6 St Paul that the Mystery kept in silence from æonian times made manifest διὰ γραφών προφωτικών made manifest διὰ γραφῶν προφητικῶν, words transby the scriptures of the prophets." But there are the sentence and no prophets; the words mean, inspired interpretative writings," and a reference with 2 Cor. x. 10 and the explanations of allegory in 1 Cor. x. and Gal. iv. will show that the wile was referring to his own "weighty and powerful" "whereby when ye read ye can perceive my under-uing in the Mystery of the Christ." Worse still is the πτειsion of τὰ ὀψώνια τῆς ἀμαρτίας θάνατος (Rom. vi. 23). Paulis dealing with Adam's sin, that which brought death the world, and the definite article, "the wages of the it restore in death," is essential to the argument. Other passages a passage mot be quoted in support, but it does not seem generally m that the logion is strict scientific truth. Death is the thalf of genesis, say the biologists, man dies because he ne" is not parales; 1 it is the cardinal fact of human evolution and distian anthropology.

rgests that less important but not negligible error has been caused γνώσυ The translation of αίών, κόσμος, and οἰκουμένη by the the meant world, conveying to modern ears the earth we live translator The times we live in is the intention. The passage of sage to 1 and his environment through successive phases of The same that is axiomatic in all the ancient creeds, American where the livel as Asiatic, but ignorance destroyed the fine philofalsely of falsely of the conception, and even so late as 1881 it smacked of accuses the suggest that the world was created more than six ψρατείς ανας του suggest that the world was created more than μματείς ψεατς ago. Αἰὼν with its adjective αἰώνιος, "eternal," Alων with its adjective αιωνίος, established of time such as we predicate of the geodesting to the five or ten million years were practically taking to the uneducated, whose misconception has now worsened by turning a time-superlative into a timeation, Κόσμος is the world qua organisation, importing and the mespect of condition as alw in respect of and the word should be translated world-order or habitable or civilised but the best that Jerome could do for την οἰκουμένην and readers have it. 5) was orbem terræ futurum, and to come," i.e. our (Heb. ii. 5) was orbem terræ futurum, service it as "the world to come," i.e. our

Thomson, Evolution of Sex, 272. 'Aμαρτία is used with the With the Assistance in Rom. v. 12-viii. 10, and "cinfulness." Thomson, Evolution of Sex, 272. 'Aμαρτία is used without, The one means "the Sin," the other "sinfulness."

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future discarnate life. "Future civilisation" is nearer to ate me. Similarly, κατήρτισθαι τοὺς αἰώνας ρήματι θων the meaning. the meaning. Similarly, the worlds have been framed by the (xi. 3) is rendered, "the worlds have been framed by the word of God," but the verb means to piece together or reword of God, but the correct translation is, "the ages have been articulate, and the correct translation is, "the ages have been restored." It is a prophecy of the restitution of all things, as in Acts iii. 21 and Jer. xxxi. passim; redeunt Saturnia regna. In these and other such cases the inspired writers are not contrasting earth with heaven but the present age with the age of the Resurrection, when there shall be no more marry. ing or giving in marriage and men shall be as the angels, "neither can they die any more." Death will have been conquered along with genesis and humanity be perfect even as the Elohim are perfect; a more attractive prospect perhaps than that which promises us a futurity of amorous business men perfected by ectogenesis and monkey-gland inoculation.

Jerome's translation of λόγος by verbum, "word," has led to great confusion. Ask any Christian what he understands by the Word of God, and he will immediately reply, the Bible; but if that is right, Christ cannot also be the Word of God. Word, μῦθος, is exactly what λόγος is not, and Plato contrasts them strongly in Rep. 376 and elsewhere. Obviously, as it would seem, Christ is the λόγος, scripture the $\mu\hat{\nu}\theta$ os. Logos is notoriously untranslatable, and no good equivalent has been proposed. "Thought" might serve, but "act" (Goethe's suggestion) is worse than word; "printing airle" ciple," or better perhaps "purpose," seems the least inade quate. Had Jerome been a little less learned and a little more intelligent, he would have used ratio for λόγος instead of nerham of verbum.

The badly mistranslated 2 Thess. ii. 3-10 calls for longer languages. explanation and must be prefaced by a reference to Romans. It is not clear be explanation and must be prefaced by a reference to Romans. It is not clear how the idea has arisen that i. 18-32 of that epistle alludes to epistle alludes to so-called natural religion. The intensely Jewish appeal of D Jewish appeal of Romans with its plentiful quotations from Hebrew scripture Hebrew scripture—sixty-five as against some fifty in all the other Pauline letters. other Pauline letters combined—proves that the congregation addressed was read to the congregation addressed was read to the congregation addressed was read to the congregation and the congregation addressed was read to the congregation and the congregation addressed was read to the congregation and the congregation and the congregation addressed was read to the congregation and the c tion addressed was predominantly Jewish, while as for the first chapter, verse 10 is a land of the state of t first chapter, verse 19 is decisive; for if that which may be known of God was known of Honor of God was known of Honor of God was known of Go known of God was known to ethnic seership, what need the christian there for the Christian revelation? The address to the Gentle

i. 5, 18 does not necessarily imply a predominantly Gentile congression. Too much stress is laid on ἔθνεσιν. "All peoples" in verse 18 is not good and natural sense. "the rest of the peoples" in verse 13 is perfectly good and natural sense.

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Romans

the Gentiles among you, I have this to say," among the Gentiles that "I would not have you ignored." the Genuics "I would not have you ignorant of this heavise (not that) a hardening bath in things that (not that) a hardening hath in part befallen Much of the preceding a second secon Much of the preceding argument has devoted to that subject. Paul has been explaining to his Jewish readers why thendom was to be admitted to their privileges. They gossly abused their trust. To the Jews had been com-ted the divine oracles (iii. 2), in them had been manifested which might be known of God, for He had shown it unto (i. 19), but Israel treasured up wrath against himself burdness and impenitence (ii. 5, xi. 25), despising the odness of God and causing His name to be blasphemed my the nations (ii. 4, 24). The apostle is resuming the mive of Hebrew prophecy against his countrymen, the and Pharisees, who had taken away the key of the and changed the truth of God into a lie. "Prothemselves to be wise, they became fools, haters of m proud, boasters, without understanding, implacable, that they which commit such things crothy of death, yet not only doing the same but taking were in them that did them " (i. 22 f.). These fearful Juches cannot be understood unless the Old Testament is more seriously than is now the fashion. Slow to that the prophets have spoken, orthodoxy reduces accusations brought by Isaiah and Jeremiah to comthat Israel had polluted the Temple rites with borrowed from Moab and Assyria, coupled perhaps occasional sacrifice of the first-born to placate an ded deity, while Christ's terrific indictment of the Than have been in Matt. xxiii. was provoked by nothing than hypocrisy and formalism! That is puerile; if the droat rusted, Israel had sunk into an iniquity the dreams of our youthfully self-satisfied omni-Whoredom and harlotry are the favourite similes Whoredom and harlotry are the favourte is speaking the offence, but in some passages there is The Chosen People "sacrificed to devils, Inflaming themselves with idols under every "Inflaming themselves with idols under the clifts the children in the valleys under the clifts the children in the valleys under the clifts they served their idols, yea, they sacrificed and the land was with blood, it is unto devils, and the land was with blood." 1 Israel had fallen into the III.

Israel had fallen into the III. Israel nau rome.

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4 f., xliv. 3 f., Is. lvii. 5, Ps. cvi. 36 f. See also Is. nx. c,

Ez. xiii. 18 f., with the highly significant

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sin of Satan-worship, the Sin against the Holy Ghost; sin of Satan-worship, Black Magic, with its attendant horrors of sadism, necro. Black Magic, with 165 december of Saulsm, necro-mancy, and human sacrifice. Time after time the charge is mancy, and numer sacrated writings, post-exilic as well as prerepeated in the proposed against the Chosen People exilic; all the offences alleged against the Chosen People refer to that awful abomination, fifty times more hideous in the first century for its surface plastering of religiosity. It was the crime which brought upon them first the exile to Babylon, and then, when that proved unavailing, the destruction of their nation, nor could any less offence have merited the sufferings since inflicted on the wretched Jew. Isaiah puts it in a sentence: the scornful men who ruled Jerusalem had made a covenant with death and with hell they were a agreement (xxviii. 15). Serpents, vipers, whited sepulchres full of dead men's bones, they made their proselyte twofold more the child of hell than themselves; how could they escape the damnation of hell? 1

Magic having now been admitted to scientific rank under the names of hypnotism, suggestion, psychic phenomena, and the like, better sense can be made of scripture than was possible fifty years ago. Annas and Caiaphas stood in linear succession to the devil-priests of Jeroboam (2 Chr. xi 15), Christ and St Paul to the prophets who denounced them, and 2 Thess. ii. 3 f. with Matt. xxiii. and Rom. i. 18 f. makes it clear why the one was murdered and the other pursued

with so virulent a hate.

"Let no man beguile you" [the apostle writes to his disciples], "nor can he do so (unless the apostasy have first come) until the Man of Sin is unmasked, the Son of Perdition 11 Perdition that opposeth himself to all that is called God or is worship of or is worshipped, so that he sitteth in the temple of God, profession of the sitteth in the temple of the sitteth in th God, professing himself to be God. Remember ye not

viii. 12, and the account of Israel's temporary reformation after the return from exile in Zech, iii 7 for several sev from exile in Zech. iii. 1 f. The whoredom simile is explained by Ps. 69 and Lev. xvii. 7

The charge of ritual murder persistently brought against the lith always dismissed as a maliand always dismissed as a malignant calumny is proved up to the hilt by their own scriptures. It detects the calumny is proved up to the hilt by their own scriptures. It detects the calumny is proved up to the hilt by their own scriptures. It detects the calumny is proved up to the hilt by their own scriptures. their own scriptures. It dates back to the second century B.C.; Jackson, Josephus and the Land to the problem that led to the second century B.C.; passing the Jackson, Josephus and the Jews, p. 28. It was their horrible paleties that led Shalmaneser and Nebuchadnezzar to expel them from they get abhorred by the same that led Shalmaneser and Nebuchadnezzar to expel them from they get abhorred by the same that t (2 Ki. xvii. 6, 7, 17, xxiv. 4, 14), and when they returned they appeared by all their neighbours (7). abhorred by all their neighbours (Jackson, p. 26), doubtless for the spectrum. The Temple was a verificial character of the spectrum of the spectrum of the furious by the spectrum of the spe reason. The Temple was a veritable shambles in Josephus suffered a similar corruptio antithe furious blood-lust. The Aztecs, whose religion suffered a corruptio optimi, incurred the corruption of the same suffered the corruption of the same suffered the corruption of the same suffered the same suff

² They say it themselves; Matt. xxiii. 37, 1 Thess. ii. 15.

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Abomination of Desolation stood in the Holy Place;
Thoso readeth let him understand," adds cautious Matthew,
If the Mysteries were inviolable and it was dangerous to
Interest aloud so terrible a secret. The Jew was the notorious
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Further allusion to this subject occurs in Col. ii. 22–3, the St Paul speaks of will-worship. It was a distinctively subpractice, 2 cultivation of the will being the first step lagic, white or black, and a sentence in 2 Cor. viii. 10—10 who were the first to make a beginning a year ago, all only to do but also to will "(R.V.)—coupled with the largement of ecstasy in 1 Cor. xiv., suggests that the art

The Greek is corrupt and minor liberties must be taken to make the attempt and minor inperties must be taken to the change of evépyetav to sin verse 9, so as to give κατὰ the effect of against instead of the Satan's work in Verse 9 as to give κατὰ the effect of against instead of the Satan's work in Verse 9 and & κατέγων τος ω. St Paul cannot have said that Christ's present working. The translation of τὸ κάτεχον and ὁ κατέχων hits correct meaning; The translation of το κατεχου and the standing; the possessing power "gives the verb its correct meaning; the Destargish British Principle British Bri the possessing power "gives the verb its correct meanly, Possession Demoniacal and Other, p. 151. Finally, despired does not mean "doth already work" and does mean "is a grave mistake to suppose that Judaism that the state of the July steries; there is ample evidence of the fact, and if St Paul had All of the singular, there is ample evidence of the fact, and if St. 1 Pural form (as in 1 Cor. iv. 1) instead of the singular, the contrasts the particle of doubt about the matter. He contrasts the contrast of Iniquity with 10 doubt about the matter. of both kinds water Mystery of Holiness (1 Tim. iii. 16). Celeof both kinds were familiar to paganism and still are to certain of both kinds were familiar to paganism and still are to certain by the amended Countries. Other passages are cleared up by the amended the Judaizers' gospel ware (Matt. xvi. 23), and those who the Judaizers' gospel were "accursed" (Gal. i. 8, 9). When, the apostle lightheartedly recommends the delivery of reprostan "for the plaguing (ὅλεθρον) of the flesh" or "that they of the plaguing (ὅλεθρον) of the flesh or "that they is the plaguing (ὅλεθρον) of the flesh that they is the plaguing that the plaguing that the plaguing is, it is the plaguing them a liberty. They were unworthy of Christian liberty.

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was not neglected by St Paul. He asks the Colossians, handle not nor to recover neglected by rules, handle not neglected by rules, handle neglected by was not neglected by rules, handle not nor taste nor why are ye governed by rules, handle not nor taste n "why are ye governed ως α έστι πάντα εἰς φθόραν τοuch," and then continues: ἄ ἐστι πάντα εἰς φθόραν τοuch," απιμά ἐστι, λόγον μὲν ἔχοντα σομίας ἐκ. "Ν touch," and ιπει σολοτικ, λόγον μεν εχοντα σοφίας εν εθελο. ἀποχρήσει . . . αινα τους, καὶ ἀφειδία σώματος, οὐκ ἐν τψη Τρησκεία καὶ ταπεινοφροσύνη καὶ ἀφειδία σώματος, οὐκ ἐν τψη προς πλησμόνην της σαρκός. The English translations are unaffectedly ridiculous; λόγον σοφίας does not mean "a show of wisdom," and few will admit that humility and self-discipline are "to perish with the using," much less that they "are not of any value against the indulgence of the flesh." Two of the errors are easily corrected, but πλησμόνην The meaning seems to be: "which τής σαρκός is obscure. things (tend) to destruction in abuse . . . having indeed a principle of wisdom in will-worship, humility, and unsparing treatment of the body, but are useless for fulfilment of the flesh," i.e. for getting full value out of its energies. The passage is designedly cryptic, but Plutarch's explanation of

the Typhon myth throws some light on it.1

There are many other errors in our versions, some important, others not. No attempt has been made to discriminate between τελέω and καταρτίζω, κάλος and αγαθός πράσσω and the emphatic κατεργάζομαι, words by no means synonymous to the Greek ear but offered to English The translation of ψυχικὸς by readers as identities. "natural" and xoïkòs by "earthy" in 1 Cor. xv. 46-9 has perverted the whole chapter. The words mean psychic and watery respectively, and St Paul is not speaking of physical death and burial but of the evolution of the pneumatic or spiritual body from the psychic or watery body entombed in the flooble in the fleshly sepulchre—the rebirth of man from Water and the Spirit the Spirit, creation of the microcosm by the Spirit of God moving upon the face of the Waters. 2 The mistranslation of of the that in December 1981. of oti by that in Rom. xi. 25, making the Mystery of Christ an affair of Israel an affair of Israel's stupidity, has been noticed; the error repeated in Eph. iii. 6 (R.V.), emphasising it by a gratuitous "to wit" 3 instead of that in Matt. xi. 29—"learn from me that into him.

De Is. 55. Horus does not destroy Typhon but absorbs his energies by Payrol.

Spirit," but "in ecstasy." The succeeding είναι is an absolute infinitire.

² Psyche belongs to the same root as ψυχρός, water. always the sphere of psyche in ancient theosophy, as "earth" is that of spirit body and "fire" or "wine" (antitheses of water) that of spirit psyche, nephesh is life; here a living waters. psyche, nephesh is life; hence mayyim chayyim, living waters.

The sent The sentence ends with $\epsilon \nu$ πνεύματι, which does not meaning in the rit," but "in ecstasy." The successful to the sentence of the successful to the succes

olossians, taste nor φθόραν τή έν έθελο. हैं हर राम् tions are mean "a nility and less that ice of the πλησμόνην : "which indeed a unsparing ent of the

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"appearances to the contrary notwithstanding. appearance authority was anything but meek.

Sittle error has crept into Enh iii 19 little error has crept into Eph. iii. 13, where St made to express the remarkable wish to his disciples "ye faint not at my tribulations for you," as if they the sight of their master gashing his or swinging suspended from a hook, like an Indian The Greek runs, αἰτοῦμαι μή ἐγκακεῖν ἐν ταὶς θλίψεσί μου and the mood of airovual shows that the apostle is that he himself may not weary in his tribulations. exme verb is used for weary in Gal. vi. 19 and 2 Thess. iii. but Jerome suffered a momentary lapse and neither nor good sense can prevail against his authority. number of places the inspired word has been conformed inorant opinion, as in the translation of μονογένης by the gotten, τέλειος by full-grown, and έν ύμιν by "among "(Gal. iii. 5 and elsewhere); or again in 2 Cor. vi. Arhere St Paul speaks to his disciples "as unto chila"-children in understanding, babes in Christ—and a some-begotten of the translators, has been inserted the children, lest the scholar should be included in that St Paul and the Evangelists would be more than and could they read our Bibles.

Witten in beautiful and affecting English, our translaare nevertheless a little slovenly. They belong to an one doubted that Christianity had come down pure from the fountain-head, or that salvation was by assent to a few historical propositions, but their that of the Dark Ages, not of first-century An accurate translation of the New Testaprepared by men free from prepossession and familiar the thought of Seneca's age, would revolutionise pulpit and go far towards saving Christianity from

MDIA.

RAY KNIGHT.

Only-begotten in the three three contractions are the contractions of the contraction of Only-begotten is a mere equivalent for only.

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ancient writings have suffered greatly in translation from the substituting what he supposes his author meant to what he actually did say. what he supposes his author means which has been supposed by the supposes his author means which has been supposed by the suppose his auth

SPIRIT OF SEEKING. THE A. VIBERT DOUGLAS, Ph.D.

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Lecturer in Astrophysics in McGill University, Montreal.

It would probably be possible to compile a statement outlining a scientific method which would be acceptable to the great majority of men of science. Yet, when it comes to the question of the applicability of this method to the investigation of spiritual truth in general, and the scientific attitude of mind towards religion in particular, no two people, if they think at all, will think exactly the same about it. Such an attempt as that which follows, will, therefore, completely satisfy no one—not even the writer—but it may have its value nevertheless. It may lead to criticism; and constructive criticism, when honestly given and tolerantly received, is twice blest, "it blesseth him that gives and him that takes."

I.

Let us consider, first, the necessary attitude of mind for the genuine searcher after truth, whether it be truth regarding the world of not the world of nature, or regarding the intangible things of the spirit. In gith spirit. In either case, there must be sincerity of purpose extreme honorates of purpose the case of purpose of purpose the case of purpose of purpose the case of purpose the case of purpose of purpose of pu last should have been placed first. Robert Louis Stevenson has stated that " are placed first. has stated that "courage is the principal virtue, for all other presuppose it." It are presuppose it." It often requires courage, determination in honesty, to face foots honesty, to face facts squarely, and not to distort them into evidence for some evidence for some preconceived theory which they do the truly uphold. Without I is a some preconceived theory which they do the truly uphold. truly uphold. Without bias and without prejudice, so far is humanly possible. is humanly possible, the real significance of things must be sought.

"Once upon a time," wrote Jacobi, "there were thousand years of night." This was the period following publication of Ptolemy's common time. publication of Ptolemy's compendium of Greek knowledge

of nature, the Almagest, when in Europe it was the height of folly, of impropriet as the height of folly, of impropriety, and of and of the venture to question the truth of the pronounce-The pronounceof Aristotic. Living statement had to be accepted most similarly, and the minds of men were bound as with the of steel. The Almagest carried all the weight of many significant matters that the Rible conditions of the statement bority in physical matters that the Bible and the doctrines the first dozen centuries of the Christian era carried in Thomas Aquinas had so interwoven the the other that to doubt the one was to dishonour the Now, according to Professor Hocking, Giordano typifies for us the new spirit, the scientific mind, the energed in the sixteenth century and burst the chains furtual despotism, setting the minds of men free to search with without let or hindrance. Bruno was born in Italy revears after the death of Copernicus and the publication this heliocentric theory in 1543. Revolting against the intual and intellectual tyranny of the times, he left the lamican monastery at Naples and travelled to centres of in Switzerland, France, England and Germany, termined to see for himself the noble Universe unclouded the mists of authoritative philosophy and church The highest function of man he considered to be contemplation of divine unity discoverable under the phenomena of nature. He had grasped the meaning he paradox enunciated by Christ, "he that would save must lose it." He realised that the man who would mind with the truth must first empty it of all cant, thee, prejudice, and unthinking allegiance to dogmatic In 1600 Bruno was burned at the Inquisitors' the land forty-two years later there died another brave pendent thinker, narrowly avoiding a similar martyrdom, However thinker, narrowly avoiding a similar marcy.

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However thinker, narrowly avoiding a similar marcy. Muxley as a man "filled with the divine afflatus of the would likewise fell was the spirit that must be ours, if Theirs was the spirit that I have been spirit that I h

II.

Scientific method, as a mode of procedure, may be first, there is summarised under five headings. First, there is And the collection and the collection and the phenomena and the collection are collected as the collection and the collection are collected as the collection and the collection are collected as the collection the fit in with a line of the collection and the collection of natural phenomena and the collection of facts—all the relevant facts possible, not just a line of the collection of facts. Then, there performance of interest of facts possible, not just the relevant facts possible, not just the performance of interest of the performance of the p performance of simple or elaborate experiments with a

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f mind for a regarding ings of the of purpose, erhaps the Stevenson r all others ination and t them into hey do not e, so far as gs must be

e were one llowing the nowledged view to increasing the number and variety of the facts to be view to increasing the state of the lacts to be added to the collection. The formulation of a tentative added to the collection. This hypothesis is not an end in the lacts to be added to the collection. hypothesis follows. This hypothesis is not an end in itselfhypothesis long which can never be fully achieved; but it is a means to an end which can never be fully achieved; but that mankind may approach gradually closer and closer to that managed the Universe is the firm conviction of every man of science. He believes that the fluctuating, wavy curve of knowledge does ultimately run asymptotic to the straight line of truth. Sir J. J. Thomson once made the memorable remark to a class of students at Cambridge that "a theory is a tool, not a creed." A tool is never an end in itself, it is valuable only in so far as it assists in the production of something finer. So, too, a hypothesis, or a theory, in science is only of value in so far as it can be made a stepping stone to more complete knowledge. A theory which does not lead, either by inference or prediction. to something as yet unknown is merely a cul de sac. Having found a fruitful hypothesis, one that not only covers the known facts but by logical deductive reasoning leads us to penetrate further into the unknown by pointing to certain phenomena which ought to be observable, or to certain results which should follow from certain causes, or to the existence of something hitherto unsuspected, the next stage in scientific method is to subject this hypothesis to crucial tests. Look for the thing the existence of which the theory predicts; carry out experiments to see if the logical results follow from the causes according to expectation; put your theory to the most severe and exacting tests that your knowledge and experience can suggest. Perhaps you will be convinced the convinced that the theory is untenable in the light of the new facts thus ascertained. Another and more consistent theory must the theory must then be sought. But perhaps the theory will be vindicated all all vindicated, all the new facts confirming it. If so, facts of deductions in the line of facts of deductions in the light of the newly established facts of relationships much light of the newly established they, relationships must be sought for; and, being found, they, in their turn, must be next of the newly established happens, their turn, must be next of the newly established happens, and the newly established happens, and the newly established happens, the newly established happens and the newly established happens are not the newly established happens and the newly established happens and the newly established happens are not the newly established happens and the newly established happens are not the newly established happens and the newly established happens and the newly established happens are not the newly established happens and the newly established happens are not the newly established happens and the newly established happens are not the newly established happens and the newly established happens are not the newly established happens and the newly established happens are not the newly established happens and the newly established happens are not the newly established happens and the newly established happens are not the newly established happens are not the newly established happens and the newly established happens are not the newly established happens and the newly established happens are not the newly established happens and the newly established happens are not the newly established happens and the new their turn, must be sought for; and, being found, they is that the results of factorise the test. What most often happens is that the results of factorise the test. is that the results of further investigation partly confirm partly conflict with careful, deliberate, sometimes drastic modification of the basic theories. The basic theories. The new or the enlarged or the modification the theory, as the case were a subjected to the case white the case were the enlarged or the modified to the theory. theory, as the case may be, has then to be subjected to the subjected to the same critical scrution. same critical scrutiny and its implications to further observational or experimental to An important and significant point to be borne in plants: Science is never ask is this: Science is never ashamed of having modified a theory

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of having laid aside one theory in favour of a totally Science welcomes change, hailing it as a mark protess, and with a great optimism and untiring progress, and untiring the man of science grasps at a new outlook, new and hypotheses, as providing fresh vistas through wild-enshrouded wilderness beyond which lies the truth. whas religion in the past dreaded and opposed change? Whitehead has urged that "religion will not its old power until it can face change in the same spirit idoes science."

III.

That is religion? The Oxford Dictionary says it is a of faith and worship; human recognition of supercontrolling power and especially of a personal God and the effect of this on conduct. ho defined religion as the recognition of all our duties as time commands.

his book Religion in the Making, Dr Whitehead says the is no agreement as to the definition of religion in its signeral sense, including true and false religion; nor is many agreement as to the valid religious beliefs, nor even we mean by the truth of religion." He proceeds ompare and contrast an arithmetical relationship with a thine of religion, and he adds: "No one is invariably by his faith in the multiplication table. But in Sense or other, justification is the basis of all religion. the basis of the b mary religious truth from which no one can escape. is force of belief cleansing the inward parts. the primary religious virtue is sincerity, a penesincerity. A religion on its doctrinal side can thus be as a system of general truths which have the effect apprehend and system of general truths which have the and apprehend apprehend and apprehend and apprehend apprehend and apprehend and apprehend apprehend and apprehend apprehend and apprehend apprehend apprehend apprehend apprehend apprehend apprehend and apprehend appr apprehended. In the long run your character and induct of life. in the long run your character. "Rolling depend upon your intimate convictions." Mither: Religion is what the individual does with his Collect: Religion is what the individual does who individual does what the individual does who indivi Collective enthusiasms, revivals, institutions, Collective enthusiasms, revivals, mstructures, rituals, bibles, codes of behaviour, are the trapthey man passing forms. They may be useful or way be authoritatively ordained, or merely expedients authoritatively ordained is beyond be authoritatively ordained, or merchanic expedients. But the end of religion is beyond lis perhaps hardly fair to take one sentence out of the above statement, the sentence involving the word "solly above statement, and a solly above statement in the sentence involving the word "solly above statement, and a solly above statement in the sentence involving the solly above statement in the sentence involving the sentence invol physicist above statement, one does, and criticise the author for giving tariness," as Dr Gore does, and criticise the author for giving tariness, and inadequate definition of religion a very imperfect and inadequate definition of religion. It is ingarded a a very imperied and having the Dr Whitehead crystallises for one of four sentences in which Dr Whitehead crystallises for partial aspects of reliables. world. mutually dependent ideas or partial aspects of religion. But by represe the late Bishop of Oxford made a strong point when he er feature insisted on the social aspect of religion. A man's attitude towards, and dealings with, his fellow-men are the truest thand to indication of his inmost convictions. Religion finds a higher iness, mo form of expression in kindly service to humanity than in the which th ecstatic vision of the recluse; but surely it is equally true prever pe that the former activity will wear itself out if the spirit be these who not replenished by resort to the fountain head of spiritual (Edding inspiration in the quiet of solitude. "As a man thinketh in rammelle his heart, so is he. aming tow

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Many writers have considered religion from the point of view that all its forms, whether of the primitive or of a higher type, have as their common basis the recognition of the sacredness of some idea, whether that idea be or be not mour con associated with a material object. To turn the searchlight of critical inquiry upon religion, in the scientific spirit, is tion, for therefore, to ask and to attempt to answer the question: Is the min this fundamental assumption that something is sacred a to the supprise supp justifiable premise; and, if so, what are the logical inferences are, or in

IV.

I consider next some of the contrasts and some of the analogies between science and religion. As I have said the since the since and religion. sincerity of purpose, honesty of thought and open-mindedness are the size of t are the sine qua non in the pursuit of both science and religion. Science Training and Science and the sine qua non in the pursuit of both science and the sine qua non in the pursuit of both science and the science and the science and the science and science religion. Science, and I am restricting the word to the physical science, and I am restricting the measurable and it is a distance of the science of the sci The attempt is made to describe and relate the phenomena of the physical related to the physical relat of the physical world in mathematical form or symbolish the three fundamental the three fundamental units being mass, length and the third the more completely the The more completely the physicist succeeds in this task, the more completely does he build up a mathematically logical symbolic counterpart of the succeeds of the sense of the succeeds of the sense of more completely does he build up a mathematically logical symbolic counterpart of the sensible aspects of the certain world. A map of the world. A map of the earth's surface will exhibit distributed of the earth's surface will exhibit distributed others and entirely omit many more. It can, therefore, no sense be regarded as a true model of the earth. It is not be also and for it than the interest of the sensible aspects of the s uses, but more must not be claimed for it than the interest alw limitations will permit. So, too, the symbolic world, when the symbolic world when the symbolic w ord "soli. for giving

hysicist constructs from his measure-numbers, embodyphysicist constitutes from the measure-numbers, embody-ible laws and relationships subsisting between them, may the laws and relationships subsisting between them, may subside as a map, but in no sense as a complete model of the laws and relationships subsisting between them, may subside as a map, but in no sense as a complete model of allises four rould. Some features, the measurable ones, are accurgion. But represented, some features are, of necessity, distorted; when he reduced to measurement in towns are accurs attitude the such things as hearty love in terms of mass, the trues thand time—such things as beauty, love, joy, friendship, ds a higher west, motives—form a vast realm of human experience, than in the physicist using the weapons of the laboratory qually true Jever penetrate. This is the realm of the philosopher and the spirit be those who seek spiritual truth. "We all know," says Sir of spiritual Middington, "that there are regions of the human spirit thinketh in mannelled by the world of physics. In the mystic sense the creation around us, in the expression of art, in a he point of ming towards God, the soul grows upward and finds the ve or of a ment of something implanted in its nature. ognition of with for this development is within us, a striving born e or be not thour consciousness or an Inner Light proceeding from a searchlight power than ours. Science can scarcely question this c spirit, is tion, for the pursuit of science springs from a striving nestion: Is the mind is impelled to follow, a questioning that will is sacred a the suppressed. Whether in the intellectual pursuits of inferences in the mystical pursuits of the spirit, the light ahead and the purpose surging in our nature

both in science and in religion, it is, then, an urge from some of the consciousness that starts the quest. Furtherhave said both in science and in religion it is faith that keeps the have some solution in science and in religion it is faith that the pursuit of truth is worth science and to the science and in religion it is faith that here is an underlying order in Nature, that science of the spiritual state of the spiritual as in the spiritual, as in the spiritual world "The spiritual as in the spiritual world "The spiritual world "The spiritual as in the spiritual world "The spiritual spi measurable harmony in the spiritual, as measurable harmony in the spiritual, as whenomen is the "Faith in reason," writes Professor Whitephenomenal world. "Faith in reason," writes Professor ...

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phenomena phenomenatures of the trust that the ultimate natures of the symbolish has made possible the and the order of North has made possible the symbolish there in a harmony which excludes mere arbitrariness. his task, the his task, the of science is a particular example of a deeper faith." It herefore, believe that the reason for the faith is our therefore, believe that the reason for the faith is our therefore, a sustaining faith, and a reliance upon the inherence is a particular example of a deeper faith." It has in the science and the inherence in this faith (this instinctive faith); therefore, believe that the reason for the faith is our therefore, a sustaining faith, and a reliance upon the inherence is a particular example of a deeper faith."

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much less in physics. "In science," says Eddington, "We much less in physics.

sometimes have convictions as to the right solution of a sometimes have cherish but cannot justify. problem which we cherish but cannot justify; we are problem which we character sense of the fitness of things some influenced by some innate sense of the fitness of things. So too there may come to us convictions in the spiritual sphere which our nature bids us hold to. . . . We have to build the spiritual world out of the symbols taken from our own personality, as we build the scientific world out of the metrical symbols of the mathematician."

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Two of the most outstanding mathematical thinkers of our day have recorded their dependence upon intuition in a very striking manner. Professor Hermann Weyl, attempting to derive from "world-geometry" not only gravitational phenomena, as in the pioneer work of Einstein, but also the full range of electro-magnetic phenomena, finds himself thrown back upon intuition at the very outset of his task "To bring about the transition from affine to metrical geometry we must," he says, "once more draw from the fountain of intuition." And referring to one particular line Iman th of mathematical reasoning, the Abbé Lemaître writes, "this me in even method provides a very intuitional way of considering the lined in

equations of the universe."

The man of science does not scorn to fall back upon some ra intuitive knowledge as to the direction in which truth is to light be sought; the seeker after spiritual truth must rely on this wary n inner sanction altogether, for flawless proof appears to be the inquired absoluted. absolutely impossible in this realm. We must not make the fetich of the fetish of the word proof. Theology has constructed many least of attempted attempted. attempted proofs of the existence of God. Augustine of structed an extraordinarily interesting and ingenious profities to of his own individual existence. All these are examples of the mental existence. mental gymnastics, valuable in their place, but like attempted proof attempted proof of some physical theory they are absoluted unconvincing unless that the sound of unconvincing unless substantiated by experiment. science is an intrinsic part of scientific method. Is, then, the method applicable of method applicable also in religion? In a very real sense, yes line soien. There is such a thing. There is such a thing as experimental religion. John wester laid great stress was a serimental religion. laid great stress upon it. The evidence of transformed in the upholds it. Saul has been stressed in the contract of transformed in the contract of Saul becomes Paul in broad daylight in de-awake Polosti midst of a wide-awake Palestine. In the midst of seventee century England John B. century England, John Bunyan, the careless waster, becomes Bunyan the portraver of a life. Bunyan the portrayer of a life-long pilgrimage towards of our and righteousness. There eities the streets of th and righteousness. There are men walking the streets of the cities to-day, respected and esteemed, who are having nesses to the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of some religious impulse having the streets of the reality of the streets of th

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by transform character. Such an appeal to experience, transioning the experimental tests which form six gientific method, is not only exidence, of scientific method, is not only evident in the of totally regenerated lives, but in the everyreperience of those to whom religion is vital. "There Experience Sir A. S. Eddington, "to whom the sense of presence irradiating the soul is one of the most things of experience. . . The most flawless proof existence of God is no substitute for it."

V.

Not only so. In both science and religion there must be but also the mation if there is to be progress towards truth. ds himself are science is frequently criticised, and very unjustly, of his task ting lacking in imaginative qualities, religion is criticised, o metrical dometimes with good reason, for being too imaginative. w from the leave is not a prosaic, mechanistic, unimaginative branch ticular line diman thought. On the contrary, the greatest men of rites, "this time every age have been the men of vision, possessed idering the tiged imaginations, which have carried their thoughts above the dark clouds of ignorance and uncertainty, upon some ray of light is seen pointing the direction towards truth is to light of truth. Dean Inge, unlike so many conrely on the many men of letters, understands this spirit of the pears to be inquirer. "The dramatic fancy which creates not make s is," he writes, "the raw material of both poetry and not man of both per lies, the raw material of both per lies, icted man of of course, imagination unbalanced by sane, honest, gustine collingment is always dangerous, and leads to fanaticism. enious productiis type of person science has suffered as well as examples type of person science has suffered as the examples that to a lesser degree. Yet, without the gift of out like a lesser degree. Yet, without the gardent like a lesser degree and like a lesser degree. Yet, without the gardent like a lesser degree and e absolute formon ruts of thought, either in science or in art or in e absolute in the science of the science of in art of the science of in art of the science of th Is, then, the science is a vice more common in reason when the science. "Theology as well as astronomy may be "It is so when the John West Principal Fairbairn. "It is so when the John West formed live formed light in the light in point from which he observes and conceives the seventeen such the light in position of creeds is apt to be a huge stumbling treets of the man of science conceives a theory to be a tool, treets of the word creed has by usage come to signify a treets of the man of creeds is apt to be a too, treets of the man of science conceives a theory to be a too, living the man of science conceives a theory to be a too, living the man of science conceives a theory to be a too, living the man of science conceives a theory to be a too, living the man of science conceives a theory to be a too, living the man of science conceives a theory to be a too, living the man of science conceives a theory to be a too, living the man of science conceives a theory to be a too, living the man of science conceives a theory to be a too, living the man of science conceives a theory to be a too, living the man of science conceives a theory to be a too.

an end in itself. A creed, or statement of belief, is of value the result in so far as it forms a stepping star we we an end in itself. A cross, as it forms a stepping stone to a result on of spiritual truth. If the worship of the result of the result of the result of the worship of the result of the resul in religion only in the spiritual truth. If the worship of God the spirit, it is not a mere reported that be an adventure of the spirit, it is not a mere repetition of the into be an adventure of the specific accompleted revelation of truth, and made fixed beliefs regarding a completed revelation of truth, and made lements as yet and lements are yet as yet and lements are yet as yet and lements as yet as yet and lements are yet as yet and lements are yet as yet as yet and lements are yet as yet a adventure is a striving out after something as yet unknown and adventure is a striving out after something as yet unknown as yet unknow "He who strives without ceasing, is not beyond redeeming it and "He who strives without ceasing, in Faust: while six is the final dictum of Goethe, in Faust; while Sir A Si "Peace Eddington, writing in a similar vein, says: "How difficulties expr to convey the scientific spirit of seeking which fulfils itself in of the in the tortuous course of progress towards truth! You will conderst understand the true spirit neither of science nor of religion to mea unless seeking is placed in the forefront."

VI.

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that bal It is a matter of experience that the more closely are reat st event is examined the greater the number of contributing time, as factors which are found to be involved. Science would make the is le small progress if it sought immediately to relate all the cois wor factors involved in any phenomenon. There must be timan sp process of sorting out of the main factors and a deliberate and a delibera placing upon one side, at least for the time being, of the inter factors which seem to be of secondary importance. Sue wit recognition of what is essential requires keen scientific will insight—indeed one of the highest marks of genius evines unitself: insight—indeed one of the highest marks of genius insight—indeed one of the highest marks of genius of the indis given itself just in this connection, the intuitive recognition of the indis given itself just in this connection, the intuitive recognition of the indis given in the individual in the in

essential features of any situation.

Now, in the pursuit of religious truth, this intuitive wha discrimination between the essential and the non-essential of paramount importance. Thus, in attempting to apply the scientific method of investigation in the realm of spiritual inquiry, it may be necessary to set certain questions of their greater importance at some future time when new knowledge may the tance at some future time when new knowledge may the tance at some future time when new knowledge may the upon them a clearer light, but not allowing them in the meantime to obscure the main issues. In this category has meantime to obscure the main issues. In this category has meantime to obscure the main issues. In this category has the problem of miracles. Belief or disbelief in the literal problem of the miracles of the Bible does not separate the sheep for the goats. This problem pales into insignificance of the goats. This problem pales into insignificance of the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live, and towards what the problem how a man should live a man shou discrimination between the essential and the non-essential of neromannian description desc

is of value the zest of life, adventure and achievement; and if we stone to a life we want also peace of mind and conscience. Ruskin ship of God thined that he only is advancing in life "whose spirit is epetition into living peace." The founder of consequents epetition of two tremendous assertions not consider two tremendous assertions and the consideration of the conside truth. And two tremendous assertions, not contradictory t unknown applementary, when he said, "I came that ye might bedeen that ye might have it more about Cedeening that ye might have it more abundantly," and e Sir A. S. "Peace I leave with you, my peace I give unto you."
ow difficulty expression "living peace" represents the perfect fulfils itself of these two ideals. One may, however, here easily ! You will sunderstood, for such an expression as this can be disr of religion to mean almost anything, from the extreme of high intensely active life with next to no peace of spirit, poposite extreme of selfish, contemplative peace, by the press and surge of life around. I mean that balance of life in which there is full participation closely and game and fight of life; but, at the contributing time, a sanction of conscience that the ideals towards would make tille is leading are of intrinsic value; that the mode of elate all the worthy of the aim; that the highest things which must be timan spirit is capable of appreciating are not being a deliberate red out.

eing, of the interpreted, living peace is a worthy ideal, and ance. Such within assures us that it is an ideal the attainment en scientification will justify great effort. How can it be attained, mius evines universal aspiration? Nineteen centuries ago, nition of the rold's greatest religious teacher made the startling his intuitive in what should be the recent and the Life."

his intuitive with the way the Truth and the Line.

n-essentially what should be the scientific attitude of mind to apply the scientific attitude of the total that a claim such as this? Here is a religious theory, I do f spiritually of Christ we may live more fully and richly, and estions contact living peace. The scientific method of procedure with the living peace. It is a theory that fulfils one of the them in the living peace. It is a theory that fulfils one of the them in the living peace. That it involves incidental literal roll the test of experience. That it involves incidental literal roll to the mystery of the Godhead, the mystery of the literal roll to make the crucial test. Science itself is surrounded of all religions the spiritual teaching of Christ, the influence of his local those who have also striven to attain his ideal;

No. 4. his intuitive way, the Truth and the Line.

and with honesty, sincerity, and whole-hearted perseverance, and with honesty, and whole-hearted perseverance, and whole-hearted perseverance, and with honesty and another honesty another honesty and another honesty another honesty and another honesty and another honesty another honesty and anoth and with honesty, sincerey, not laying aside our own critical faculties, we should put the not laying aside our own life. And it might be not laying aside our own life. not laying aside our own life. And it might be regarded theory to the test in our own life. And it might be regarded as strong evidence that the claim of Christ is not without foundation if, as a result of such crucial test, we found out

selves entering into "living peace."

There are those who would state with confidence that this experiment, sincerely and persistently tried, cannot fail. do not wish to argue about that contention; and, in any case such argument would be futile. But, in regard to the great ideals of the spirit—truth, beauty, righteousness—, there is court of appeal higher than the pragmatic court of experience In science, we touch on the edge of this when we speak of the scientific intuition as to the direction of the truth, which mer remain unshaken in spite of apparent inability to prove the particular point by logic and by experiment. In the realmon with has hap religion, the realm of ideals, this rises into the nobles rotion of attribute of the human spirit. The final court of appeal the history between truth and falsehood, right and wrong, is within one present own individual consciousness; and with an audacit, a tentral unexplainable in terms of anything less than divine inspiration it tion, a sincere man will fling to the winds all short-sighted or pragmatism, and stake his all upon the conviction that we ourse because right is right, to follow right were wisdom, in the known scorn of consequence."

A. VIBERT DOUGLAS.

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THE ECLIPSE OF CAUSE. PROFESSOR J. L. STOCKS, M.A.

T.

the realmonth that is the question I wish to discuss. the nobles station of cause? That is the question I wish to discuss. t of appeal the history of European thought, from its obscure origins within ones the present day, few notions, if any, have maintained a audacity central position. The very existence of knowledge, vine inspired from its bare rudiments, has been commonly thought hort-sighted on the discovery of causal connections. "We viction that we ourselves," said Aristotle, "to possess unqualified adom, in the knowledge of a thing . . . when we think that we the cause on which the fact depends." In the nine-OUGLAS. Gentury J. S. Mill described the notion of cause as the whole theory of induction " and the law of the main pillar of inductive science." He was something which he took to be hardly open to and in his day, so far as I know, it was not in fact questioned. But before the end of that century Ward 1 was calling attention to the tendency of was calling attention to the tender and tention departments to eliminate "substance and from its analysis of nature. He cited Mach's definite of this aim: "I hope that the science of the future the idea of cause and effect, as being formally the idea of cause and effect, as being to the idea of fetishism feeling that these ideas contain a strong and in my feeling that these ideas of aguse as And described the elimination of cause as being at that

at last complete "in the sphere of the higher mechanics was reviewed in the sphere of the higher mechanics was reviewing; but the movement has extended but the movement has extended far sing; but the movement has extended, thirty value he wrote. Sir Arthur Eddington, thirty years later on the same foundation, has thirty years later on the same foundation, in the Gifford, to us that the science of our day is unable Gifford Lectures on Naturalism and Agnosticism, 1896–1898.

to distinguish between cause and effect. For the one way to distinguish between the cause and effect. For the one way to distinguish between the cause and effect. relation of causation with its inevitable reference to what he relation of causation with its inevitable reference to what he relation of the one-way relation of causation is the relation of causation is a symmetrical relation calls "Time's Arrow," it substitutes a symmetrical relation calls "Time's Arrow, and the relation causality. This review is a symmetrical relation. This revised causal mation at notion is, however, only fully operative in "primary physics" priceents "Secondary physics can distinguish cause and effect, but its see he w foundation does not rest on a causal scheme, and it is the indifferent as to whether or not strict causality prevails." The land of the provided the provided to prove the provided to provide the provided to provided the provided the provided the provided the provided the provided the provide Again, he says, "whether or not there is a causal scheme at head on the base of atomic phenomena, modern atomic theory is not a first b now attempting to find it; and it is making rapid progress apa because it no longer sets this up as a practical aim."1 Here stelly col the retention of the causal notion in a modified form for they of a primary physics and the suggestion that there may after all fould this be a causal scheme at work in the atom are obvious signs of bilding of reluctance to break with the tradition altogether; but it will know do probably be agreed that the general argument of the lecture of the lecture of implies a more complete rejection of causation than these in men all thir sentences alone suggest.

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It is certainly much to be desired that someone possessing to be, t the necessary scientific competence should carefully investigate com gate the developments of scientific thought to which I have to referred. I am not myself competent for such a task. But and well the questions raised are of such general importance and that to lo affect so profoundly the total philosophical situation that was set mere layman, like myself, finds it difficult to stand aside to the it altogether and may perhaps comment without offence. shall adopt a very wide and general point of view. I shall to to estimate the tendencies of the present in the light of the past. The causal notion has passed through many change in its long his in its long history, and it is possible that we shall be better the other able to appreciate. able to appreciate what is going on under our eyes if we recall to

It would seem that both Plato and Aristotle were disposed describe their special to the certain features of this history. to describe their special and distinctive contribution to the thought of Greece thought of Greece as a re-interpretation of the notion of cause. In the *Phædo* Plato's Socrates represents in terms of their physical components to understand things in terms of their physical components. their physical components and antecedents, and as ending the chie the view that the ground of the beautiful was to be found the chie beauty itself and nowhere else, i.e. in the principles of its principles organisation. In passing, he discusses his own and his life principles of its principles organisation. In passing, he discusses his own and his life principles of its principles organisation. wait quietly in prison for the poison which is to end his instead of accepting the instead of accepting the proffered means of escape.

The Nature of the Physics of the position which is to end his life the end of the proffered means of escape. ¹ The Nature of the Physical World, 1929, pp. 296, 299.

the one-way to what he cal relation lised cannot be contact to this are secondary and instrumental to this more lised cannot be contact to this more lised cannot be contact to the contac relation liber physical product and instrumental to this resolve.

ised causal physical physical are secondary and instrumental to this resolve. y physics, represents himself as turning from physical analysis y physics." (**Presents infiniser: the beautiful by excess of light. But this is ect, but its and it is prevails." The evident aim is to reduce the physical and prevails." Scher the proper subordination. The same theme forms schere. scheme at hear of his Metanhusiae is at hear contained eory is not first book of his Metaphysics, is strung. Previous id progress is, apart from Plato and the Pythagoreans, were n."1 Here trally confined to a material conception of cause. d form for the behaviour of anything that ay after all would think of was to find out what it was made of. ous signs of Ming on Platonic foundations, Aristotle formulated but it will kinous doctrine of the four causes, presenting it as the the lectures specien of a natural historical development. First of all, than these and, men thought to find the clue to nature in that of all things were made—"the first from which they e possessing to be, the last into which they are resolved "-they ully investing a common material substratum for all bodies. Then hich I have game to see that such a substratum, if they found it, task. But last well be supposed to control its own modifications; rtance and to look, then, further for a cause of the movement tion that I was set up in this material. But having advanced so stand aside that itself "forced them a step further. The things offence, the standard exhibited in their different degrees goodness to be standard to the standard of the stan I shall try leastly. What of these values? They could not be light of the either to the material substratum itself or to that my change twas supposed to have introduced movement into it. in y change was supposed to have introduced movement in the other hand, "so great a matter" could hardly be sift we recall to mere chance. Thus thinkers were led, though are disposed a value of the good or end was recognised as operative in shimself is a necessary supplementation was demanded from in terms as ending in be found in be found in be found in the chief of all the four causes, the Form or Essence.

decision to be a necessary supplementation was demanded from in terms as ending in be found in be cause in added to the found in be cause in added to the found in be found in be found in be cause in added to the found in be cause in added in be found in be found in be cause in a decessary when the found in be found in be cause in a decessary when the be found in be cause in a decessary when the found in be found in be cause in a decessary when the cause in a decessary when the found in be cause in a decessary when the found in be cause in a decessary when the found in be cause in a decessary when the found in be cause in a decessary when the found in be cause in a decessary when the found in be cause in a decessary when the found in be cause in a decessary when the found in be cause in a decessary when the found in the cause in a decessary when the found in th Aristotelian doctrine, as a terminology derived from it. their impatience with a burdensome philosophical tradition which they felt they had outgrown, they hardly troubled to hack to the fountain head, to see whether they could be a ristoted to hack to the fountain head, to see whether they could be a ristoted to hack to the fountain head, to see whether they could be a ristoted to hack to the fountain head, to see whether they could be a ristoted to the fountain head, to see whether they could be a ristoted to the fountain head, to see whether they could be a ristoted to the fountain head, to see whether they could be a ristoted to the fountain head. go back to the fountain head, to see whether they could make one of a go back to the Toursan of the Latin in which the Middle Age one of a more of the Greek than of the Latin in which the Middle Age of the O had swathed it. "But as the inventions of men are woven to the first so also are they ravelled out. . . . The Analysis or Resolution Exercises by the same way; but beginneth with the knot that was the final last tyed." So says Hobbes, speaking of Pope and Bishon, with its but the saying applies equally to this story of the four cause wited of irr Indeed, in the Leviathan, Hobbes himself proclaims in ally draw eagerness to untie the first knot by declaiming against at least "abstract essences and substantial forms." These he distributed may again it at the construction against a trade of abstract essences and substantial forms." These he distributed may business as "jargon," typical of that study "which is no so business properly philosophy . . . but Aristotelity." Hobbes has his tools. So conclusion ready. "The World," he says—and he explained may be a substantial forms." that he means by the World "the Universe, that is, the whole final s masse of all things that are "-" is Corporeall, that is to say, serned with Body . . . and . . . every part of the Universe is Body in fundar and that which is not Body is no part of the Universe." & sin the a the first knot was untied. The next step was to reject the there final cause; and this was done with energy and decision to las, as it Descartes and most of his contemporaries and succession-There remained only the material cause and that which to which Aristotle called the kinetic cause. Of these, matter, in the continual sense in which Aristotle had used it, became almost meaning leverly be less by the suppression of its correlative, form. Thus the therefore less by the suppression of its correlative, form. Thus the stherefore way was opened for the state of things in which we were always to brought up, in which cause has special reference always to change and movement. The efficient cause might still the distinguished, in academic studies which deferred to the distinguished. When cause, and final cause has a step from a studies are the final cause, and final cause as the state of the distinguished in academic studies which deferred to the distinguished. The final cause was used without a state of the distinguished in academic studies which deferred to the distinguished in academic stu necessary a subsequent event.

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II.

In the development which I have briefly described, there is of course much more than a mere change of terminology profound metaphysical issues are involved. In a selection may seem that the modern world where Aries profound metaphysical issues are involved. In a sense, we seem that the modern world merely simplified the state of the second with the control of the second with the se may seem that the modern world merely simplified the world method of inquire we will be a climated a fourfold method of inquire we will be a climated as fourfold method of the climated as fourfold method of inquire will be a climated as fourfold method of the climated as fourfold method as fourfold method of the climated as

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om it. Interplanation on all four lines was for him essential—the tradition to the concentrated on one. By this, it might be urged, tradition to the fact, pointed troubled to a roubled to the fact, pointed could make Aristotle himself, that if cause is used in all could make Aristotle himself, that if cause is used in all could make the could make t roubled to stolded the himself, that if cause is used in all four liddle to the fact, pointed and make by Aristotle himself, that if cause is used in all four liddle to the fact, pointed to the fact Could make of Aristotle minisch, office it cause is used in all four liddle Age of a given pair of things may be both cause and liddle Age of the other. E.g. we take exercise to improve our are woven to find the other, is the efficient cause of health Resolution the final cause of exercise. Again the relationship the final cause of exercise. t that we the final cause of exercise. Again, the notion of final our cause rated of irrelevance outside the sphere from which it was claims hardy drawn; once more possible confusion is avoided ng against at least initially, excluded. But such considerations ese he distillatione rather in science than in philosophy. Philosophy nich is no business with convenient simplifications and initial bes has his prions. Science does not deny that what is initially ne explainted may turn out in the end to be an essential element the whole in final statement of the truth; and philosophy is at is to say semed with the final statement.

e is Body the fundamental opposition between the two points of verse." Main the attitude to time and change. For Aristotle in reject the red there were only two causes, form and matter; but decision by plas, as it were, suffered diremption into three varieties successon mession—a diremption due to that resistance of matter that which the phenomena of change and development tter, in the month witness. For him there was a region, that of the meaning bodies, in which matter made no resistance, where Thus the Thus the sherefore did not change; and there was also pure we were always to that of God, from which matter and motion were she still to the old on Aristotle's ultimates. The last understanding of final cause the knowledge of what it timelessly is; and events, felt to the old without as they are intelligible, are illuminated by a light and without a land, time and change are everything. Centres of possible of the first step is taken the conclusion is inevitable. the first step is taken the conclusion is inevitable. the parts of the large what you need is to be able the parts of which it is made and how they came to the nattern are. The pattern ribed, the parts of which it is made and how they came to the pattern in which they now are. The pattern a sense, a scientific determinism of the nineteenth century of individual in the triumphant progress of this modern. This phase of its development is to be

found faithfully recorded in the writings of J. S. Mill, par of event found faithfully recount of Causation and in his various been ticularly in the account of the Will. It is axiometication, but to be the freedom of the Will. discussions of the Freedom of the Will. It is axiomatic, first lighted, Hartle that the present determines the future, and, second, that the material that the whole Cause has been pormatic, first light material first that the whole cause has been pormatic first light material than the whole cause has been pormatic first light material than the whole cause has been pormatic first light material than the whole cause has been pormatic first light material than the lin parts determine the whole. Cause has been narrowed to a single point. It is that in any present state of things which there is the parts determine the whole. The parts determine the whole. The parts determine the whole. The parts determine the whole is the parts determine the parts dete explains a selected aspect of its future. There is a next of one has between successive states or events, which is somewhat a substantially a subst surreptitiously and apologetically characterised as uncon that the ditional or necessary. The work of exploring nature in this prolve an sense is likened to the work of unravelling the tangled fibra in the of a rope. In that simile the many fibres stand each for a reduces rea separately intelligible causal sequence, and it is assumed that what in this the aggregate of the knowledge of each sequence will yield this sonly a knowledge of the rope as a whole—this, of course, in virtue are bu of the axiom above referred to that the whole is determined later t by the parts. Applied to the world as a whole, then, this when he conception of causal explanation involves an indefinite invence of temporal regress. Mill speaks, it is true, of primeval causes, he pr of primitive facts, and even of original causes; in these and so motiva other phrases he seems to hint at some first term. But it willies. appears on analysis that by such phrases he only indicated the mind factors which in a general sense are supposedly present the sweet throughout the whole stretch of time covered by our calculate larger tions or facts which have to be accepted as data from which senth cento start. Any starting point is in fact arbitrary; and time, all wherever you start you require to know two things—(1) the Mill's distribution of the natural agents at work, (2) their properties perties, i.e. "the laws of succession existing between them and their offer." and their effects." Given this knowledge, the prediction of the whole subsequent history of the universe is theoretically possible. The possible. The only obstacle is the limitation of "human powers of combination and calculation."

This scheme presents us with an ideal of human known of the control of the contro ledge, reducing it fundamentally to the composition of transference, which man have a substitute of the composition of transference to the composition of the comp factors, which may be called respectively physics and geography. Physics geography. Physics is required to give us an ordered list of the various elements. the various elements at work in the world and of the law of their combination. their combination. Geography is required to tell us of their actual distribution at actual distribution at a given time. Yet the geographer required by this theory. required by this theory is only a surveyor, recording particular facts. It is not his ticular facts. It is not his place to formulate any laws; this services are required and the services are required as a service and the services are required as a servi his services are required only once. But, it may be said, what of the but of of man? What of the human mind, of will and purpose. These have to conform to the mind is only and purpose. These have to conform to the scheme. But, it may be purposed and purpo

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Mill, par of events; and the laws of their causal nexus have s varie to a large extent formulated by the s various been to a large extent formulated by the psycho-latic 6. Locke and Tr atic, first school, developing from Hobbes, Locke and Hume, that the the finatter may be doubtful, but in their owed to a love of matter may be doubtful, but in their general type ngs which haracter they conform to the scientific ideal. And, as s a nexus only to see that a motive is an event detersomewhat a subsequent event called an action, to convince as uncon that the same principles apply here too. are in this prolye any derogation from human freedom. For what gled fibrs ded in the name of freedom is only assurance that the each for a predoes really determine the act; and this is not denied. umed that whit in this region reliable laws are not easily formulated; will yield this only to be expected, since the more complex forms , in virtue ing are built out of the simpler; and yield, therefore, in etermined at later to scientific treatment than they. then, this when he wrote his Logic, himself to lay the foundations indefinite in science of character, both individual and collective val causes, by he proposed to call it), which should formulate the these and notivation and form the basis of a scientific ethics n. But it politics. Thus the last stronghold would be stormed; indicates the mind of man would itself at long last be brought

y present ithe sweep of scientific method.

ur calculator movements of scientific thought during the same movements of scientific thought during the same and the rom which century, so far as they affected the general outlook ary; and served to reinforce and confirm the attitude special served to reintorce and committee Mill's writings give characteristic expression. their protection on this account that developments in the field y, and somewhat later Darwin's Origin of Species, such bitter and prolonged controversy. In the last of his Logic which he revised for the press (the eighth)

some paragraphs commenting on the new Conservation or Persistence of Force "Conservation or Persistence of Force" Reat advance," he says, "an imposing edifice of theory, ding and laying out of which has for some time been which has for some time been inquirence; and laying out of which has for some times among In this generalisation he is careful to wish the element of "ascertained fact" from that of ascertained fact " Irom can be some reservations in the house disposed to make some reservation, the Was in such full all element. But, in the main, the But, in the main, the has provide he laws; and said, what was in such full accord with the presumptions of the has previously taken up, that he could hardly taken up, of its correctness. he has previously taken up, that he could name the fragable fully as a confirmation of its correctness. hefragable fact," he adds, contained in the new Metragable fact," he adds, contained in the mountain mutual interchangeability of the forces of 20*

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nature according to fixed numerical equivalents," nature according to model to mained Mill was sceptical culties and obscurities no doubt remained Mill was sceptical with others as to the propriety of the term "potential with others as to the propriety of the disparators of with others as to the potential potential energy "—but by this generalisation the disparateness of the various forces of nature was broken down. Thus, every event to redress of the property of the second statements of the se in nature, from the fall of a pebble to the composition of Browning's Strafford (which Sir Richard Owen calculated cost him fully two ounces), could now be regarded as the malism, v transformation of some part of a single total quantum of sther. energy from one to another of its innumerable disguises, according to laws derived from the nature of that energy itself.

TITT.

Even within the camp of science itself this view of the loof grow world was never able to secure quite unanimous acceptance haway from Biologists were slow to fall into line; and when at last they gave in, they were not able to prevent the periodical recrudescence of various forms of vitalism, testimonies to a suspicion that the laws of physics and chemistry were not sufficient to account for life, without the assistance of some supplementary principle drawn from life itself. But the degree of unanimity was sufficient to give the philosopher pause, and to make it difficult for him to question the assumptions on which the whole construction rested. The trability result was that, in those philosophers of the nineteenth century who rejected a dogmatic materialism and were not satisfied with mere empiricism or scepticism, a tendency declared itself declared itself to surrender the sphere of nature altogether to the scientist to the scientist and to erect over against it a spiritual or supernatural order which legislated for itself. This tendency had already are which legislated for itself. had already appeared, perhaps for the first time, in certain parts of Kontin Continuous and the continuous continuous and cont parts of Kant's Critique of Pure Reason, and these elements in Kant's thought in Kant's thought received one-sided emphasis and development in the ideal. ment in the idealism of Mill's younger contemporary, if Green. Not that the Green. Not that there were wanting in Mill's own lifetime determined efforts. determined efforts to grapple directly with the scientific point of view and to grapple directly with In German, In Germany philosophy always managed to hold its own; and though the scientist might feel the the scientist might feel that in Hegel and the Hegelians that in Hegel and the Hegelians of H case was evaded rather than met, he could hardly say that of Hermann Lotze, when I of Hermann Lotze, who began publishing his Mikrohutta as early as 1856. England as early as 1856. England could not, however, produce thinker with Lotze's combined to the could not thinker with Lotze's combination of scientific was not of the philosophical depth and I philosophical depth; and Lotze's own writing was not of the

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ery of the phenomena three three three: rery event of the natural and the spiritual. osition of idalism of the natural and the spiritual; (c) the oldalternative of a more or less Berkeleian imwhich denied the independent reality of nature

this twentieth century the scene has changed rapidly All these options, including scien-materialism itself, are dead, or as good as dead. the and others had sown seeds which, without any new the from the side of science, were quite capable by themew of the lim of growing into new philosophies; but these lie somecceptance. It away from our present path and may here be ignored. last they liss the French philosopher, Bergson, whose trenchant periodical min, formulated with astonishing literary skill, delivered onies to a utproved to be the decisive blow. The blow was made the were not reflective by the credentials and antecedents of the man ce of some whaltit. This was no misty German metaphysician, but But the biologist whose philosophical affiliations were with hilosopher straitest sect of the empiricists; no defender of innate estion the sand a priori certainties, deducing on such grounds the sted. The mability of scientific presuppositions, but an experinineteenth state who claimed to show by observation and experiwere not sthat the principles in use could not but make insoluble tendency which they were devised to solve. The main altogether piritual of Bergson's attack was on his definition of the notion of time; and, in striking here, s tendency struck at the very centre of the whole construction. With propriety he accused those for whom time and were everything of having reduced time and change If the time-series is such that accurate knowledge If the time-series is such that accurate knowledge is reduced, tout est a possible exact prediction of the sequel, tout est donné " and the time-process is reduced to and the time-process is required in experience. But, when the nature of time, as But, when the nature of the state of the sta that the idea one thing definitely excluded. that the ideal of prediction has to be surrendered. the ideal of prediction has to be surrous invention distributed in the ideal of prediction has to be surrous invention is made invention, or it is nothing. Thus, evolution is made

when the publication of Bergson's Evolution of Burgson in Europe, nade him the most popular philosopher in Europe,

the break up of the old mechanical view of predictions by developments. Already in 1896 of predictions of the old mechanical view adopted to the old mechani had been robbed of its foundations by developments within to the creation of t had been ropped of its foundation in the field of theoretical physics itself. The "extended, solid indestructible atom" which had "always been the stronghold indestruction with the indestruction of the universe" had proved the indestruction in the indestruction of the universe "had proved the universe "had proved the indestruction of the universe "had proved the universe "h of materialistic views of the universe "had proved unequal trick, it to the demands which increasing knowledge made upon it wife and What he said then is clearly much more true now. But I will station, when the said then is clearly much more true now. But I will station, when it is the said then is clearly much more true now. mention only one or two general points. (1) The tendency to what we treat time as a fourth dimension encourages, perhaps owing most amb to a misapprehension, the view that to conceive the future at present determining the present is no more absurd than to conceive grand its the past as determining the present. (2) This view of time way, stre tells in a sense opposed to that of Bergson's attack on the copplers. tradition. It is a further step in the spatialisation of time they of tin against which he protested. It seems to make more difficult ration is the task of conceiving the time process as creative. (3) The research quantum theory, as described by Eddington and others, with thing the its questionable relation to the "classical laws," is clearly a rading a half-way house to something not yet fully disclosed, and it went evo would be premature for laymen to base anything whatever thin its upon it; but it shows an unmistakable tendency to accept the not que the exclusion of the possibility of exact prediction; the the prese scientist can at most expect to be able to calculate the the side of relative chances of this development or that. (4) "Much of staterming the arms of the control of the apparent uniformity of Nature," says Eddington, "is a representation of the says Eddington, "is a representation of the says Eddington," is a representation of the says Eddington, "is a representation of the says Eddington," is a representation of the says Eddington, "is a representation of the says Eddington," is a says Eddington, "is a representation of the says Eddington," is a says Eddington, "is a representation of the says Eddington," is a says Eddington, "is a says Eddington," is a says Edd uniformity of averages," and he goes on to explain that what reaches us the reaches us the same and the same reaches us through the senses is only a total resultant of minute average. average effect depending on a very large number of minute activities which large number of minute activities act activities, which as such are not perceived. "Regularity of the average." the average," he suggests, "might well be compatible with great degree of land great degree of lawlessness of the individual." Elsewhere, he cites as an array cites as an analogous case the calculations as to expectance of life. expectance of life at various ages on which life-insurante policies are based. policies are based. "The eclipse in 1999 is as safe," the next the halance. as the balance of a life-insurance company; the next uantum jump of a life-insurance company; quantum jump of an atom is as uncertain as your life and mine. . . . Averages mine. . . . Averages are predictable because they are averages, irrespective of the type of government of the phenomena underlying the special production of the special produ phenomena underlying them." The individual case, is really uncertainty. insists, is really uncertain; it is not merely that we capped expect to obtain the full of expect to obtain the full data on which to calculate future," he says, "is a combination of the causal influence of the past together of the past together with unpredictable elements

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eded with the not merely because it is impracticable to obtain the dy in 100 prediction, but because no data connected as a first prediction. eded with the not merely but because no data connected causally dy in 1896 prediction, but because no data connected causally nical view of prediction, it "thereby withdraws it into mical view of prediction, it "thereby withdraws it is not switched by the position, it is thereby withdraws it. nical view dour experience canon, it "thereby withdraws its moral ded and to free-will."

ded, solid while revolutions on this scale are in progress in the world stronghold the it is not surprising that in other departments of the control of the stronghold Thie revolutions surprising that in other departments of unequal this and philosophical thought a wide freedom of But I will take d'e verious books endency to whitehead's various books constitute, perhaps, aps owing and ambitious attempt to frame a metaphysic adequate e future as the present situation. We may note that the status of o conceive and its place in reality is the subject of vigorous conew of time ranks of the professed ack on the Loophers. Wyndham Lewis 1 finds in the prevalent on of time the chief cause of the malaise with which this re difficult pration is afflicted; and quite a considerable group of e. (3) The resand critics range themselves more or less on his side, thers, with thing the scientific point of view and attempting or s clearly? anding a more spiritualist philosophy. The theory of sed, and it ment evolution, sponsored by Lloyd Morgan, is less whatever talk its reaction from the older scientific view; but, if to accept his not question the dominance of time and the axiom tion; the present determines the future, it certainly questions culate the deriside of the tradition, namely, the principle that the "Much of statermine the whole. This less radical type of reaction ton, "is a represented philosophically by General Smuts' book, that what and Evolution, which proposes to philosophers a sultant of animale Evolution, which proposes to prince a recognitive animale a of minute of the reality of time and process.

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The period to the question from which I started.

The period to the question of cause? Is it any longer true are the period to the notion of cause? If there is the notion of cause? Is it any longer true of of physics we lost subof physics. We have lost cause where we lost sub-We have chased the solid substance we continued. "We have chased the solid substance We have chased the solid substitution with the atom, from the atom to the atom, and there too apparently case, he and what we find, There too apparent, at the cause implies law, and what we find, individuals with ways Jeture, at the end of our chase is individuals with ways

¹ Time and Western Man.

of their own. Lawlessness, it seems, is to be regarded as the down to

It is possible to regard this conclusion with satisfaction forever the recognition by reflective science of its own limit and quit as the recognition by reflective science of its own limitation, satisfaction, as the recognition by reflective science of its own limitation, is a quit with perhaps the further implication that the scientific god and method themselves need some re-definition. Such a titude can claim support on both sides from Eddington the general supports the scientific state. himself. He is quite ready to ridicule the scientific atomism realizable and the scientific atomism realizable at the scientific atomism realizable atomism realizable atomism realizable at the scientific atomism realizable ato which pursues the infinitely small, in deference to some thinks the priori prejudice that the problems which baffle us on the parts. It larger scales will there find simple solution. In certain the are developments of modern physics ("entropy" is the mage holds the word here) he sees signs of a reverse movement. The the simp means that the "geography," of which I spoke earlier as the rely, perh necessary complement of an ideally completed physics, is no real mainle longer to be the work of a mere surveyor who is needed only the present once. It becomes a science; and must, indeed, be prepared to use, the to break up into any number of sciences; for there is not expet to be priori limit to the kinds or order and arrangement, to the times variety of wholes, into which the atom may enter. If one maing dis it be admitted that the parts do not determine the whole, the sion is, w simplicity of the scheme is gone.

But in such developments there is no affront either to witon of a reason or to common sense. They may be held indeed to is app promise, if not actually as yet to present, a theory of nature pretnature more harmonious with human prejudice and with the actual rethat t organisation of human knowledge than the materialistic was to n monism which was formerly the orthodoxy of science. What can is discovered the control of science what can be supported to the control of science what can be supported to the control of science. is disquieting in the situation, as disclosed by Eddington, is that the arrely on the situation is disclosed by Eddington, is that the arrely on the situation is disclosed by Eddington, is that the arrely on the situation is the situation of the situation. that the emphasis of the argument is almost wholly on its negations. negations. There are things, evidently, of which Eddington not as a strong restion —not as a scientist but in other capacities—is strong the feel light on convinced. convinced. He loves beauty, he admires character, he feel before the thrill of poor the thrill of poetry and art, he believes in God. For all this ain the utmost that I the utmost that he can get out of science is a nihil object. Now, it would not be Now, it would not be in any way surprising or annoying find that science connections. find that science cannot completely account for these thinks. Indeed, when the contract the surrendered account for these surrendered account for the surrendered account fo Indeed, when the extreme of materialism is once surrendered the necessity of some dialectica the necessity of some supplementation of the scientific point of view is at once supplementation of the scientific point is once supplementation of the scientific point of view is at once some supplementation of the sciences have any property of the scientific points. of view is at once evident. Yet, if the sciences have truth, and if the world is at is det possible to show that the fundamental, but possibly for the liminary, truths of sciences the liminary truths of sciences the l liminary, truths of science provide some positive affinition reason to show that the fundamental, but possibly plus see these further beliefs. It is these further beliefs. It is surely something of an affront inderense reason to be told that reason to be told that only at the margin, where seems to be told that only at the margin,

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Now, the

egarded as the down and reaches the end of its tether, these things atisfaction imitatise quite general one concerning the notion imitation is a quite general one concerning the notion of cause; entific god this back on the development of thought during the Edding the generations, we find it governed at the control of the issue. Eddington by generations, we find it governed at the start, as I ic atomism reliedly said, by a dual assumption—that the present to some the future and that the whole is determined by us on the parts. It may no doubt be questioned whether these two In certain sples are logically inseparable. It may be argued that the mage tholds them together is a questionable presupposition ent. The the simple precedes the complex in time; or, alterrlier as the redy, perhaps, that science for some reason is compelled ysics, is no make mainly by the method of analysis, and can, therefore, ceeded only represent nature as the result of composition. But, in pe prepared Trase, the historical concomitance of the two principles ere is not sometto be open to serious question. It appears that in ent, to the times this dual assumption has been falling into er. If one maing discredit as to one or both of its articles. whole, the cion is, what are we to make of this? It might mean, ome scientific writers suggest that it does mean, that t either to totion of cause is being superseded and suppressed; that indeed to approaching when science will no longer seek to y of nature pet nature in terms of causation at all. I cannot myself the actual crethat this result is likely. I cannot guess how science naterialistic result is likely. I cannot guess how notion of nee. What is not can I find the germs of a notion to put in the place dington is I may easily be wrong; but for convenience Eddington then arises as to possible revisions of the notion is strong; but for convenient I am right, that cause in some form will remain. Eddington is strongly lastion then arises as to possible revisions of the notion ter, he feel to the feel to saying that in those respects uncaused is the feel to saying that in those respects they are interested to saying that in those respects they are interested and assumption to which I have referred has, as a state of the feel to the future and the parts are determined by the whole. We are so embedded in the ways of the feel to recommend them. The first pe basis which we were brought up, that these two affront indeed, which asserts the real dependence of the future, would probably be dismissed by most

men at sight as a mere paradox, not deserving a moment sideration. It is only with an effort a soin men at signt as a more represent months and signt as a monent's serious consideration. It is only with an effort that we so in these two propositions represent protections. realise that these two propositions represent pretty fairly renturies about half of what Aristotle was trying to say in his doctrine and the They represent the operation of his final the and formal causes. The form or essence as determinant of zof us live and formal caused aspects of a thing's being—this is the whole as writes in cause of the part; and his final cause gives us the future as proversy cause of the present, in the sense that every natural process in the is determined not merely by its point of departure but also manner by its goal. There was another half to the doctrine, of course. two more causes were required to complete the account; and it is evident that these two causes are represented to about the same degree of adequacy by the two principles which are the precise antithesis of the two last stated, and which we have taken as standing for the old orthodoxy of our modern Thus Aristotle held firmly to both sides of the antithesis we have constructed. Of the two, however, differing herein from us, he held more firmly to the second. The vital truth for him, on which knowledge chiefly depended, was the dependence of present on future, of part on whole (to us somewhat far-fetched and paradoxical), not the dependence, so self-evident to us, of present on past and whole smiling to on part.

Are we, then, to conceive as possible or probable a return on the part of science to a more complex conception of cause, some retying of the knots which the age of Hobbes and Quite possibly the answer Descartes so roughly untied? might be different for different branches of science, be according as their object is organic or inorganic, animate or inanimate or inanimat inanimate. But my conjecture, for what it is worth, is that the scientist is a conjecture, for what it is worth, is the the scientist is finding himself increasingly driven towards notion of course notion of cause resembling the Aristotelian form or essented and, consequently and, consequently, away from the one-sided dependence of the present on the the present on the past which has hitherto tended to color his whole outlook or his whole outlook on nature. With the wider implications of such a change of wind the wider implications of the such a change of wind the wider implications of the such a change of wind the wider in t such a change of view the working scientist could hardly be expected to concern him to be such a change is the task of expected to concern himself; to explore these is the task of the philosopher It will be explored the surrender that the surrender the sur the philosopher. It would, I suppose, involve the surrender of the view that nature is the table of the view that nature is the surrender of the view that nature is the table of the view that nature is the view that of the view that nature is a mere series of events, and would call for a metaphysic in call for a metaphysic in which the temporal factor is strictly subordinated. I think the temporal factor is such a development. subordinated. I think there would be a gain in such a development. For it development. For it would mean also, surely, an appreciable diminution of the existing diminution of the existing gap between science and completence. I know that soion the science and as only the science are science and science are science and science are science and science are science and science are science as the science are science and science are scie sense. I know that science is often described as only

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moment's and systematisation of the common-sense point of that we so in certain respects it is. Yet there is, and has been that we satisfies, a yawning gulf between the picture of least the picture that we som certain the picture is, and has been etty fairly renturies, a yawning gulf between the picture of human is don't renturies, a which science has felt obliged to f s doctrine and action which science has felt obliged to frame for of his final lives. The words already referred to trame for minant of rof us lives. The words already referred to of Plato's e whole as writes in his Athenian prison and the whole free will e future as choversy of modern times are sufficient evidence of this. cal process in in the words of Max Planck, science has to surrender a e but also mental assumption, namely,

"that the course of a process can be represented by means of an analysis of it into its spatial and temporal elements. . . . It is thus the concept of wholeness which must be introduced as well into the field of physics as into that of biology, in order to enable us to understand and formulate the laws of nature."

however, is pronouncement clearly points in the direction which I he second in indicated. It is for the scientists to determine the depended rise form which this concept shall take; but whatever on whole mittakes, I cannot doubt that its establishment will have , not the telect of lightening for the philosopher the task of and whole saciling the findings of science with the data of moral mence. And in that case, with any luck, the Eddingtons the future will not need to look only to the chinks and of their science for evidence of the reasonableness of

INTERSITY OF MANCHESTER.

J. L. STOCKS.

GOETHE'S MIND AND ART.

HELENA C. DENEKE, M.A.

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THERE are strict limits to what one can ask or say about the mind and art of creative genius. The difficulty that besets us, when we would investigate these, is the central fact that we are faced with a primary phenomenon. We are attempting to survey something that necessarily defies the attempt, something that is beyond us, not only so far as its vitality and exercise are concerned, but anyhow defying analysis in the last resort. "Poetry is vitally symbolical." Why not leave the matter there? Why press for putting into words descriptions of something which is capable of expression only in its own medium, whatever that may be: plastic material, organised sound, simply words?

Such a reflection comes home forcibly to anyone attempt ing to analyse or to describe the mind and art of Goethe supreme artist in lyrical poetry, poetry distinguished alke for subtlety and for pregnant simplicity, poetry that makes demands demands upon intuitive perception and on thoughtful understanding understanding, and yet is at once destroyed by paraphrase.

The distinct in th

The distinguished Germans appealing for funds for the Goethe centenary, speak of "the surpassing greatness of his work and nerconstitution of the surpassing greatness of more work and personality, which have impressed the world more decolor and more deeply, so that Goethe now stands beside Home and Dante and Clark the stands beside Home and Dante and Clark the stands beside Home and Dante and Clark the stands beside Home and Dante a and Dante and Shakespeare among the world's supremental intellects, a leader of intellects, a leader of mankind, the glory of his people, is a conviction which it is a conviction which is a conviction which is a conviction which is a is a conviction which took root in Germany during Goethe's lifetime, and which lifetime, and which meets with assent in the rest of Europe where his work is where his work is known intimately only to small circles. Yet the claim of a suprementation of a suprement Yet the claim of a supreme intellect who is also a supreme artist is a challenge to artist is a challenge to a wider public of thoughtful people it is well, however to be a wider public of the inquire it. It is well, however, to keep in mind the limits of and art through the indicate the indicate through the indicate it would arouse. The way to Goethe's mind and and inquire through his poetry in which the Goethe's mind and yet an inquire through his poetry in which they live. And yet an inquire

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attempt. f Goethe, hed alike at makes houghtful raphrase. ls for the ness of his orld more de Homer supreme " It ople." g Goethe's of Europe all circles. a supreme ul people. he inquiry nd art is

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background of that poetry may not be idle. Whatto the backgrounds himself with, when he is not actually in composing, necessarily reacts upon himself. necessarily reacts upon his poetry, apon his poetry, while, then, agree that æsthetic experience of the poem is a first tial for our appreciation of it, our understanding of it nevertheless gain by an investigation into the artist's And there are many reasons why this is auliarly so in Goethe's case. Such investigation and of Goethe have long assumed monumental prowhos in his own country. The foundation of the Goethe weety at the end of the last century set a seal upon textual dism, which became a co-operative enterprise; and the Meation of the Weimar edition of his works closed a wter. In one sense the work of scholars upon Goethe has brought to a conclusion; and even where Goethe welf would have concealed from posterity the interest of in the gradual growth of his creations as they developed overmastering destiny has thwarted his impulse. but he would have been the first to bow to it with an whitened smile, and to see undisturbed his destruction of Urfaust and the Theatralische Sendung set at nought by and scovery of forgotten copies which have been recently athed. It is possible for scholars and others to draw the curtain, and watch the artist and thinker at work his most representative productions, adapting what mated in his youth to the settled plan for an ordered erse in later life.

But if, in one sense, criticism of Goethe is all but final, there is no end to such work. Recent writers are action for the such work. Recent works of interpretation. ating from a tradition that explored and dwelt to the special prometical minutiae—a tradition to which that has method lends colour—they lay stress upon that has very frequently been left out of sight, and that Goethe's works throw light upon his life rather his life upon his works. Attention is turned to the Attention is turned to the significance of Goethe, his life, his work, his as a whole.

on genius must ever find it hard to estimate genius; it some recent interpreters lay themselves open to the most like a professor's, The nevertheless mind is not necessarily like a professor's, Tale hevertheless bringing out a central truth, when they devertheless bringing out a central truth, who warying points of view, Gundolf, Kühnemann, Korff, others, describe on investigate Goethe's "Gestalt." ton varying points of view, Gundolf, Kühnemann, describe or investigate Goethe's "Gestalt."

dwell on coherence in Goethe's mind. Autobiographical and dwell on conerence in control and their right perspective in view philological criticism assume their right perspective in view philological criticism assume their right perspective in view philological criticism assume their right perspective in view philosophical and the control of the co philological criticism as a straining knowledge and expressing of Goethe's resolve upon attaining knowledge and expressing the straining knowledge and expressing the strainin of Goetne's resolve aport of Goetne's resolve and it is perhaps easier to read his poetry without truth; and it is perhaps easier to read his poetry without distorting it when it is remembered that its character as occasional poetry is based upon the living unity of his experience.

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The work of his youth came to Goethe himself as an amazing discovery. It revealed to him his genius, and it issued forth as the output of a natural activity. The Urfaust fragment as it is, affords us a perspective of his mind and art at this his most profusely creative phase. In its two completed sections, the invocation of the Erdgeist and the Gretchen tragedy, the depth of his youthful experience points already to the height of his lyrical art. Faust the hero of storm and stress, whose soul is dissatisfied, wrestles with the created world and obtains a vista and an oracular answer through the apparition of the Erdgeist, and with it the shattering experience of his littleness after his spiritual exaltation. Later Faust, in the Gretchen tragedy, shares human joy, inflicts suffering, and learns, again to his annihi lation, what love is. Too significant to finish and too significant to set aside, this fragment was to become the nucleus for Goethe's most comprehensive, if perhaps not his most artistic work; and, in the completed poem of Faust he left an embodiment of his full mind, the symbolical expression of his experience, the allegory of his convictions concerning art and life. But the contact of Faust with the Earth-spirit was central and typical for the youthful Goethe. The spirit of Faust feels a close affinity to the spirit that animates creation and lives too in the mind of man. For a moment he can hold it fast and make it stand and delive, but only for but only for a moment. His own finite existence cannot be extended to and extended to embrace the infinity that has flashed upon him.

And, when consider the infinity that has flashed upon him. And, when considered by the side of this scene, fragments of the projected draws are revealing. the projected dramas Mahomet and Prometheus are revealing.

Mahomet who

Mahomet whose aim was to deliver mankind, his brethren, me the idolators in was to deliver mankind, his brethren, and sends out from the idolatry in which they were enmeshed, sends this spirit to the divinity in his spirit to the divinity that upholds sun, moon and stars, and the earth, and that and the earth, and that speaks in his own breast. His genius reverts from the idel reverts from the idol worship that is the comfort of his mother who adores story mother who adores stones which she can see and handle the comfort of the safe about. It extends the comfort of feel safe about. It enters into the mountain spring in the the stars are reflected and handle and larges on to the the stars are reflected and which presses and urges on to the

¹ Erkennen und Aussprechen der Wahrheit.

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ty of his self as an us, and it e Urfaust, nd and art two comand the experience Paust, the l, wrestles nd with it s spiritual ly, shares nis annihiand too ecome the ps not his of Faust symbolical onvictions t with the ul Goethe. spirit that an. For 8 nd deliver, cannot be upon him gments of

revealing. s brethren, sends out and stars, His genius ort of his andle and g in which

the volume of its waters. No paraphress proteint latiner, and of its waters. No paraphrase can give shadow of the dramatic latine in the protein a grey shadow of the dramatic latine. the volume shadow of the dramatic lyric in which thing put a great song of Ali and Fatema on Mahomet's which preserved the song of pature symbolising the spirit of nature.

The idols that intervene between God and men are then Prometheus too protests against them. He the gods, who, like himself, are subject to time and and have no right to lord over him, or over his of putting the whole of himself into his clay images. itanic defiance, he asserts his genius as against tradition, tradition, still revered, has become false, and as a claim to authority which is not valid. And as he wis back, it is not to nothingness, but to his own creative

making images like unto himself.

Analogous to Mahomet, Prometheus and Faust, there is n oracular brould-be Titan, Werther. To him external nature is rancely alive so long as he can feel his own perceptions to then too he strains upwards as he lies in his beloved by among the sounds and sights of spring towards the Father, their maker and his. But nature loses her for him when he himself breaks down. Then does steloved valley appear as a staged thing, cut up, lifeless, his despair. The true Titans of Goethe's imagining desperienced moments resulting in the birth of new being. genius had then reached nature, had mingled with her, had become one with her.

Iknew and felt my existence most vividly extended by mite vista," Goethe writes, some years earlier, upon discovering Shakespeare for himself; and, perhaps, tin lay his greatest indebtedness to Herder, who led him discovery. Shakespeare became his loadstar. Shakespeare became his loads to that of said the English Prometheus: that the Erdgeist, or of Mahomet and of Prometheus: tending his existence towards an infinity "; and, in the rearly essay on Shakespeare, Goethe likens him to his own image. or shakespeare, Goethe including the sha fould hardly turn to this essay as a document for hardly turn to this essay as a document of substitution of sub the discovery of Shakespeare The discovery of Shakespeare the discovery of his own creative genius. Without thought over Shakespeare's work in any detail, thought over Shakespeare's work in any deliberation of the genius of the genius of the senses qualities which he can be senses to these two are correlated. deving analysed it, Goethe senses qualities which is genius; and as "nature"; these two are correlative to the sense of th genius "and as "nature"; these two are correctly which his mind and art move. They soon led him to ideas which opened up everything that is problematical possibility and which are summarised as titos. him to ideas which operation human nature and which are summarised as titanism in human nature and thought of his time was responsible.

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Partly the thought of his time was responsible. For it was not between two extremes. Publications between two extremes. was vacillating between two extremes. Publicists and would not be sought bearings. Enlightened recommendations and boye ar popular thought sought bearings. Enlightened reasonable solve ar popular thought sought ness had been pouring out limpid definitions of God and the life in the life it. Universe, while prophetic pietism had been hurling cabbalistic of it, Socratic wisdom at startled minds. So Moses Mendelssom of was "Company of the contract of the and Hamann had stood in extreme opposite camps, leaving in throu the younger generation with the determination to make wit; a things out for themselves, to get behind the tyranny of words and to pursue the implications of paradoxes. It was a lil comm revolutionary time when all values were questioned; and mony" Goethe, on looking back upon it, tells us he then found none of such n The discovery of his own creative genius came as lett, be it an enheartening, if a disturbing thing. Here was something zerves " promising direct access to everything that mattered. His als "by highly irascible temperament responded grandly, passion wancy ately, dangerously. It was set on the adventure of "extend whe. If ing his existence," and so reaching the gods. Great tattist does experience was gained, but there came also the recoil; a insunses. vista and a glimpse of madness, when the would-be Titan wits Cre ended in self-destruction. How could the vista be further to not explored and the truth known? Would it be necessary to the by the retrace some steps?

Probably, it is impossible to reconstruct Goethe's experi ence in detail at the time just previous to his acceptance of thative, the offer of the leave to heave the leave to heave the offer of the leave to heave the leave the leave the leave to heave the leave the the offer of the Duke of Weimar, and his decision to leave to the Duke of Weimar, and his decision to leave to the leave t Frankfort for good. It concerns his private history on which he was recovered. he was reserved, and it is hardly our business. It is clear rule however that however, that at this time, his creative genius called out for direction, and it is hardly our business. It is however, that at this time, his creative genius called out for direction, and it is hardly our business. direction, and that it appealed to the whole of his nature for a law. He look along the standing to the whole of his nature for a law. a law. He looked for that direction in his own art and in his own off and and are and own off. own gift, and so became a law unto himself. But, endown as he was with as he was with a most unusual power of observing himself and a passionate docine and a passionate desire for truth, he was led too to test his law and to ask whather it is a second to the second

Inspiration can, of course, neither be chained, nor can it eat itself. He had a neither be chained, nor can it law and to ask whether it was verifiable. He had had four marvellously productive the discovery years; and, if the discovery of his own genius had been the his transfer for the basis for for the b central fact of his experience, and had provided the basis had his titanic characters. his titanic characters and emotions, he could now take that genius for granted and genius for granted and reckon with it. It had revealed supreme moments, the had supreme moments, the beauty and expressiveness of nature

¹ Wahrheit und Dichtung, Bk. VII.

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productive ad been the he basis for w take that id revealed

blematical possibilities of specific processing that belonged also to creative genius itself, le. For it 1725 more than merely emotional or even passionate, icists icists and trouble not be held fast even though taken by storm, that casonable solve and beyond, a principle to be felt and not analysed od and the left known to partake of the character of law. Goethe's cabbalistic affor it, when he spoke as an interpreter of art in those endelssohn was "consonancy" (Uebereinstimmung), which becomes ps, leaving through feeling. All men, he says, are capable of to make it; and he instances our fear at the encircling night, y of words wright, as a sacred grove, the radiance of a lover's presence, It was a communicating the experience of "consonancy" or oned; and broony" to ordinary men. To the artist, however, he found none such magic is ever present and may come from any as came as jet, be it an old boot or a reputed marble; the artist something arres "sacred undulations," "faintly perceptible ered. His by which "nature combines all objects." y, passion wancy is more easily perceived in a landscape than in f"extend we. If all men are, however, aware of it at moments, ds. Great tartist does more than perceive its effect, he can penetrate recoil; 1 causes. The world lies spread out before him as perhaps d-be Tital Creator in contemplation of its joy and its harmony, be further 1 do not think you can very readily understand what is ecessary to the word feeling in harmony and vice versâ." It power of feeling that ever moves in the mind of the ne's experit and gradually urges him to expression which is deeply ceptance of stative, though it has never passed through the analytical

Titing in days when literary standards had super-It is clear rules, Goethe ascribes to the perception of conlled out for lands but y for inward form that cannot be gripped nature for inward form that cannot be gardin his conveyed by great or by small traits t and in but which is conveyed by great or by small transt, endowed to the artist. Through them the artist Nach into his way of seeing things. The essay Nach Into his way of seeing things. The essay in the und Ueber Falkonet contains a complete esthetic ing him and Ueber Falkonet contains a complete assume value; but it also serves as a focus for estimating betha k. I and art on the eve of Weimar.

the had experienced feeling, and realised it as a harmony with which the had experienced feeling, and reansed to which was nife. It is can vas or wood the transmission to canvas or wood gening f. In the transmission to canvas or wood Was gifted. In the transmission to canvas of welling genius for others, feeling (Gefühl) is the binding to its nodal points. genius for others, feeling (Gefühl) is the printing the period trace it, as it were, to its nodal points. genius for others, teening (oc) genius can trace it, as it were, to its nodal points the period of Goethe's development sets in which genius described the coming objective." d revealed described of Goethe's development sets in wines, so of nature described as that of "becoming objective." described as that of "becoming objective." his first years there exhibit the writer as bent upon rigid self-discipline so as to fit himself for the new life, upon rigid self-usorphile art of administration and his energy goes to learning the art of administration and his energy goes to learning the art of administration getting to know the little Duchy, its people and its problems, and practising himself in the manners and bearing at court During those years his interest was naturally led on to new subjects. Care for the mines and forests led him to the study of geology and botany, his interest in the school of art led to lectures delivered to art students on osteology. His practical activity in those years was very varied, but it is the reverse of a scattering of forces. The same impulse that led him in scientific study was also to dictate new forms to his art. Nature outside his works presented itself to his imagination as a limitless field of inquiry, and gradually he observed in nature an operative law, which, when it dawned upon him seemed closely analogous to the law which he had observed as operating in his own creative genius, and as issuing in "innere Form."

Goethe did not start with a formula for what he was going to find when he began the study of science. No man could have been more insistent upon rejecting the mediation of ideas through concepts. He set out upon observation, using his eyes. Imagination was, indeed, at work in such observa-

tions, but for synthesis not for invention.

His essay on "Granite," a prose poem, if you will, on a scientific subject and written at the outset of his investigations, expresses his early conviction that "all natural things stand in a precise relation to one another." Hitherto, he says, the most restless, changeable, mobile thing had engaged his observation, for he had described the feelings of the human heart; the change from this to the description of the firmest and leave in the description of the firmest and least shakeable son of earth, granite, was not to set at nought 1 set at nought his earlier endeavour. Both belong to the Creator Creator. Apparent contradictions should be reconcilable. Leaving the harmonic contradictions of the last places of Leaving the human heart and turning to the silent places of nature where nature where man must go alone and must worship, impelled his mind t impelled his mind to a survey. Reconciliation of opposites must be sought with the sought and survey. must be sought within the spirit that pervades unchangingly. The unchangingly. The essay on granite serves as a parable for his search. "Untiring to think to his search. "Untiringly I continued to observe, to think to arrange, through which I continued to observe, and clearer it is not a server and clearer. arrange, through which objects became clearer and clearer it will be evident with it will be evident without further historical testimony that was urged on to this result in the state of the was urged on to this most difficult of all tasks by a generable passion. I was exercising passion. I was exercising my mind upon the most attempt to the most attempt to the most of subject in my attempt to know and to analyse life at its true worth."

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Ballalysis was stimulated by a scientist whom he names, Blakespeare and after Spinoza, as the third great his intellectual life, the hotanist Linds Shakespeare in his intellectual life, the botanist Linné. For his were aroused; and, in opposition to the present of classification, he seized upon the process of formation transformation within plant-identity, and this thought to him to hold good elsewhere. In minerals, in is in the structure of the bones of animals, he looked for which showed relations, and that indicated differentiaamong species of one and the same identity. fred that each primary form from which minerals, plants might actually be found, so as to be with the eye: an "Urgestein," an "Urpflanze" an Itier." These were to him visual things. The conthat they could with luck be discovered, came to after examining many specimens and his discovery of mitermaxillare was his most notable result. "Inlanze," of which he became convinced without finding supperhaps be described as an intuition of the cell. Such became his method. We may describe it as thinking tion, using his eyes; a method that was imaginative, because thetic, but that rests on observation and checks itself by The force which impels change he recognised as archable, but he did homage to its vitality. It could be an its manifestations, in the "Urphenomene"; be realised to be a living process, which we know in itherto, he which is real. Better than most phrases, ad engaged in sexpression, "penetrative imagination," fits Goethe's tion of the bally imaginative perception of the world. Frequently tion of the bas stated what he found with the amazing which the German language is peculiarly was not the language is point to the little verse at the head of his Osteologie sum-

"Freudig war, vor vielen Jahren Eifrig so der Geist bestrebt, Zu erforschen, zu erfahren, Wie Natur im Schaffen lebt. Und es ist das ewig Eine, Das sich vielfach offenbart, Klein das Grosse, gross das Kleine, Alles nach der eignen Art. Immer wechselnd fest sich haltend, Nah und fern, und fern und nah, So gestaltend, umgestaltend,

Zum Erstaunen bin ich da."

Coethe, the scientist and thinker, the supreme experi-

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ence of "extending his existence" had ceased to be possible The onrush of "genius" invading "nature" for one big experience had given way to penetration, to this artisti for one big experience the particular within the light of the search engaged upon the particular within the light of the Greek lite search engaged aport of the universal. The bulk of his poetry in his prime is dominated universal. human ci aks and in by a new sense of proportion; and his own account of his wishing the sense of proportion in the sense imagination in the "Zueignung" records his vow to accept poetry only at the hand of truth. Then did his Muse appear and the radiant from the edge of a cloud, still, as of old, in a sudden and sudden a And s vision. The sun had been hidden in a mist, as the poet had k, by hi climbed the mountain side and had rejoiced in the freshness Suddenly, it burst through the mist and inture, a of the morning. there his Muse stood, admonishing him to know himself, to maintai live at peace with the world. She conferred upon him her wibrium veil, the veil of poetry, at the hand of truth. The Italian the journey that supervened was the occasion for drawing the the view of consequences for art of his method of thought, and resulted rilem, an in Goethe the highly conscious artist and thinker.

This involved two things for him: strict self-limitation the life w and a continued search for the truth that rests beneath the inusted an surface. Upon the landscape and the ancient monuments of the backs Italy, her sculpture and her pictures, Goethe continued to and gui think with his eyes. The framework for his formulated conture of thought was then supplied by the old statement of art as an ir works imitation of nature. Among his most pregnant essays is one in which he assigns boundaries to various methods of imital m indeper ing nature; and distinguishes between copying, as in still with life, and representing nature by certain mannerisms or short and enl hand, as in landscape painting, and in contradistinction to both these, the attainment of style. Style aims at significance or attainment of style. cance, or expressiveness, and rests upon true knowledge. "When through its rests upon true knowledge." "When, through imitation of nature, through painstaking art acquires art acquires a universal language and, after exact and proton of study of all interest and proton of the study of all interest and proton of the study of all interests of the study of al found study of objects, gets to know the attributes of the better and better better and better and also the way in which they subside so that it can support so that it can survey what forms there are and can compare and imitate the many and imitate the many and various shapes, then style attains to its highest development. to its highest development and to a stage in which it claim equality with the claim equality with the highest endeavours of mankind.

Just as straightforward Just as straightforward copying demands an unprejudiced eye and sympathetic eye and sympathetic work done on the spot, just as studied manner con and spot of things cated studied manner can seize the appearance of things and capably upon impulse and capably upon impulse, so style is based upon deep not knowledge, upon the essential knowledge, upon the essential nature of all things, in as much as we are permitted to knowledge. as we are permitted to know this in visible and tangible form

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Biltalian journey remained in Goethe's view the climax Is Italian Journey and it resulted in his estimate nature" his artistic development of the literature and Greek art as the highest expression of the literature and in the endeavour to produce the literature and l ght of the domin himself the spirit of the Greeks Tradice in his dominated contradistinction to the modern ount of his restaurances, and desires to see reinstated its to accept wheheartedness, and desires to see reinstated the undivided use appear and the capacity to do things with the whole of one's a sudden and so he characterises Winckelmann, the modern e poet had by his instinctive equanimity to fortune and to things e freshness thesenses, an equanimity that is analogous to the processes mist and inture, and to the tendency in nature to revert to type himself, to imaintain an equilibrium. The problem of preserving an n him her withrium in a world that is perpetually inciting and The Italian sing the senses is Goethe's own. It is altogether typical rawing the lisview of life and of morals to envisage it as the central nd resulted rolem, and to turn to intellectual life for the required dying power. The unconscious instincts must be trusted -limitation the life where imagination rules; but instincts that can eneath the trusted are given equipoise by a highly developed intellect numents of the background. Journeying through scientific observantinued to and guided by the eye, this intellect possesses itself with formulated culture of the ancients which was visible and tangible in of art as an inworks of art.

says is one there is no doubt that Goethe's critical insight into his s of imitat ridependent theories came largely through his interas in still swith Schiller. Schiller rendered him wise about himns or short and enlightened him as to the bearing of his scientific this contemporary philosophy. Their first intimate at significations as they were coming away from a dull botanical knowledge which had dwelt on surface observations. Goethe's the lim to sketch his "Urpflanze" in pencil outline, et and product num to sketch his "Urpflanze" in pener od seeing. Schiller's remark, oc of this ist keine It as experience and seeing. Schiller's rewealed in a kist keine Erfahrung, das ist eine Idee," revealed in a ney subsist the analogy between his visual thinking and contemdalogy between his visual thinking and collisited philosophy. Refusing to be interfered with the chaired philosophy, Refusing to be interiored, turning away from technical philosophy, the lad travelled towards an ideal world which was in Rome, "the place where all antiquity converges whole," Rome, "the place where all antiquity converged to our understanding and perception as a whole," the culture of the ancients to Goethe as a supplied the culture of the ancients to his thinking the culture of the ancients to Goethe ancients to thinking thing, to the culture analogous, for his thinking analogous, to the culture of the ancients to Goethe analogous, for his thinking analogous, to the culture analogous, for his thinking analogous, to the culture analogous, the culture analogous, the culture analogous analogous, the culture analogous analogou The culture of the another distingtion, to the "Urphenomene" of nature. For Schiller Urphenomene "of nature. For Schule had been communicated through books, through

history and by ideas. But he too saw it as something primi. history and by ideas. Day the golden age, existing primitive and spontaneous, as the golden age, existing before tive and thought became complex through the civilisation and thought became complex through the cumu. lative weight of tradition and of the experience of the moderns. Yet their ideal world comprised the same aims, however much their individual methods and endowments differed. The famous letters in which Schiller expresses his admiration for Goethe in the early days of their friendship

put this point unmistakably.

Art requires of the artist the power to see mankind For Goethe, man is the climax of Creation, but ition, renu not its lord. By an heroic search for truth beneath the schoethe's surface, Goethe steadies his creative imagination, and provides it with an intellectual background; or, as Schiller puts are " it, "moves step by step from primitive forces of life to meet the complex ones, so as finally to build man genetically from the link to for material afforded by the edifice of nature." To Schiller, man have not is lord of Creation when he wills it. Both ask what is the ration of the secret by which the complex organisation of man lives, hold age, (Goethe's answer is intuitive, and points to creative imagina force, tion; Schiller's is idealistic, and points to ethics.

Goethe's last stage is the result of attaining clarity and produte ac balance; a stage in which he looks back upon his own life windeed and development as an organic thing that had happened and thee act i in which he was concerned as an interpreter and a spectator, ware not Never, perhaps, has there been an equal power to Goethe's personal in his old age of regarding himself dispassionately and impersonally, or of representing himself in historical perspective.

In the end we find Goethe remarking upon himself as labouring under a disadvantage as compared with Shake speare, just as Shakespeare was at a disadvantage as compared with the compared with the ancients; for, though creative instinct is born at all times. is born at all times, all times are not equally favourable for its development its development, and his was an age in which there was wastage in emotion. The wastage in emotion of the stage in emotion of the stage in emotion of the stage in emotion. wastage in emotion. In favourable times, such as Raphael's, all things conspire for all things conspire for an artist's development, and his talent may rise like freely explains that clearness of vision and command of expression are supreme gradient may rise like fresh water from a spring. sion are supreme qualities, but can come only from minds undivided, minds that undivided, minds that work upon valuable content and perfect execution. perfect execution. To such a task the moderns is only devote themselves. "I at devote themselves: "Let every man be a Greek in his off way, but let him see that h other me

The allegory of Faust represents the typical man be a Great man's elopment from the titanian in the state of development from the titanic desires of youth, to renundia

pold age, a renounce in, a decl stopheles. gisfaction people The di Hering and ention in a tion of se blasphem tions and I nore the ganism de is man's bethe's cl thoned by necessaril e renunciat anding his tion. It beings a which the Submiss the unsea toleran

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GOETHE, Sigitized PNT Sargal Foundation (Reflect and eGangotri637

Sprimi. primi dage, and indicates also something of the price paid. poldage, and including that he has attained satisfied declaration which was to forfeit his soul to habeles. But his soul is saved and he find the f But his soul is saved and he finds himself; stophers. comes in reclaiming land for the use of people, and in doing a humble piece of work for esses his The direction of Goethe's mind took him from a and enthralling Titanism of a revolutionary tion in a revolutionary age to a recognition of the nankind tion of service and to a high valuation of law. ion, but ion, renunciation, once for all in view of the Eternal, eath the is Goethe's final view, and with it an entire condemnation and pro blasphemous utterance that all is vanity. Those who ller puts are "the men who convince themselves of the f life to meeofthe eternal, of the necessary, of the universal, and from the wak to form conceptions which cannot fail them, yea, ller, man have not disturbed, but rather confirmed by the conat is the pation of that which passes away."

an lives. Indiage, Goethe accepted the law of nature as a supraimagina al force, which had been revealed to him in maniand presented as a challenge. The response to it rity and solute acceptance. This experience showed him that own life windeed determine their doing by a free act, but that ened and the act is also an act of self-limitation, since human pectator pare not isolated, since each is part of a system of Goethe's personal forces, and since the system demands more nd imper to the spiritual energy of an organism the higher develops. The law of life is then man's destiny h Shake

is man's part to embrace it. the's clarity grew from his early titanism and is forced by it, and yet it also reverses that titanism. We Recessarily interpret his renunciation in the light of it, interpret his renunciation in the light wards and his his made by a temperament directed towards it as an his existence," but we must also read it as an It asserts the unsearchable law with which asserts the unsearchable law with the law in correspondence, and towards absorption of reverence submission of this law submission accompanies the recognition of this law om minds tolerance for all forms of life, pre-eminently that , and with ns should in his own ther men, who, higher or lower, have their justification and to accomplate, to aspire. cal man's to accept; and all the while to aspire.

HELENA C. DENEKE.

MARGARRT HALL, OXFORD.

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GOETHE'S FAUST AND DANTE'S DIVINE COMEDY.

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F. McEACHRAN, M.A., B.Litt.

THE recent study of Professor Wilson Knight on the spisodes "mystical" element in Shakespeare, finding in the plays carranged Macbeth, King Lear and Antony and Cleopatra, the expression least far of a Hell, Purgatory and Heaven not unlike those of Dante, to view gives rise naturally to the idea that some similar parallel may to fview be true in the case of other writers, particularly if their work trialways is of the highest level. Without in any way seeking to find a Divine "hidden" interpretation of the Faust of Goethe—a task late's life which would be foolish in the case of a man so near to us-liperiod believe that his work does reflect similar states of mind, remains although obviously not of the same definite mystical stamp and of And I am encouraged in this belief by the fact that recent was a self-found with the same definite in the same def research, bringing to light certain mediæval sources of Faust, What has shown that the fundamental structure of the poem is that it is almost in the fundamental structure of the poem is the poem almost identical with that of the Divine Comedy.

There are, of course, one or two resemblances between the stated Faust and the Divine Comedy of so obvious a nature, it is, obvious a perhaps of small importance, that they cannot fail to each the attention even of the most casual reader. The background of both, the earthly background at least, is the Roman individual Empire of mediæval times, the Empire which was under the importance of the Paragraphic in the time of paragraphic appears. mined by the arrogance of the Papacy in the time of time and which was in a state of corrupt dissolution in the time of time of time of the corrupt dissolution in the time of time of the parameters and which was in a state of corrupt dissolution in the time of the parameters and which was in a state of corrupt dissolution in the fact that the parameters all, evokes little or no interest than the Empire, which was in a state of corrupt dissolution in the fact that the parameters are the parameters and the parameters are the parameters and the parameters are the parameters and the parameters are t all, evokes little or no interest in Faust apart from the love of Faust for Crotal hand the love of Faust for Gretchen and for Helena, on the other hand, and, on the other hand, and hand, and, on the other hand, of Dante for Beatrice and the bayes which is conceived in both which is conceived in both cases as a force drawing upward to higher things. Yet there is a difference between the large states and the large states are difference between the large states and the large states are difference between the large sta

Conceptions which brings us straight to the problem

before us and to the central difficulty of making any The mystical love of Dante, which has the whole Divine Comeday from the wh

the whole Divine Comedy, from the depths of the heights of Heaven; and is felt as deeply, indeed,

opening cantos as in the prayer of St Bernard at the In Goethe, on the other hand, it is only at the conclusion

that we realise its presence in any mystical sense,

during a large part of the work it takes on a distinctly the aspect, as in the episode of Helena. The truth is

Twe are to find a parallel between Goethe and Dante,

believe there is one, it will be found not in the careful "which is characteristic of Dante, whose sense of

well-nigh perfect, but in certain episodes of Faust

nt on the spisodes which reflect similar experiences, yet have not the plays arranged in "order." Faust, unlike the Divine Comedy,

expression that far more than the latter, represents not Goethe's

e of Dante, to view at any definite time in his life but the various

arallel may to f view of some sixty years, the guiding idea of which

their work talways clear. It is, of course, quite possible that parts

ng to find Divine Comedy were written at a comparative early age

ne—a task lute's life—Bassermann even argues for a Sturm und

ar to us-period embodied in Ugolino and Francesca—but the

s of mind thains that, as we have it now, the work gives the

ical stamp of a perfect unity, all the earlier episodes having

that recent fixed with the later into one complete harmonious

Whatever earlier loves Dante may have had, the

ne poem is litta's, Lisetta's, Pietra's and others, they have all

bought into the proper perspective of a complete whole es between integated to their due position with regard to Beatrice.

nature, it is, obviously, far less "perspective" of this kind in packground withful Beatrice, while the "ideal" love of Goethe no was under two individuals. That which appears "in order" in

he Roman his more fleshly "amore" is divided between more was under two individuals. That which appears "in order" in the time of the time of the fact of the fact

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hell, purgatory or heaven; and we can lay down generally at hell "will be found somewhat that "hell" will be found somewhat the property at the somewhat the some hell, purgatory of heaven, and will be found somewhere in the least this much that "hell" will be found somewhere in the first part, "heaven" at the end of the second, and "purgation of the play. It might be added to Faust, Faust, tory" throughout the play. It might be added that the faust, conception of the action with its idea of "endless striving" the is, is really purgative in essence, as we should expect of the man worldly interests Goethe with his predominantly worldly interests.

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As readers of Dante will be aware, the point where Dante like, the himself comes into most intimate contact with evil is at the led, like bottom of the Inferno when, together with his master Virgil the elude he has to climb down the side of Lucifer, in order to reach in passes the Purgatorial mount. The significance is mystical as well propening as literal and corresponds, allegorically, to the crucifixion of this shown Christ, Dante himself undergoing the experience which befell that spir the god-man in the power of evil. There is nothing allegorical in of Far in Faust, of course, but there is, curiously enough, an occa- provid w sion in the poem, or more correctly two occasions (if we count to But wh the experience of Gretchen as equally important with those pugative of of Faust), when Faust, like Dante, actually "senses" evil and which and is felt by the reader to be face to face with it. It should have be remembered that, after Faust had seduced Gretchen, he shuence of was led away by Mephistopheles into a whirl of pleasures, the late of in aim of which was presumably to deaden his senses, and to muit of make him forget the plight of his beloved. The scene of these win along diversions was the Brocken, and the diversions the "Wal ha con purgisnacht," or Witches' Sabbath, a form of amusement Europe which was natural enough for Mephistopheles, if less natural mann for Faust himself. The crisis of the movement arises when the form the form Faust, being presented to a beautiful devil-girl, in the form and mouse and] of a nymph, and about to dance with her, sees a red mouse creat spring from her mouth and draws back just in time. shock of this encounter brings him to his senses; and, remembering Cretcher. bering Gretchen, whose figure appears before his eyes, he insists at once or insists at once on returning. Thus the swing towards evil is succeeded by is succeeded by a swing towards good, and the peril of damnation is averted damnation is averted.

Parallel to this episode is that of Gretchen, whom he is in prison belt i finds in prison, half-demented, and condemned to death.
Her brother Valentin I has drowned her Her brother Valentin has been killed; she has drowned be child after Faust's days been killed; she has drowned has child after Faust's desertion, and she is under suspicion having poisoned her residuely and she is under Gretchen has having poisoned her mother. Now we know Gretchen has made no pact with Mandier. Now we know the contrary, made no pact with Mephistopheles, that, on the contrary, she has never been able to she has never been able to endure his presence, but we are not sure, in her present not sure, in her present condition, what action she will take Faust appears as her dal Faust appears as her deliverer, and he offers to

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whom he to death.

ere in the sound of his voice, are in the sound of his voice, are in the sound of his voice, ere in the presence of evil. Mephistopheles that it present to do so when suddenly, in all her madness, where in the presence of evil. Mephistopheles that it parts, and he too has come to deliver. that the he is, and half mad with fear, she is not that the striving the is, and half mad with fear, she is not so mad as striving the fiend himself. Rather remains f the man the fiend himself. Rather remain in prison and the consequence of her deed. So again, in the case of ere Dante the pendulum swings back from evil to good, and l is at the ten, like Faust, is saved. They draw near to Hell, ter Virgil the clude it, just as Dante, in passing over the body of r to reach in passes from Inferno into the world of Purgatory. cal as well peopening scenes of the second part of Faust, in which cifixion of this shown couched on green meadows, surrounded by nich befell ant spirits who sing to him, are meant to mark the allegorical that faust and his entry into the world of purgation. , an occar provid where human effort works upward rather than we count a But what is of particular interest to us in considering with those impative element in Faust is the part played in it by an ses "evil ace which did not exist at the time of Dante, and It should brould have been, in some respects, alien to his thought, etchen, he thence of the Greek Renaissance. Faust is to attain sures, the little of innocence, the state which Dante re-created on es, and to mait of the mountain of Purgatory, not by moral ne of these wion alone, but by the purifying influence of antique he "Wal ha conception which had been passed on from the musement la European Renaissance, through the intermediacy of ss natural remain and Lessing, to the Germany of 1800. ises when it is is is it is is it is is it is is it is it is it is is it the form and Helena, the infatuation of Faust for Helena, ed mouse is creation of a harmonious earthly life in which me. The creation of a harmonious earthly me mentand modern are fused together, reflect this conception when so it is the conception of the d, remend modern are fused together, renect on deves, he almost of beauty in the purgative process. d, reme, he along of beauty in the purgative process.

s eyes, he along otten is that this apparent "paganism" of Goethe, wards evil wish which is nothing more than a Hellenised version the peril of the same relation the same relation and the same relation and the same relation of Dante to his The difference of Dante to his the difference Dante places The difference is simply that, whereas Dante places to death to death the difference is simply that, whereas Dante places owned her owned sity to occupy a wider place in his sphere of interest, take in the Classical Walpurgisnacht and take in the second part of Faust. But, because

he placed the chief emphasis on the earthly idea, one which strive strive strives the placed the chief emphasis on the earthly idea, one which strive strives the placed the chief emphasis on the earthly idea, one which strives the placed the chief emphasis on the earthly idea, one which strives the placed the chief emphasis on the earthly idea, one which strives the placed the chief emphasis on the earthly idea, one which strives the placed the chief emphasis on the earthly idea, one which strives the chief emphasis on the earthly idea, one which strives the chief emphasis on the earthly idea, one which strives the chief emphasis on the earthly idea, one which strives the chief emphasis on the earthly idea, one which strives the chief emphasis on the chief emphasis of the chief emp he placed the chief chief the placed the chief the modern world shares with him, it does not follow that the strive Goethe was a "pagan," as the end, when it comes, will probable to the chew. There is a marvellous description of the best to the chew. abundantly show. There is a marvellous description of what to be to life might be if only the higher faculties were developed wells, des under the influence of beauty,

> Here joy descending to each generation Smiles from bright faces still without surcease; Each is immortal in his age and station. And sane and gladsome are they and at peace.

This is a glorious vision, but a vision only. It vanishes before his very eyes, and what alone remains, after the death of Euphorion (the spirit of romantic poetry), is the "mantle" of Helena, a pledge no doubt that the vision was a mirror of the real, and an ideal leading up to it. In a similar manner we might observe that the Terrestrial Paradise of Dante, at the summit of Purgatory, is a stage through which Dante has to pass on his way to heaven, and, mystically, a reflection of it.

After the æsthetic movement of the Helena episode, the laterally s interest turns again to the moral side and we find Faust once which co more indulging his passion in the episode of Baucis and trail turn Philemon, whose small estate on the shore of the Empire inal un blocks his way to world dominion. Mephistopheles suggests, typically enough, that they should be removed by force; and Faust, in a moment of impatience, yields to the suggestion tion, only to learn to his horror that the removal has led to their death. This last event, artistically not very convincing introduced the state of the state introduces us to the last Faust of all, the development which quite definitely brings Faust into the religious sphere. know that, although during his life Goethe occasionally thing. We worked heatility expressed hostility to certain aspects of Christianity, prevalent in his day, and even passed to the control of in his day, and even passed through a "pagan" classical period corresponding to the "rationalistic" period of Dante in the Commission believed the commission of the commissio in the Convivio, he never ceased to be religious in the deepest sense. There seems little cased to be religious in the deepest towards the sense. There seems little doubt, moreover, that towards the end of his life his religious in the doubt, moreover, that towards the end of his life his religious in the doubt, moreover, that towards the end of his life his religious in the doubt, moreover, that towards the end of his life his religious in the doubt, moreover, that towards the end of his life his religious in the doubt, moreover, that towards the end of his life his religious in the doubt, moreover, that towards the end of his life his religious in the doubt, moreover, that towards the end of his life his religious in the doubt, moreover, that towards the end of his life his religious in the doubt, moreover, the end of his life his religious in the doubt, moreover, the end of his life his religious in the doubt, moreover, the end of his life his religious in the doubt, moreover, the end of his life his religious in the doubt, moreover, the end of his life his religious in the doubt, moreover, the end of his life his religious in t sense. There seems little doubt, moreover, that towards of the end of his life his religious "awareness Roman Catholic for I siderably, and tools siderably, and took on a traditional and Roman air, the stamp which it is a traditional and Roman can be stamp which it is a traditional and the stamp which it is a traditional air, the stamp which it plainly bears in the "Bergschluchten" scenes. The hackground and Roman Cartell and Roman Cartell are the figures of the Bergschluchten are the figures of the figu scenes. The background of these scenes, the figures of the Pater Seraphicus, the Main Charles scenes, the Selige Knabel, the Se Pater Seraphicus, the Mater Gloriosa and the Selige Knabel, the anchorites in the correct of the series of the grace drawn for the series in the correct of the series of the anchorites in the caves of the towering hills, concerptions and free anchorites and free sources are the sources and free sources and free sources are the sources and free sources are the sources and free sources are the sources are drawn from such sources as the Campo Santo frescoes at the and from Dante, are catholic in the narrower sense of the lowering hills, conceptions the Division of the sources as the Campo Santo frescoes at the lowering hills, conceptions the Division of the lowering hills, conceptions and the Senge philosophic properties and the Senge philosophic philoso

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one which the poem. In the course of his follow that the striving, Faust has risen to higher levels, and ones, will one of this rising in the otherworldly sphere were ones, will to be taken from sources of this kind. The on of what to be taken from sources of this kind. The words of developed wels, descending to bear aloft Faust's soul,

Gerettet ist das edle Glied Der Geisterwelt vom Bösen, Wer immer strebend sich bemüht "Den können wir erlösen,"

the element of human effort, the "striving" which t vanished tweet fail; but, as the complement to this "ascension" without which "striving" would have no purpose, the death is also the "love from above," "die Liebe von oben "
mantle" from of "divine grace."

Und hat an ihm die Liebe gar Von oben Teil genommen, Begegnet ihm die selige Schar Mit herzlichem Willkommen.

then, having linked up the operation of man, so pisode, the latically stressed throughout the poem, with the divine Faust once which co-operates, Goethe gives the movement a Baucis and turn which leaves no doubt as to the whereabouts he Empire Linal unity,

Alles Vergängliche Ist nur ein Gleichniss; Das Unzulängliche, Hier wird's Ereigniss; Das Unbeschreibliche, Hier ist's getan Das Ewig-Weibliche

ccasionally wig. Weibliche," being the symbol of the eternal y prevalent wife. Weibliche," being the symbol of the eternal of the "love that moves the sun and the other

d of Dante the deeps to the deeps to show to what extent recent research has laid bare owards the contract of Goethe, the very same Aquinas who provided in Catholic in Cathol child that human salvation depends on the co-operation man and God, the "striving" of the one and the Divine Comedy, as should now have been made dissolving effect of Leibniz, the optimistic Shudies in the Age of Goethe, M. Montgomery (Oxford).

ar manner, f Dante, at nich Dante a reflection

es suggests, by force; the sugges has led to convincing, nent which ohere. We

philosopher of the age of the Enlightenment and his rendering of Aquinas into rationalistic and optimistic terms. The of Aquinas into Tational Aquinas and real in Dante's Inferno "evil" that was real in Aquinas and appears in Faust in Tailonia and appears in Faust in "evil" that was real and appears in Faust in spite of rather than in harmony with, the philosophical structure, We know from the Prologue in Heaven that the scales are loaded for Faust from the beginning, and that ex hypothesis he cannot go wrong. The risk of eternal damnation, felt artistically in the Gretchen scenes, no less than in the Inferno of Dante, is not expressed in the "philosophy" of INST "striving"; and the whole stress, as we have seen, falls on the goodness of man and his perfectibility. Faust is not going to Hell.

Ein guter Mensch, in seinem dunklen Drange Ist sich des rechten Weges wohl bewusst,

although there is little doubt that the "right way" in the time of the Gretchen scenes at least, seems to have gone astray. And so ting the when we are faced, at the end of the earthly "way," with the These the salto mortale into the eternal, and the sight of "grace" tim we se descending, it comes to us as a sort of shock, one which is refreely to eminently pleasing, but for which we are not fully prepared papers a Hitherto all emphasis had been on striving, the struggling critical upward of man, yet now suddenly heaven comes down to risely. meet him, and striving itself is not enough.

It must be remembered, however, in comparing this poem with that of Dante, that five hundred years lie in between, and the dawn of a new conception of life. Philosophy and art are no longer fused together, as in the days of Aquinas, and unity is harder to achieve. What is remarkable is, after all that despite the that, despite the Greek Renaissance and the modern belief in progress, Goethe should have created, in modern terms, a Hell Purcet a Hell, Purgatory and Heaven, so convincing as those we have described

have described.

F. McEACHRAN.

HOLT, NORFOLK.

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ophy" of EINSTABILITY OF CIVILISATION.

G. N. CLARK, M.A.

Fellow of Oriel College, Oxford.

regious attempt to form a clear conception of civilisay" in the ne of the methods which must be used is that of 7. And so ing the current or commonly accepted ideas on the ay," with the These will not, indeed, themselves be clear like the "grace" tim we seek. As is to be expected, in popular thought which is refreely used for all sorts of purposes, in conversation, prepared spapers and also in books, by people who never look struggling acritically or take any pains to use them consistently down to make them to do analyse them dively and, by exposing them to ridicule, to make it as if the theorist had nothing to learn from them. between between the theorist had nothing to learn the hy and art and nothing to learn the hyand art and nothing the hyand are also and nothing the hyand are also are also and nothing the hyand are also are also are also and nothing the hyand are also a hy and art and never more so than here, because what people after all all makes any after all all makes any what it is. The opinion of the ordinary man is The opinion of the ordinary appear but it is also part of the text itself upon which the service of the text itself upon which have been it will it. Any coherent sentence that we may not apply the service of the text itself upon which it will it. it will, therefore, deserve to be examined with

hange it is all amiliar that we seldom remember how ge it is, that the commonest phrases we hear used the present time all relate to the present time all relate to It tone an even the present time all relate to the present time all relate to the prospect, of its being destroyed. It tone an everyday superlative in the language of controversy to say that a policy or a movement is civilisation or a breakto civilisation. War, or communism, or a breakthe credit system, or unemployment are all feared the appeal to fear is the credit system, or unemployment are an icare class amongst us; and the appeal to fear is method of the sensationalist. Almost every

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day the poster of one or other newspaper has the word in threat "or "danger" or "peril" or "menace, and the word in practice effective to alarm us is a breakdown, a collapse in the simply of "civilisation itself." What might in theory appears the age tion of the human race by the impact of another planet, is seldom predicted, and then without any great effect on the prospective annihilation of our physical world does not have the impress our imaginations sufficiently to bring about religious in the movements or even personal reformations. It seems improbate as a line able and worth risking in comparison with this other dange wild as a which is very much less distant and, however confused our the saily notions of civilisation may be, more easily conceived in the kern that all had some smaller or greater samples or foretastes.

These anticipatory experiences, it is scarcely necessary that to say, belong to the period of the late war and the sub latary an sequent years of confusion and fear. It would be interesting that civil to investigate the stages by which, during the war, the nervousness about the stability of civilisation took shape and spread through Europe. It would, for instance, be of some interest to know whether anyone before 1914 said in st many words that another European war would endanged civilisation, and to trace the idea through various documents it seen like Lord Lansdowne's letter of 1917 and Lord Robert Cecil Seisines memoranda of the next year. Even at the end of the war its fall the opposite idea of its effect was still officially accepted to of the victorious countries, for one of the medals handed to they a English combatants after the armistice bears the simple tisto bears chapter of history is at present obscure; but it is clear that the chapter of the experience of the the experience of the war directly provoked two movements for opinion about our civilisation, a loss of confidence in the merits, a criticism of standards, with which we are not make concerned, and a loss of confidence in the stability, which we have the concerned. concerned, and a loss of confidence in its stability, which may set out to examine

may set out to examine.

Although this second loss of confidence might seem which requires no explanation, it should be noticed that thought which were quite unconnected with the war and that the war and that which requires no explanation, it should be noticed that thought which were quite unconnected with the war for these the most typical was the advance of archæology.

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the word remarkable popularity. Tutankhamen, Roman remarkable parat "news value." Here, again, it which it is heinteresting to know how much of this is due to the a collapse begreather. how much to the spread of additional teams of a collapse begreather. which it is the interesting to know now much of this is due to the a collapse of collapse the destruction, of the destruction is now as a collapse of motor cars, how much to psychological the destruction in the age of motor cars, how much to psychological the destruction is now as a collapse of the old belief in progress a which the rise of archæology has certainly linked itself to effect out the way with the collapse of the old belief in progress a which the laws with the collapse of the old belief in progress and the does not take the end of a civilisation appear to be an ordinary and religious. In the popular idea, a dead civilisation is now as a collapse of the old belief in progress and the collapse of the old belief in the collapse of th ut religious In the popular idea, a dead civilisation is now as ms improbate as a living specimen. Instead of thinking of our ther danger and as a stage in a long-continued evolution, the onfused our list easily regards it as one of a succession of disonceived in the periods with definite characteristics and definite ch we have he knows that Middle Minoan III. is supposed to terminated, in a few minutes, by an earthquake. y necessary in that the remains of the Romans in Britain are nd the subjutary and almost all buried underground, and he interesting that civilisations are liable to extinction.

> For the end of the world was long ago-And all we dwell to-day, As children of some second birth, Like a strange people left on earth After a judgment day.

d endanger documents it is seems, in historical precedent, we have something obert Ceells it is in estimating what it is that upholds a civilisation of the wall its fell. of the wall its fall may be brought about. Yet the historians accepted in the to offer us in the way of guidance. In individual handed to they are handed to sthey are prepared to explain what has happened, the simple it is to be observed that the more recent the disaster, on." This readily it is explained. Sir Arthur Evans is much movement about Middle Minoan III. than Professor movements about Middle Minoan III. than Professor dence in the formulation of the Roman are not not not in the fact that these past calamities were by no in the ruin, abandonment, and subsequent burial of the ruin, abandonment, and subsequent burial of the resemblance of the resemblance of the resemblance, so far as we can speak for some purposes be said to have ended the

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Roman phase of civilisation, and medieval times may have believed a succession of new civilisations we must remember that the language nor the religion nor the literature less liab neither the language nor the religion nor the literature of less liak Rome came to an end. Its law and architecture and tech parlier religion no doubt underwent a considerable intermediate. nology no doubt underwent a considerable interruption ras limit for a thousand years no one in Europe was able to performed pot the metallurgical feat of casting an equestrian statue. Unit fact that we not the worker and the contract that we not the contract that the contract tha Donatello's time the Venetian horses and the statue of contractions Marcus Aurelius on the Capitol were the inimitable profession civil ductions of an age in comparison with which the present other seemed barbarous. Yet some people maintain that Rom tated by never fell; and that there was some kind of continuity were p between old Rome and the Rome of the Renaissance no on well by the can deny. The only reason why we are apt to forget the weer, that there were continuities through the earlier interruptions and Afri civilisation is that our knowledge of them is limited to the deposite very little that archæology can learn. We do not know the es whether the Minoan earthquake had any effect, or none a prering, a all, on law or music or morals or language. When we say the last books one after another the old civilisations broke down we are to now saying very little. Each may have broken down in its of ation of way, for its own peculiar reasons, leaving behind it survival autterly now long since untraceable, because they were absorbed in the or ten its successor, quite unlike what survived from the other in the smashes which we are apt without consideration to have precar id commu together.

We must turn back, then, to our own time and to say survive significant point of uncertainty in the idea we are examined to say survive. Sometimes it is civilisation as such, or as a whole, which is said to be in danger, but sometimes a more local, thought in this is an owner moderate, disaster is contemplated, and we are that it is our part in this civilisation that is threatened that it is our part in this civilisation, some small that it is felt that is or greater part rather than the whole. It is felt that wide diffusion of modern civilisation is a guarantee which where it will survive. Not only is there the undoubted they me even if it is doomed in some narrower or wider area, some where it will survive. Not only is there the undoubted they me even if the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole, if not the whole, of the inhabit over almost the whole is not the whole in the inhabit over almost the whole is not the whole in the inhabit of the inhabit of the inhabit of the inhabit of the inhab

s may have trion what it is. But, besides the patent fact that these vilisation what it is many geographical has better the second state of the patent fact that these vilisation what it is a many geographical has better the second state of the patent fact that these vilisation what it is many geographical has been second stated as the patent fact that these vilisation what it is a many geographical has been second stated as the patent fact that these vilisation what it is a many geographical has been second stated as the patent fact that these vilisation what it is a many geographical has been second stated as the patent fact that these vilisation what it is a many geographical has been second stated as the patent fact that the second stated stated stated as the patent fact that the second stated s may have belon what to is. Dut, seeders the patent fact that these vilisations are spread among many geographical baskets, there is willisations the per fact that the means by which they are diffused ember that they are diffused iterature. ember that the less liable to become inoperative than the means by iterature of less liable to become spread. The Roman civilisater and tech dearlier civilisations were spread. The Roman civilisater the result of the Roman Empire. terruption translimited to the Roman Empire. Modern civilisation to perform the real basis of its diffusion is a life to do so atue. Unit fact that the real basis of its diffusion is a diffusion not e statue of controlling power but simply of knowledge. nitable prostan civilisation which has mastered the world contains the present other elements, and its spread has been historically that Rome tated by human qualities of discipline and enterprise continuity were probably the special inheritance of certain races, ance no on tall by the course of their history in Europe. forget that the process of extension has carried it far over rruptions and Africa, these qualities have done their work. They nited to the deposited for the use of other races a civilisation of o not know the essential components appear to be chemistry, , or none a prering, and sanitation. Once ascertained, once embodied we say the at books, the discoveries of pure and applied science own we all to now be lost. Their survival has been put, by the n in its on of printing and a hundred other modern devices, it survival outterly different footing from that of Greek or Roman absorbed the or technology. Skill which in the old days existed in the unwritten tradition of craftsmen, knowledge on to precariously survived as the esoteric possession of a community, have now been broadcast so that if there ne and to arrive survivors of the human race they can scarcely fail

c examination of the human race care examination of cole, which is less familiar, however, is another idea which consorts and we are took as caused that the wider diffusion of our civilisations caused the concerns of all the world to be so closely ome small better that the whole of it is exposed to danger when felt that the world has its own place among the commonplaces area, some are so useful that we seldom trouble to inquire exactly doubted for the world has its own place among the commonplaces area, some are so useful that we seldom trouble to inquire exactly moved diffusion that would kill a man. A frog can stand an inhabitant without disturbing its affairs, surrender a proportion one traces in the world has modern state could not forgo without science and traces of the world has a modern state could not forgo without science and traces of the world has a modern state could not forgo without science and traces of the world has a modern state could not forgo without the science and traces of the world has a modern with equanimity, or quite the world has a modern with equanimity, or quite and without disturbing its affairs, concluded and the world to be so closely one support the world to be so closely one support the world to be so closely one support in any part. The economic interdependence area, some world has its against the world to be so closely one support to the world has its against the world to be so closely one support to the world to be so closely one support to the world to be so closely one support to the world to be so closely one support to the world to be so closely one support to the world to be so closely one support to the world to be so closely one support to the world to be so closely one support to the world to be so closely one support to the world to be so closely one support to the world to be so closely one support to the world to be so closely one support to the world to the world to be so closely one support to the to-day mean loss and suffering at home. A world-wide to-day mean loss wild-wide civilisation seems to bring about the possibility of a world-wide wide ruin.

le ruin.

It will be observed that these two interpretations of the wide diffusion of civilisation, that which sees it as an insurance for survival by the spreading of risks, and that which sees it as a threat to survival from the concentration of shocks. arise from considering two different sets of phenomena, The first comes from attending to the intellectual, the second in prove from attending to the social and institutional. For a long of the int time past there has been a tendency to treat these as There are, indeed, some separable aspects of civilisation. very important theories which insist on their close relation to one another, amongst them the various forms of Marxism. in which the history of thought is treated as one with the gor under history of social organisation. In popular thought, however, alorganis it is very often assumed that what may be called the thetive. scientific element in civilisation, if it has not grown independently, at least can subsist independently of economic, social in, but it and political institutions. An illustration of this may be mission found in the pleas of scientists that, instead of political history, the history of science should be taught in schools as social and universities. This is sometimes put forward in such a way as to imply, not only that the two can be separated without mutilating either of them, but even that the history of science is in some way good and elevating, while political history—consisting as has been said of "unravelling lies about crimes "—is degrading. Galileo and Newton and Faraday are supposed to have been doing something constructive and terminal and structive and real, while the generals and statesmen and ecclesiastics ecclesiastics were either hounding men on to destroy one another or other another or at best pursuing shadows and vanities. idea is naïve, and it may seem scarcely credible that anyone can put it forward. can put it forward who has lived in the age of mechanish warfare and militarian warfare and militarised science; but less crude notions are widely accented which widely accepted which imply a similar separation or opposition. An old and similar tion. An old and simple instance will serve best. We may say that the locus classics. that the locus classicus is in the tremendous chapter in which Gulliver explained to the Gulliver explained to the king of Brobdingnag the institutions of Europe. After compared to the king of Brobdingnag the valued the of Europe. After commanding Gulliver, as he valued his life, never to mention life, never to mention any more the secret of gunpowder, the king also expressed his king also expressed his contempt for statecraft,

"and he gave it for his opinion, that whoever good make two ears of community that who was to grow that who was to grow the state of or ass to grow the state of or as the make two ears of corn, or two blades of grass to grow

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ever could ss to grow a spot of ground where only one grew before, polid deserve better of mankind, and do more essential folld deserve to his country than the whole race of politicians put together."

ich sees it so often happens when ordinary words are used, this of shocks, of does not convey exactly the same meaning to the enomena, modern reader which it had for Swift; but it has he second proverbial, and what I wish to examine at present or a long with eintention with which it was written but the sense these as the it is now commonly understood. In this sense it eed, some hims a fallacy. When two persons each make an essential e relation bution to a joint product, it cannot be true to say that Marxism, the a more essential service than the other, and, at any with the counder any conditions, the work of government and however, a organisation is necessary, if the work of science is to called the dective. The agricultural botanist may invent his n independent and of making two blades of grass grow where one grew mic, social in but it will be useless unless society has the economic s may be wisation which will give the cultivators access to the f political seeds, the right fertilisers, the right tools, and unless in schools a social organisation capable of providing cultivators in such & manunderstand the use of all these. That is to say, there separated the some developed system of industry and transport, he history merce, of employment and of education, a system of adaptation to the requirements of the new elling lies adaptation to the requirements of surface and linual But, quite apart from what is necessary to put wton and swention into practice, it is clear that it will not even and and all these conand shelter the inventor. Not that all these conhave not existed in what we call very primitive Medieval feudal society had them sufficiently to for instance, printing to be invented and put into The point is that everywhere and necessarily a fit the point is that everywhere and necessary for the existence of science, pure or applied. The immense complexity of Pure or applied. The immense completely pure and applied science requires a correspondingly social or applied science requires a correspondingly ple as the banisation. It may be traced in a sequence There house that Jack built. The inventor must valued the house that Jack built. The inventor, law-owder, the must be patent-laws and legislatures, law-government grants There must be patent-laws and legislatures, law-schools, universities, government grants wealth, industrial Wers, law-schools, universities, government games, taxes, taxable resources, wealth, industrial beauty, so had a scient, there must be thors, taxes, taxable resources, wealth, must be thors, There were to our starting-point, there must be There must be the great society as a whole. There must be the great society as a wnoie. then, seem possible to simplify the problem of the stability of civilisation by distinguishing its mechanical and its human, or its scientific and its social components, and saying that the one may fall but leave the other unimpaired reple of We must not think of our civilisation as a skyscraper in which the framework is technical knowledge, and all the stew library library which the framework is technical knowledge, and all the stew library livrates and all the stew library livrates and the stew library livrates and the stew livrates a architectural ornament, all the rich furniture, all the human and het rode and het life and interests and loves and hatreds and beliefs might be reinter smashed into wreckage by an earthquake which would leave lagrams erect the skeleton of concrete and steel. We must, on the ust s and contrary, accept it, as just and convenient, that the two-sided for of reconstrary whole has come to be labelled with a name, "civilisation," to it ag of which the meaning was originally purely social. For of ital vital the two indispensables that which needs to be emphasised at the of con present is the one which is less highly esteemed in popular lasa caus thought. After all, to go back to our delusive metaphor, bid degender men make skyscrapers, but skyscrapers only serve the con- leteriora venience of men or, at the worst, collapse and crush them. People are often surprised by the sudden and complete the weak recuperation which is possible after material disasters which ing stoo seem irreparable. A city laid waste by fire or earthquake may seem outwardly to have been completely restored in a The material things which cannot be renewed, works of art or public records, are very small in bulk compared with those that can. All this is really not surprising, if we remember what an overwhelming proportion of the world's goods are made for consumption within a year of their being made. Physical objects of human workmanship are seldom intended to last, and the sudden destruction of even a great number of them is really no more than a speeding up of a process which is always going on. With the qualities which are only in the which are embodied in human beings it is otherwise. innumerable habits and dispositions which enable individuals collectively. collectively to carry on their world can never be suddenly renewed. Lesions of the psychological pre-requisites of social efficiency are harder to repair than material breakages.

We all know that are the repair than material breakages. We all know that the devastated areas of Europe have presented a less conpresented a less serious problem than the destruction of courage and discipling courage and discipline, of sympathies and beliefs, of idealism and creative power.

We may, indeed, without relapsing into a foolish optimism eve that even if the believe that even if this graver kind of destruction were repeated on a larger goal repeated on a larger scale, if society really were dissolved again. over the world into its crude elements, yet man would order again the age-long tests of again the age-long task of making a habitable social external A breakdown might well go a few has been external to the social external to A breakdown might well go so far that what has been externed

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ents, and the useless except at the end of centuries of recovery.

impaired, pople of the ruins might have enough memory and impaired, of our civilisation, such as it had to craper in the libraries from the débris and to keep it d all the stertight in the hope of once were them ventithe human water-tight in the hope of once more being able to might be interpreters who could decipher the books, apply uld leave forms in the workshop and make the scientific t, on the latus and the industrial machines. Mankind has made two-sided but of reconstruction in the past and, on one condition, lisation," to it again. That condition is the continuance of the For of final vitality of the human species. The most uncomnasised at the of contemporary social predictions are those which popular sa cause and a consequence of recent historical events, netaphor, id degeneration of man. On a small scale, no doubt, the con- letterioration has often occurred. Amongst the two ish them. and million human beings now alive there must be complete as weak individuals and a great number of dwindling ers which ting stocks. Whether they are so many as to justify rthquake peaking of a general decline is a question which hardly ored in a sapable of any treatment better than guesswork; and, Tase, it would lead to problems more difficult than any been noticed here. For the present, we must be to have extracted from the current fears for civilisaprinciple about its nature, the principle that, We are to define it, the definition should allow it to an intellectual content and a social embodiment. wein a position to express even this principle, except of the state of th of thought and the history of institutions are indiswhatever their relation may be, each of and each of their many subdivisions, must have its that civilisation must necessarily be changed or more of these as a whole if it is injured in one or more of these and, lastly, we must leave it to others to decide lastly, we must leave it to others to dich of meners are likely to be inflicted, and which of hold necessarily be evils.

Q COLLEGE, OXFORD.

G. N. CLARK.

WAR AND THE WAR SPIRIT.

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F. S. MARVIN, M.A.

THE Editor's timely article on "Moral Equivalents for War " 1 calls for a discussion of the whole question on the with widest lines. We are still busy and perplexed in liquidating sphy, he the debts of the Great War. The defeated Germans are fighting strenuously to be relieved of the charge of having ladamen occasioned it. The League of Nations has summoned the greatest conference ever held in order to reduce warlike preparations. The peoples of the civilised world, whether they gained or lost by the events of 1914-18, are unanimous in declaring their determination to avoid a recurrence; and those who is a little of the second and the second those who hold that war has always been an evil, if not a Clearly it indiv crime, are more numerous and vocal than ever. ticted; th is a time and a question for calm and scientific thought.

There are two legitimate ways of approaching the subject to one and both may be called philosophical, though both have a historical bosic. historical basis. The first starts from the nature of man, of the time of man, of the time of time of time of the time of This nature we from the are told dogmatically by the philosophers—one thinks especially of Kant is for the philosophers. cially of Kant—is fundamentally divided between a self of the conservation of the cons seeking element which makes for war, and an altruistic which tends to overcome the second the secon tends to overcome this and build up peace. The second the phistory; how has Man behaved in the recorded the phistory past?

In the first case, we are considering the development and the events of the being the development and the events of change of the being—Man; in the other, the events of the history and the effect. history and the effects of his recorded actions on his sould the state. The difference is the state of the state we make the state. The difference is that, in the first case, we what me of man the start: nature of man the starting point, study it and see what we restrict may expect from its action. may expect from its action; it is an inquiry into social psychology. In the second it is an inquiry man's action. psychology. In the second, we start from man's action;

¹ This Journal, January, 1982.

they have contributed to build up society and this is a study of history. this action; this is a study of history in its usual Both lines must be followed side meresultant picture. it is a striking fact that this picture, once painted in colours, has become much blurred in recent times. middle of the last century men were ready to accept mulation that society advances from a state of Tarfare to one of peace and industry as the greatest was the root-idea of the leading of history, Comte's and Spencer's and many more. ment criticism of to-day rather throws scorn on such Man is as wicked as ever he was, we often hear, and muhappier. There is no guarantee of the growth of valents for rand, while war is just as likely, it has lost its glamour. cion on the m, without the controlling great ideas of religion and liquidating hy, has become too dominant, and optimism in any ermans are must hide her head.

ermans are must hide her head.

The of having moned the indementally, the belief in progress, of which the indementally, the subject individual is only one aspect, is a belief that human that the individual individual in progress, of which the subject individual in progress, of which the individual individual in progress, of which the individual i the subject the universe. Illustrations from history are abundant of man, diffy turn. The Greeks, a warlike and patriarchal s nature me hom the north, come into contact with the art and hinks esperitific observations of Egypt, Crete and Babylonia, treen a self-to the contact, become inspired to be the founders of the contact, become inspired to be the founders of the contact, become inspired to be the founders of the contact, become inspired to be the founders of the contact with the contact w reen a structure contact, become inspired to be the rounded listic which the Milling human art for the listic which the Milling frag-The Middle Ages, having kept in crumbling fraghe recorded the philosophy of Greece, discovered in the twelfth per reconstruction of Greece, discovered in the found of Greece, discovered in the fou opments of come the foundation of modern civilisation. n his south the foundation of modern civilisation.

n his south these steps in the building of man's universe, man It is true that n his social in these steps in the building of man's universe, man re make the lost the pugnacity of his tribal state. It is true that into social primitive man as living in peaceful communities and who shall deny, among the varieties of the possible existence, perhaps in many the possible existence, perhaps in many

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places, of isolated communities living such a comparatively to seek places, of isolated committee of the broad truth, however, is clearly otherwise. The primitive is more pugnacious than it fight in their comparatively and tribes fight less when they are in their comparatively their comparativ the civilised man, and tribes fight less when they are welded then they are welded then into nations. Progressively also, as man becomes settled progressively also as man becomes an accordance and also as man becomes settl and learns more about nature, he becomes more kindly in any case his constitution, more conscious of others, less apt to take the lad life or inflict cruelties on others. In the end, he regards the worked, he habitual practices of earlier ages—the burning of wives or their civ the burying of slaves with their masters, the exposure of shuction children by their parents—as inconceivable monstrosities is has be Such moral progress is a real and demonstrable thing; and mu real, too, are the Pax Romana and the Pax Britannica, in soin circ spite of the wars of Marcus Aurelius with the Marcomanni, 2 work or of the Indian Government on the North-West Frontier, wheen of The peace of the Antonine age was not a durable thing this deat partly because of moral weaknesses within the Empire, aplicated still more because it was not conterminous with the world in Roman But it was the greatest achievement of mankind in organisa k, stage tion up to that time, and was conditioned by the spread of ved also Greek science and philosophy under Roman patronage, weetured The latter were weakened in the early Middle Ages, and sance, we fighting began again as a normal thing until the spread of a; we ju modern science and industrialism made fighting abnormal an clear and is, in our day, laying the foundations of a permanent of the peaceful order. It obscures the truth to lay so much stress procons as some have done—historians of the school of Seeley, for indifferent instance,—on the connection of trade with war. Rome laid redvents Carthage low through jealousy in trade, but that was before the common the common that was before the the œcumenical peace of Stoicism and Christianity. Modern ware officer wars, often stimulated no doubt by trade interest, have longing one out of them, and have ended as a rule with a moderate compromise compromise.

It is necessary to emphasise and reiterate these points ugh they may soon though they may seem commonplace, for an understanding of the reality and the justification of earlier states of mankind and of the reality of our change from them, is the highest boon to be gained from his the idea of progressiant them. boon to be gained from history. The idea of progress its in this judget in the third in this judget in the thin this judget in the third morality is fundamental if we are to see light in this junger it has of Aristotle has taught us the Aristotle has taught us, the opinion of the best and most an enter the living. This is men then living. This is not so difficult to arrive at simple typical. cases as might be supposed. Take two or semi-normal typical examples. The first shall be among semi-normal typical examples.

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paratively however, however, cious than are welder are welded their conditions, help to build up the tribe socially and nes settled interpretation and individuals, both physically and morally? the settled in case, we cannot judge it by the same standards to take the we use when coming to conflicts, often deliberately regards the worked, between settled peoples to the grievous detriment of wives or their civilisation. A familiar case of the latter kind is the xposure of struction of Carthage by Rome in the third Punic war. nstrosities is has been rightly called a murder, and it was far worse thing; and ma murder in that it involved the loss of multitudes of tannica, in sin circumstances of agonising suffering and obliterated arcomanni, 2 work of ages of industry and civilisation. It would t Frontier, are been execrated by Cicero born within half a century of able thing wisdeath. The ethics of conquest by war are much more ne Empire, splicated than the ethics of defence. If we approve the the world in Romana as, on the whole, a valuable, even an indispensn organisa a stage in the civilisation of the world, we must be pree spread of also to approve, on the whole, the steps by which it patronage, secured. On the whole, but not indiscriminately. For Ages, and tance, we applaud the second but deplore the third Punic e spread of we justify the Romans in opposing Pyrrhus, and Pomabnormal in clearing the Mediterranean of pirates; we condemn permanent of for the frequent violence with which the extortions of nuch stress proconsuls were enforced. Often, no doubt, there will Seeley, for talliference of opinion among the judges. Do we applaud Rome laid reducence of opinion among the judges. Clearly, in Rome hefore reducenture of Alexander as world-conqueror? Clearly, in Rome law salventure of Alexander as world-conqueror? Clearly, in was before y. Modern y. Modern

must be standing of the surface of the globe is now better distributed this jungle its inhabitants according to their claims and needs and wisest and wisest and wisest and wisest and wisest and the highest the surface of the globe is now better distributed this jungle its inhabitants according to their claims and needs and wisest and needs and nee The first, and socious part, is that the world is now, in its larger part, this little with has been before. Secondly, an authority in the and wisest and most imagements has been set up by which the needed at in most interest might be made without further fighting. ree simple ree simple interests, which are described, very inadequately, as and are actually made up of a complex of emotions, strivings and beliefs of which the opposition to

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war is but a part.

The negative side, the opposition to war as such, has been fortified in recent times by the applications of science which have now made it possible for men to destroy them. selves in multitudes, almost instantaneously, if they allowed the madness to spread. Conceivably they might extinguish the human species. Hence the force of the opposition to war has enormously increased, embodying in fact the sanity of the whole human race. But this is an entirely different attitude from that of those who hold that war is murder, and the taking of life in itself a crime, or at least a sin. The latter attitude is excluded by the lessons of history, by the relativity and progress of moral notions, and by the necessary superiority of the claims of the general good over individual rights to anything, including life. The growth of science, which has added to the possible horrors and devastation of war, has on the positive side become the leading preoccupation of an increasing number who in earlier ages would have given their chief thoughts to war or the chase. And, whereas in war the stricken field puts a period, at least for a time, to similar activity and seriously reduces the numbers who can partake in it, the conquests of science invariably multiply the participators in the work and extend their activities. They grow by co-operation; and, should we find later on that the world is being peopled by too many or too feeble human beings, there are now well-recognised means of reducing the surplus or eliminating the unfit without indiscriminate slaughter. The fighting instinct must thus be content in a surprise in be content in future with a limited scope for its exercise in the crude form. the crude form, and for the most part will be diverted or transformed in the most part will be diverted or transformed into other shapes. We are back again where William James of the most part will be diverged where William James had brought us before the War, and have now to meet the now to meet the new points which Dr Jacks has raised.

Braveny distributed by these seen

Bravery, discipline, sacrifice, leadership; these seem to the chief morel at be the chief moral elements of special value involved in the old régime of war comments of special value involved in whole old régime of war carried out at its best; are they, in whole or part, attainable :or part, attainable in a régime of peace? One feels bound to say unhesitatingly "Y say unhesitatingly, "Yes," and then look about afterwards for the qualifications. for the qualifications. The qualities which stand out the conspicuously in a willing conspicuously in a military system are the bravery, the supreme sacrifice and the line. supreme sacrifice and the absolute authority of the discip-line, and the two letters line, and the two latter go together. Just because the individual soldier in war has vidual soldier in war has everything at stake, including his life, so the authority under the absolute authority because the life. life, so the authority under which he puts himself in that sition to

uch, has f science y themallowed tinguish n to war anity of different murder, in. The , by the ecessary dividual science. astation ing prees would e. And, least for numbers variably nd their I we find ny or too d means without

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The commanding officer is for occasion the embodiment of the community to which The position is thus of a unique symbolical character which in some form it is most The same principle is present in the the case of the conversion of trence that in the case of the criminal the community life for its own protection, in the case of the soldier the is offered for the community's good. The free offer the a voluntary system of soldiering morally preferable, the right of compulsorily taking must be inherent in foundations of society. It is to the uniqueness and meteness of the soldier's discipline and sacrifice that the tary order of men owes its high place in tradition and in mlar esteem. Representing the safety of the State and forces and actions by which it had come to be, the wior class in all ancient societies stood high in honour, have next to the priest and generally in actual influence Socrates served with distinction in three upigns; and, in Rome, the magistrate was required have qualified for office by serving in ten. Clearly, tannot speak in such cases of war as a savage or sinful Nor did Christianity, the religion of peace, The traditional sayings of the Founder contain this matter, as on others, contradictions which well The divided and conflicting mind of man. When that he came to bring not peace but a sword the world, and yet admonishing his followers to turn the the to those who struck him, he was never underby the main body of the church to advocate their main body of the church to advocate in the december of men into Actually there roughly the extermination. Actually there roughly men into who ruled by the sword and those who ruled by love Modern history can be quite truly regarded Modern history can be quite truly regularity point of view as the gradual spiritualisation of the

but if we are to make the change without loss, it is inthat we understand and do justice to the other side. The substant we understand and do justice to the other side. The substant we understand and do justice to the other side. The substant we understand and can appreciate the value of the value of the substant to discipline and the readiness for sacrifice—Draw James are more than half answered. It is question with a strong and comprehensive historical bias.

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The difficulties on which these critics have mostly dwelt do not seem on a mature consideration so serious as those do not seem on a medical and the place which war has of understanding the place of the place of his war has played in it. If we are asked, "How without war are we to keep alive the old standards of bravery and self. devotion?" it is a sufficient answer to look at an aeroplane any time that a new route is being blazed, or at a coal. mine or a city-fire every time that an accident happens, If we are asked, "Where in a pacifist régime are we to find the equivalent for the discipline of an army?" it is sufficient to recall that the pioneer thinkers of the industrialist age, the St Simons and the Comtes of the last century, saw at once the analogy of the new army of industry with the old army of war. It was to be led by "captains of industry," and the event has proved, not that there is any deficiency of discipline, but that the discipline tends to be too grinding and that it has not at present the inspiration or the glamour The most serious critics of the current industrial system in the West find its chief weakness, not in a want of discipline, but in a subservience to the machine, in a form of "new slavery." Our minds are free enough, dissatisfied and ill-regulated; but for our daily bread we are compelled to accept a small and subordinate position in a vast system of which we can only dimly imagine the purpose and of which we are quite unable to control the working. cipline enough, but discipline without a soul; and, again, the solution must be by a more thorough education, awakening all those who direct or follow the machine to an understanding of its true place in the economy of the world. One cannot believe that it is permanently necessary for our disciplined call disciplined self-sacrifice to have as its object the killing of other human other human beings; what is necessary is that the worker should be converged; should be convinced that his work is a serious and necessary part of conducting the life and building up the greater future of the society to the life and building up the greater future of the society to the life and building up the greater future of the society to the life and building up the greater future in the society to the life and building up the greater future in the society to the soc of the society to which he belongs. Dr Jacks, "dying in rows" and his rows" and his somewhat furtive admiration of the element of chance in were of chance in war do not appear to be a serious or even an exclusive common described as the marching exclusive commendation of fighting. Surely, the marching or the working togeth or the working together as items is sufficient without the falling; and as to the falling; and, as to the element of chance, every fresh experiment in science or said in the science of chance, every fresh experiment in science or said in the science of chance, every fresh experiment in science or said in the science of the sci ment in science or aviation contains it in abundance, and we are being taught l we are being taught by our latest prophets that indeterminism is the law of being.

No; the more serious difficulty is that of understanding vit is that, though all the world have how it is that, though all the best things in the world have

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tly dwelt as those war has war are and selferoplane a coalhappens. e to find is suffiustrialist y, saw at the old dustry," ciency of grinding glamour ndustrial want of a form of sfied and pelled to ystem of of which e is disd, again, awakenn underld. One for our cilling of e worker necessary er future dying in element even an narching hout the h experince, and at inde

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by co-operation, yet it has been profitable that men should fight, and that the nations the League of Nations of the present league of Nations the League of Nations of the present have been we have to train the by war. We have to train the young to apprethe fighting men of the past, admire the leadership of Wellington and Nelson, and at the same time them to hope that it will never happen again. They are willing enough to do the former and much help from us; why should they then bury is, and with what heart will they begin to build the temples which are needed for the heroes of peace? merstand it fully implies a maturity of judgment and th of knowledge impossible for the young. It is the sopher's point of view, and with the young we can only to implant the right ideas in their place and time, troubling too much about their right co-ordination monciliation. Nelson was a brave, able and lovable he did his duty in leading others to fight at a time aur country was in danger of being conquered by a n foe who would have destroyed our freedom and Things that we prize. But St Francis and Livingstone quite as admirable men of another kind, who found We's work in treating people in a different way. Livingwhen treating with the slave-dealer for the rescue Used child, did not strike the man down but adopted thods and purchased the child for a piece of cloth. lat is the sort of approach to the problem possible for but by the age of fifteen or sixteen the average capable of a further step. In all the highest classes indary or central schools it should be possible to attain the same le which prevails at Mill Hill, where, one the same boys will be equally ardent members of the and the League of Nations' Union. War, they are ready to play their part if necessary, Shanghais and North-West Frontiers of the present numerous and dangerous enough to make such Inter about welcome but necessary. And if we look ther ahead, can we be quite confident that the whole the globe, and all its inhabitants, will within a line time be a settled, the globe, and all its inhabitants, win with the time be reduced to that condition of settled, and scientific civilisation which we associate with One thinks of the vast and still unsettled tracts One thinks of the vast and still unsettled distance of Australia and the hinterland of Brazil. the least not inconceivable that here and there and there are themselves fightmay again arise, involving among themselves fighting for conquest and among the more settled and civilised ing for conquest and among communities, which surround them, preparation for fighting communities, which surround self-defence.

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What, however, matters most in such discussions is a sound re recognition of the main facts and their bearing. About ound at t these in this case there cannot be much dispute. The bulk of Notice of Notic of mankind, represented by the League of Nations and the United States now associated with it, have a reached a point sion used at which they are definitely and with persistence avoiding war among themselves and trying to limit and appease it Tes it in when it occurs outside their own borders. On the one hand in to he the scientific advance has made the means of destruction so Hence, St costly and so devastating and incalculable in their effects, of thing, that those who have created them shrink back in horror question from their use and wish to call a halt. On the other hand timber c a moral and intellectual advance is taking place which stable al implies the recognition that nations, like men, can thrive trougth only in mutual knowledge and sympathy. There is now in of perp the world a far more powerful sentiment of this kind awe know than there ever has been, and no one could doubt it if he could doubt it were present at any gathering of Trade Union workers of the, dyir teachers of popular schools from any country in the West ma wo The passion is there for a new and more stable inter-carticul nationalism; but to make it stable enlightenment is requisite, and is the knowledge and intellectual depth as well as passion. It is which just here that common ground is needed between the pacifists of wish and the opposing school of those who exalt the virtues of they the military spirit and emphasise the importance of war in the history. A concrete example may make the matter clearer, out rela Our typical pacifists of the present day are specially sympathy, and thetic to Correct example may make the matter sympathy, and the control of the present day are specially sympathy, and the control of the present day are specially sympathy, and the control of the present day are specially sympathy, and the control of the present day are specially sympathy, and the control of the present day are specially sympathy, and the control of the present day are specially sympathy, and the control of the present day are specially sympathy, and the control of the present day are specially sympathy, and the control of the present day are specially sympathy, and the control of the present day are specially sympathy. thetic to Germany. They hold that we should have kept out the present day are specially of the War and it is not the present day are specially and the present day are specially are specially and the present day are specially are specially are specially and the present day are specially a of the War and in every possible case support the present claims of Garmany. claims of Germany, regarding France as the greatest military obstacle to peoce. obstacle to peace. One knows that this is largely the time honoured English. honoured English habit of making it up with a fallen foe, and as such it has a high as such it has a high value as an emollient of the wound and difficulties of the and difficulties of the post-War world. But one is bound to press the analysis a little world. But one is bound to what is the Germany with which we are now so friendly and with which it would have been well a solution of the angle of the solution of th it would have been well had we avoided war? The answer is, a nation built up bear? is, a nation built up by the strenuous practice of that military régime which the pacificate régime which the pacifists most strongly oppose, that régime, in the powerful and ruthless hands of that Germany gent Beich and still more et Bi the Great, and still more of Bismarck, that Germany Beich owes the position which enabled her to challenge

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d civilised War and leaves her after it still one of the greatest We rejoice that she is so, and we are not for a we are not for a proposing the present inclination to help Germany sions is a find at the same time to reflect, and to war. Yet one sions is a found re-establishment to reflect, and to urge it on the g. About wind at the same time to reflect, and to urge it on the The bulk of Germany, that our sympathy must cover and the tork of those earlier men who built her up and on led a relief a ded a point win used fighting as a means to strength. In so far, in e avoiding is the nation, our own or any other, has any value, appease it in part to those who used war when it seemed one hand, to hold the nation together and make it strong.

cruction so lence, subject to the general premise that nations are a eir effects, thing, with the ultimate ideal of international union, in horror question becomes one of historical judgment in the ther hand towar case. The conclusion seems inevitable, and ace which stable also the extreme difficulty of gaining when we can thrive roung the right balance in the changing scene of history, is now in of perplexing and often inscrutable figures, leading this kind are know not whither, failing in their best endeavours bt it if he rant of opportuneness; doing what sometimes has to be workers or he, dying when they might have lived, but leaving in the West, was world more united as a whole and yet richer and able interparticulated in its parts. What at least seems well s requisite, and is that the young are as a rule keenly responsive to sion. It is which implies vigorous effort under leadership. he pacifists wish to spare their own lives, when they are young, virtues of the they at that age think much of sparing the lives of e of war in The synthesis, which will harmonise the efforts, ter clearer, telaxing them, omit the killing except as a cruel ter clar all telaxing them, omit the killing except as a lily sympa sty, and place the goal in a fuller and more beautiful we kept out the present like. To possible, because men have achieved it here the present To generalise, it is a religion.

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HUGH P. VOWLES, M.I.MECH.E., AND MARGARET VOWLES, B.Sc.

I.

Science has now been applied to industry for rather more mase in than one hundred and fifty years, one of the earliest notable ined. examples being the steam engine that James Watt sold and 12 ethical Since that date man's capacity for Justial set to work in 1776. manufacturing commodities has increased by leaps and dustrial a bounds, until it is evident that there is now no technical metition

difficulty in providing material plenty for all.

Nevertheless, the effect upon industry as a whole can only be described as chaotic. Whichever way we turn we find armies of men unemployed; complex and enormously productive machinery either at a standstill or utilised at a fraction of its full capacity; and, on the other hand, whole populations in urgent need of the goods which men and must jur machines could produce in practically any desired quantity, if set to such an if set to work. It is scarcely surprising that such an unexpected and leave thoughtful unexpected and melancholy outcome should alarm thoughtful observers Some among these plead for a return to the simpler industrial conditions of the pre-scientific et believing that believing that men were happier then. Others do not go of far as to propose the far as to propose the abolition of machinery, but suggest that it would be well it that it would be well if scientific research and its application to industry were to be abolition of machinery, but suggested to industry were to be abolition of machinery, but suggested to industry were to be abolition of machinery, but suggested to be abolition of machinery. to industry were to be brought to a standstill for, say, fifty years, so as to give in the same of the years, so as to give time to digest the knowledge we lave already acquired

We will not dip into economic history to demonstrate t in reality life was a that in reality life was harder, more deadening, less worth living for the mass of reality life was harder, more deadening, less living for the mass of reality life. living for the mass of people before the mechanical revolution than it is now. The than it is now. The evidence—there for all who will seek it patiently and without mainly mainly mainly and without mainly and without mainly m it patiently and without prejudice—shows us populations mainly agricultural following mainly agricultural, following immemorial tasks with holds

backs bent, and minds dulled by constant bodily toil; backs belle, backs belle, backs typified by Edward Markham's Man with the

"Bowed by the weight of centuries he leans Upon his hoe and gazes on the ground, The emptiness of ages in his face, And on his back the burden of the world."

the we shall take this aspect of the past for granted, and sider the other suggestion that what is now required is a porary halt in the application of science to industry. In didgment this suggestion is equally unsound.

I we examine the trend of industrial evolution over the steentury and a half, it will be seen that two outstanding mes have accompanied the application of science to the more spectacular, is the amazing ther more wase in productive capacity to which we have already est notable ined. The other is the change that has taken place in it sold and is ethical standards of a considerable portion of the pacity for dustrial community. Wherever science has influenced leaps and Justial activity, there the spirit of service has come into petition with the desire for private gain. But there are whole tracts of industry—notably those concerned with whole can monetary aspects of distribution—that remain unnenced by science. To this fact, and not to machinery ay other product of applied science, we attribute the of unprecedented gravity with which mankind is laced. It is as though a man in jumping across a stream men and lot jumped far enough. The thing for him to do in such stances is to wade forward to the bank for which he making; not to turn back, and certainly not to stay the he is. And to go forward means, where industry is and to go forward means, where monetary

Refore discussing this matter in greater detail, let us note soled liscussing this matter in greater detail, let detail a standards already helped to raise the ethical standards wattry. The wattraction wattraction wattractions was already helped to raise the ethical standards wattractions. The year 1776, in which Watt sold his first engine, also saw the publication of Adam Smith's National Smith Smith emphasised his Nations. In this work Smith emphasized that the mainspring of social progress was selfthat the mainspring of social progress was the the mainspring of social progress was the condition natural effort of every individual to better his psychological motive, Condition was the fundamental psychological motive, weltare of the Now, it cannot be was the fundamental respectively some mystical process, never clearly explained, of the whole community. Now, it cannot be

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re turn we normously ilised at a and, whole t such an thoughtful irn to the ntific era, not go so ut suggest application ; say, fifty ge we have

emonstrate less worth revolution o will seek opulations, with hands

denied that self-interest was then, as it still is, a powerful human motive. But then and later, throughout a consider. able part of the nineteenth century, the struggle for private gain was greatly stimulated and intensified by the belief that self-interest worked for the good of all. It was only natural, therefore, that when presently power-driven machinery, developed more and more in accordance with scientific principle, brought seemingly unbounded opportunities for industrial development, the new gifts of science were perverted to the exploitation and degradation of those who by temperament or circumstance were least able to look after themselves. That is, the adverse social and industrial developments of the time were due not to science and machinery, but to the views which then happened to be in the ascendant.

But while the majority of those actually engaged in industry, and those who theorised about it, did not hesitate to support such unsatisfactory views, there were some who saw life from a different angle; holding, in accordance with the noble tradition of science, that the service of mankind should be given precedence over personal advancement. It would, of course, be as misleading to pretend that men of science think only of the common good, as that most business men are solely dominated by the desire for private gain. Nevertheless, it may in general be said that business men have until recently been, and too often are still, primarily concerned with opportunities to "make" more money. Most men of science, on the other hand, may say with Francis Bacon:

"We offer no violence, and spread no nets for the judgments of men, but lead them on to the things themselves, and their relations, that they may view their own stores, what they have to reason about, and what they may add, or procure, for the common good."

Returning to the year 1776, we find, as might be expected, by little trace. very little trace of the scientific spirit in industry at that time. From the time. From the dawn of the nineteenth century onward, however, it fell to the scientific spirit in industry and however. however, it fell to the lot of engineers to play an important part in the permeetic. part in the permeation of industrial activities with the ideal of public service. of public service. Those engineers who acquired a scientific outlook also acquired outlook also acquired something of the scientific spirit; that when the Institution of the scientific spunded in that when the Institution of Civil Engineers was founded in 1818, and subsequently 1818, and subsequently incorporated by Royal Charter, the function of an engineer function of an engineer was definitely stated to be the

tion of th renience of said about interest." The number sledge of neering in ted the a a living b sctivity is agineerin vientific s ing extra [ederated

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ected, t that iward, ortant e ideal entific it; so ded in er, the e the of the sources of power in nature "for the use and It is, perhaps, significant that nothing about attaining this end by means of "enlightened he number of engineers who could claim to have some delige of scientific principles gradually increased, other itering institutions and societies were founded, and all ted the attitude that though engineers must normally living by their work, the primary purpose of engineerthirty is the service of mankind. The extent to which agineering profession has at length been influenced by

"As service to others is the expression of the highest notive to which men respond and as duty to contribute to the public welfare demands the best efforts men can put forth, now, therefore, the engineering and allied ichnological societies of the United States of America, bough the foundation of the Federated American ligineering Societies, realise a long cherished ideal—a omprehensive organisation dedicated to the service of be community, state, and nation."

Rederated American Engineering Societies:

hechange that began to take place during the nineteenth Tyin the ethics of industry, due to many influences but part to the reaction on the business man's code of me philosophical outlook of the engineer, is seen in the of economic theory. At the beginning of the century, Smith's view that by pursuing his own interest each was "led by an invisible hand" to promote the good was accepted by leading economists. By the by Tel century we find political economy, as repreby John Stuart Mill, recording that though selfstig, indeed, a powerful motive, yet co-operation is a By the end of the century, the progress that By the end of the century, the progressor Alfred who is reflected in the works of Professor Alfred who, though regarding money as a convenient to emphasis human motive on a large scale, is very measuring human motive on a large scale, emphasise that it is an unsatisfactory measure. what seem to have been his more thoughtful moments away from money and self-interest altogether; that the aim of all industrial activity should be "the Which of all industrial activity should be and lives that are joys in themselves and burces of joy."

The ever-widening acceptance of the service ideal, and The ever-which it is slowly but surely tending to restrain the extent to which it is slowly but surely tending to restrain what Marshall called "anti-social strategy," may be further illustrated by reference to recent American business trends. It so happens that the year 1776, to which we have already had occasion to refer, is also the date of the American Declaration of Independence. The general level of commercial morality in the States at that time was almost unbelievably low; and, indeed, so continued for long afterwards. A study of early American banking, both in the colonies and subsequently when the States became a nation, should effectively disillusionise anyone who thinks that business relations and methods were better in "the good old days" than now. To-day, in spite of a vast amount of corruption and other evils, we have the idealism of the engineering societies, the Rotary movement with its motto of "service before self," the Commercial Standards Council which seeks to eliminate dishonesty and malpractice from American commerce, and the work of the National Vigilance Committee, consisting of business men, which has formulated and put into effect a programme to encourage truth and genuine service in advertising. These are but a few of the indications that as industry becomes more influenced by science, the obligation upon all to subordinate self-seeking to the common good becomes more widely acknowledged.

TII.

Let us now turn to the remarkable increase science has made possible in the productive capacity of mankind; at the same time noting how this is reacting on employment.

In the time of I In the time of James Watt and Adam Smith, the only sources of notes. sources of natural energy, apart from a few steam engines, were wind and were wind and water power. Where water-wheels operated spinning machine. spinning machinery, the mills were largely "manned taken in pauper children, seven years of age and upward, taken in Cart-loads from I cart-loads from London and other large towns. fifteen commonly children commonly worked twelve hours, sometimes fifteen hours, for six days hours, for six days a week. On Sunday they cleaned the machinery. Such machinery. Such were the good old days before the general introduction of steam

Note now the change that has taken place in power the total ources at the disposal of the total than the disposal of the total ources. introduction of steam power. resources at the disposal of industry. Whereas water and energy derived through energy derived throughout the world from wind, water and steam one hundred and consteam one hundred and fifty years ago probably

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100,000 horse-power, and may have been considerit is reliably estimated that to-day the total be output, from twenty-four leading countries and the output, is of the order of 100,000,000 the electrically, is of the order of 100,000,000 This does not include the enormous producmechanical energy not distributed in the form of

next the development of power-operated We need not dwell upon the revolution in transport, by land, sea and air. Let us instead the examples which are less generally familiar. They the given in any particular order. In the manuof bottles by hand, seven men could produce 540 nhour. Now, a single automatic machine produces Mo bottles an hour. With hand manufacture the coutput was 77 bottles per man per hour. Now the is over 3,000 bottles per man per hour, while the nost has fallen from four shillings a gross to a little me halfpence. Turning to the electrical industry, sow an enormous cable-laying machine that digs a lays a cable, fills in the trench, and finally rolls the brel. With this machine five men can do the work of haying cables with hand and spade. From America details of a gargantuan electric shovel, one scoopful the is sufficient to fill eight large motor trucks. It is removing the overburden in open mining, and will material 100 feet, depositing it anywhere within radius. The whole machine is controlled by one two hand levers and one set of foot pedals. invented machine for making electric light bulbs to equal the former output of over 700 men. machine at present in use has caused the displacement men for each machine installed.

This, however, is of little advantage to the men shoes by hand. One modern shoe-making machine are required in greater quantities than ever, despite use of concrete, but a brick-making machine out nearly 100 times as many bricks a day as hadough-making machine, supervised by one man, and in the making of clothing, one machine twenty-five girls. These are but a few examples

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It should be noted that it is not only directly that control over the forces of nature is enabling man to do more with less effort. Power-operated machinery makes it possible to produce vast quantities of other machines, which, though worked by hand, yet contribute to a remarkable degree to the reduction of work necessary to obtain particular results. The first practical typewriter was made about sixty years ago, the first calculating machine about one hundred years Other machines for reducing clerical work have since been invented, and now the clerical worker begins to realise that he, like the artisan, is living through one of those great transformations that make economic history. Like other that v widespread changes, it appears now here, now there, showing idee accu itself fully developed in one locality or occupation, whilst reads his scarcely visible in others. During the past fifty years the my and 1 mechanical revolution has been making itself felt more and iscentific more in the office, and, steadily pursuing its course, adds and the turb ever-increasing number of black-coated workers to the ranks thing triu of the unemployed.

It cannot be too strongly emphasised that this is merely the dist a beginning. The mechanical invasion of mankind is as yet instead of only in its initial stages. Even as it is, present-day pro- lange of l duction is only a fraction of what it might be if plant already but is a installed was worked to full capacity. The world's machinery salike b never has been worked to anything like its full capacity. The be Some machines are inefficiently operated, some operate only rages, ad on short time, many are stopped altogether. So it was even to all to in the United States at the height of the "boom" a few years by, it is Nevertheless, the invention of new and improved to ago. Nevertheless, the invention of new and improved ment to machinery proceeds apace, new and more efficient power plant is installed from day to day. Such plant, being almost out of comparison more powerful and efficient than that war, con installed only ten years ago, makes it possible to generate the eviden far more energy with proportionately less fuel—thus throwing the face men out of work at the collieries and on the oil fields men out of work at the collieries and on the history of Revolution on this scale is unprecedented in the history of mankind, and none can say what the end of it will be. mankind, and none can say what the end of it will be.

Once commodities have been produced, a sanely organised those who munity would see to it it is produced. community would see to it that they were exchanged and in to recommunity without delays to the state of the s distributed without delay to as many consumers as possible in the are to

s Ruskin aim of estimated to a bar wrily gove through t conferred of purchas modities o turn fro age and c Consider on the c hand, exa Vstery-mo nities fin

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Ruskin long ago pointed out, "consumption is the he same daim of production," and "the wealth of a nation is control to a barter economy, exchange and distributed in the wealth of a nation is a control to a barter economy, exchange and distributed in the wealth of a nation is a control to a barter economy, exchange and distributed in the wealth of a nation is a control to a barter economy, exchange and distributed in the wealth of a nation is a control to a con batter economy, exchange and distribution are governed by the distribution of money and credit. sible to though the medium of money and credit is purchasing conferred on consumers, and without a wide distribuegree to purchasing power there can be no wide distribution

ed years turn from production to the financial aspects of ve since or realise on the one hand, is an engineer designing a steam ke other that will be used to facilitate production. showing de accumulated by countless brains is at his disposal. n, whilst rads his way with certitude through complex problems ears the my and matter; and, as one would expect of a man nore and scientific training, he never loses sight of the purpose adds an the turbine is intended to serve. The result is an he ranks thing triumph of mind over matter. But now, on the land, examine the "mechanism" of finance in general, s merely the distribution of purchasing power in particular. is as yet intead of science is crude empiricism. Instead of free lay pro- large of knowledge, there is secrecy and mystification. already tolk is a deafening conflict of voices; individuals and achinery alike baffled by problems of mutual indebtedness papacity it to be beyond their powers to solve; advocates of ate only lages, advocates of low wages; business men who was even this all to be thrifty, side by side with other business ew years hay, it is often the same men—who hold out every mproved ment to spend recklessly that advertisement, highmproved that to spend recklessly that advertisement, mg almost that salesmanship, and hire-purchase systems can propose that says the world has been impoverished generate the evidence of increased wealth in the form of larger and so on almost throwing there is and equipment; and so on almost istory of there broods over the whole world of money and is the interest of the chaotic thinking

Stery-monoingly reminiscent of the chaotic thinking strongly reminiscent of the chaotic thinking mind. In civilised strongly reminiscent of the chaotic control o Those who is practically the sole remaining strongorganised those who, like the astrologers and alchemists of old, organise who, like the astrologers and alchemists of the aged and in to recondite knowledge beyond the grasp of other possible. We are told that there is some mysterious complexity matters. matters which the lay mind is quite unfitted to

with less though results. ty years modities.

unravel; even though that mind has harnessed the lightning and to learn and probed to the innermost recess to the lightning and to learn and probed to the innermost recess to the lightning and to learn and probed to the innermost recess to the lightning and to learn and probed to the innermost recess to the lightning and to learn and the lightning and to learn and the lightning and the l weighed the stars, and probed to the innermost recesses of title as to

The notion that all monetary wisdom resides in the well-like well-like not based on resides in the well-like him existing financial hierarchy is not based on reason. In his for him Tract on Monetary Reform, Mr J. M. Keynes refers to the rightly suggestion that "a scientific treatment of currency questions in his cho is impossible because the banking world is intellectually ones of incapable of understanding its own problems."

V.

Like the wind, the scientific spirit bloweth where it wapproad listeth, and may yet penetrate to that last stronghold of mediævalism, the money market. If that time comes, shall kecomplet we find that all difficulties associated with industrial develop attainment

ment have been overcome?

Very little thought suffices to indicate that, though life will probably be much more worth while living for the For it w majority of people, there will still be serious problems to contend with; at least one of which may conceivably present greater difficulties even than those with which we are now faced. We refer to the problem of leisure. For the completely scientific state will also be a leisure state; and we know from experience that men find it much easier to work well than to use leisure well. No doubt many will prefer to perform useful work of some kind; nevertheless it is already clear that so far as routine industrial activities are concerned, there will be comparatively little for them to do. Even now our productive equipment is sufficient to provide material comfort for all its comfort for all if worked at full capacity for not more thank few hours and are the few hours are the few hours and are the few hours and are the few hours are the few hours and are the few hours are the few hours and are the few hours are the few hours and the few hours are the few hours and the few hours are the few hours are the few hours and the few hours are the few hours and the few hours are the few hours are the few hours and the few hours are the few hours are the few hours and the few hours are the few hours are the few hours and the few hours are the few hours and the few hours are the few hours are the few hours are the few hours are the few hours and the few hours are the few hours an few hours a day. Reorganisation will necessarily means very wide margin of live and the second state of wide margin of leisure for everyone, and at present it is difficult to say ! however, not justified in being over-pessimistic on this score. There is a passage in A. in the control of the discussing discussing the control of the cont There is a passage in Aristotle's Rhetoric in which, discussing a number of good this a number of good things such as strength, health, and wealth, he says, "as these he says, "as these, rightly used, may be of the greatest benefit, so, wrongly used, may be of the greatest benefit, so, wrongly used, may be of the greatest benefit, so, wrongly used, may be of the greatest benefit, so, wrongly used, may be of the greatest benefit, so, wrongly used, may be of the greatest benefit, so, wrongly used, may be of the greatest benefit, so, wrongly used. benefit, so, wrongly used, they may do an equal amount of the great of the asked harm." In that light harm." In that light we may reasonably view leisure real weekly the see, then, that it We see, then, that it is not leisure itself that is hands to do. difficulty. Satan finds mischief not so much for idle hands to depise though to do as for unimaginative and undisciplined minds to devise Increased leisure it is to Increased leisure, it is true, provides those whose inclination by the Fallie that way with greater lie that way with greater opportunities for mischief.

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ightning light to leisure by creating unnecessary work would be eccessed to put enfranchised slaves back into out of the contraction of the contra ecesses of the as to put enfranchised slaves back into slavery the use their new-found freedom unwisely. Man's in the the well-being can only be preserved if he is free to In his for himself what his course of action shall be. rs to the rightly he must have some criterion that will guide questions in his choice. Unless that choice is to be left to the llectually pings of ignorance and folly, it is necessary to stir the th magination, to fire the unlit mind, to give action a ing objective in ideal aims, and to provide the will the driving power of moral values. Thus, the problem me is seen in terms of education and environment, and where it wapproaching it from this angle that a solution will be nghold of

mes, shall recomplete permeation of industry by science, involving develop trainment of higher educational levels for all, and proa far saner workaday environment, should be of sendle assistance in guiding men to sane uses of leisure g for the For it would teach them to see industry in its right blems to setive, and themselves in their right relation to industry bone another. Freed from the delusion that industrial e are now its are ends in themselves, and with the true ends of the completive activity kept steadily in view, they would find ; and we activity kept steadily in view, they would find r to work with new meaning, and energised with new prefer to se and hope. And so the fear that leisure will be used is already by in the scientific state may never be justified in the concerned by the scientific state may never be justified in the concerned by the science and machinery, and Even now make possible, are destined to play an are trial to be seen that science and machinery and seven now make possible, are destined to play an material make possible, are destined properties in lifting men to new levels of endeavour ore than to the service of ean a very on to the service of God.

> HUGH P. VOWLES. MARGARET VOWLES.

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A CORRECTION.

amount of the article on issure also and the Historical Novel," which appeared in the January the real particle of this Journal, to express his regret that, in that article, the devise though a Catholic by faith and practice, as a Catholic by faith and practice, M. Chevalier, who of the Faculty of Letters in the University of Grenoble, is and the description has caused him some cling the Faculty of Letters in the University of Grenouse, and the description has caused him some

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SURVEY OF RECENT THEOLOGICAL LITERATURE

REV. PROFESSOR JAMES MOFFATT, D.D., D.LITT.

aschaft, 19 During the past six months three notable scholars have died, whose "is s work was done in the department of biblical criticism, Professor R. H. Jod," as Kennett, Regius professor of Hebrew at Cambridge, Dr B. W. Bacon warated" fr of Yale, and Dr Hermann Gunkel of Halle. Professor Kennetts ments of the literary output was less than that of the other two, but it had the mbe writing quality of trained independence, and he was an inspiring teacher like Dr Bacon. Gunkel's interests began in the New Testament, but his rican Jour full strength was devoted to the Old Testament, whereas Dr Bacon reform 1 started by writing on the Pentateuch and spent the rest of his laborious days in New Testament research, till he became the foremost interpretate figure in the ranks of American critics of the New Testament, Gunkel's books on the Psalms and Genesis were epoch-making, and by 97 in 1 it is unlikely that they will go out of date, for they combine religion to the percention of the religion of t perception and scientific truth. Some years ago a small volume of the bis essays were all in the scientific truth. his essays was published in English, but unluckily these major works also discrete in the second sec remain untranslated. One subject, it is interesting to remember, also disc concerned all three scholars, and that was the practical bearing of the biblical structure. biblical study upon their contemporaries. One of Professor Kennett Break point more popular land more popular books was In Our Tongues (1907); in 1923 Professor the return Bacon wrote a result of the return results and the return results are returned as a result of the return results and return results are returned as a result of the return results and return results are return results and return results are return results and results are return results are return results and results are return results are return results and results are return results are return results are return results and results are return return results are return results are return return results are return re Bacon wrote a small book on He Opened to Us the Scriptures, and the level in Professor Gupbol of the Scriptures, and the level in Israel studies, Professor Gunkel stopped in the middle of his technical studies, in Isaiah 1914, to write an article 1914, to write an article in answer to the question, "What is left the Bible close of the Cold Testament?" the Old Testament?" They were all alive to the fact that the Bible close of I was more than an article in answer to the question, "What is really close of I was more than an article in answer to the question, "What is really close of I was more than an article in answer to the question, "What is really close of I was more than an article in answer to the question, "What is really close of I was more than an article in answer to the question, "What is really close of I was more than an article in answer to the question, "What is really close of I was more than an article in answer to the question, "What is really close of I was more than a reall was more than an ancient literature to be dissected by critics in the week studies, and the more studies, and the more assiduously they plied their tools the more the prophet they take pains to secure the control of the prophet they are the prophet the prophet the prophet they are the prophet the proph they take pains to secure the interest of intelligent None of them to specifically and the more assiduously they plied their tools the more the prophet them tools the more assiduously they plied their tools the more the prophet them tools the more assiduously they plied their tools the more assiduously they plied their tools the more than the prophet them tools the more assiduously they plied their tools the more assiduously they are the more assiduously they are the more assiduously they plied their tools the more assiduously they plied their tools the more assiduously they plied their tools the more assiduously they are the more assiduously th function of the Bible within modern religious life. None of them angle, irresponsible, and all irresponsible, and all were original thinkers. The death of these who product within a few months. within a few months marks the passing of three critics who product with a direction and work with a direction and a stimulus that illustrate who produced the truth to work with a direction and a stimulus that illustrate who produced the truth to work with a direction and a stimulus that illustrate who produced the stimulus that illustrate the truth to work with a direction and a stimulus that illustrate who produced the stimulus that illustrate who produced the stimulus who produced the stimulus adversariance with the passing of three critics who produced the stimulus who produced the stimulus adversariance Victor Cousin's aphorism, "La critique est la vie de la science."

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The new Teachers' Commentary (Student Christian Movement & Bible, written for the special in day schools in day school day schools in day school d The new Teachers' Commentary (Student Christian Movement) a posthur the Bible, written for the special benefit of teachers in day this service to the Sunday school classes, is a remarkably good contribution with article in pulse to the It is on the general lines of Dr Peake's commentary, thors never illustrations sufficient to fill out the notes. The authors difficulties, and as most of them are engaged in religious have a sure sense of what is required for their constituents. have a sure sense of what is required for their constituents.

Old Testament criticism, Miss Rattey's Short History of the Humphrey Milford, 2s. 9d.), a competent, popular sketch, The Humphiles and ends with Herod, but as it happens, several contributions have been made in particular particular properties of the contribution Thus the fifth volume of it happens, several tant contribution. Thus the fifth volume of the admirably "clarendon Bible" series is devoted to Judaism in the Greek Oxford Press, 4s. 6d.). In the pages of this survey, coverbetween B.C. 333 and A.D. 63, Canon G. H. Box presents bary outline of the ideas and the literature. As a pendant to thin this survey, Dr Oscar Holtzmann's essay on the prophet and the Pharisees 1 may be noticed (Archiv für Religionswhoft, 1931, pp. 1-21), with its contention that the "Great lied, whose involve" is simply the association of stricter pietists who "feared essor R. H. Lord," as mentioned by Malachi, that "Pharisee" means W. Bacon rated "from pagan and unjewish customs, not from the lax Kennett's ents of the Law within Judaism itself, and that "Malachi" is it had the take writing in the wake of Nehemiah's reforms. Mr Andrew teacher like writing in the wake of Nehemiah's "Inquiry concerning the books of Ezra and Nehemiah" ent, but his rian Journal of Semitic Languages, pp. 99-132) shows how the s Dr Bacon that Journal of Semittic Edinguages, pp. 99-132) shows now the rest of his reform urged by Malachi was realised by Ezra, but offers a he foremost interpretation and reconstruction of the books of Ezra and Testament, in reply to Torry and Batten, agreeing with van Hoonacker naking, and Nehemiah preceded Ezra, though a passage like Nehemiah ine religious let. 27 is held not to have been written by Nehemiah. He further l volume of statures that Isaiah lvi.—lxvi. is a prophecy that falls within the najor work of Nehemiah (i.e. after 445 B.C.). Dr Ludwig Glahn of Copenremember also discusses the origin and aim of Isaiah lvi.-lxvi. in the bearing of Histoire et de Philosophie religieuses (pp. 34-46), though from or Kennetts thent point of view. He dates this group of prophecies soon 23 Profession the return from Babylon, when the rebuilding of the temple iptures, and attributes them to the author of the istudies, in "Isaiah," the sixtieth chapter being the eschatological conat is left to to lyini.-lix. Quite another estimate is furnished by Mowinckel, nat is the Bible close of his study of Second Isaiah (Zeitschrift für alttestamentat the Missenschaft, 1931, pp. 251 f.), where he maintains that this

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the more the prophecies is a unity.

Jans 1 in the idealisation of tradition in the later period is exhibited, from the later period is exhibited. of them restrict angle, in Mr Eli Ginzberg's study of economics in the Old of these ment (Jewish Quarterly Review, April, pp. 343-408), which of these distributed with adversely the theories that attribute any form of primitive to the theories that attribute any form of primitive and the theories that attribute any form of primitive and the theories that attribute any form of primitive and the theories that attribute any form of primitive and the theories that attribute any form of primitive and the theories that attribute any form of primitive and the theories are also below the theories at a stribute and the theories are also below the theories and the theories are also below the theories and the theories are also below the truth to the Hebrews. So far as the evidence is available and cience. So far as the evidence is available and handle agrees with those who find nothing but private owner-

cience. The agrees with those who find nothing but private the private that posthumous note from the pen of Mr St John Thackeray (Harvard St. 1988), by the way, the well-known reference of articles to the Pharisees is rendered thus: "while maintaining that all impulse to do them, it having been pleased God that there should the with it, actuated by virtue or vice."

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ship or at least possession of land in the ancient East, in Babylonia, Notions of private property it is ship or at least possession. Notions of private property, it is urged, Assyria, Persia, and Arabia. Notions of private property, it is urged, Assyria, Persia, and Interest and far-scattered of all beliefs," He of century are among the most primitive and far-scattered of all beliefs." He of century oints out the surprising absence in Exodus of the belief that the land is really owned by the Lord, the Hebrews being merely His tenants, whis right concludes that the sabbatical Year could never have been observed its theology that the July Balestine and admits candidly that the July Halles by all Jewry in Palestine, and admits candidly that the Jubilee laws work of the critical the Helicians work of the Critical the Critical the Critical the Helicians work of the Critical of Leviticus "are mainly the imaginary work of the exilic period" (p. 368); "there is not an iota of evidence that the Jubilee was ever and dist observed" (p. 381). Such legislation is simply the later exilic and button of f post-exilic expression, in realistic form, of the belief that the Lord is insists the owner of the land. "No cognizance had been taken of the boy rathe obligations of the law in Exodus during the entire period up to the wounded by exile" (p. 355). Mr Ginzberg's paper deals with the idea of God in this deman relation to the land of His people. The deeper problem of the Lord's character is touched by Dr Marmorstein's paper in the Jewish Quarterly Review (January), in reply to Mr Montefiore, upon the names of God radic of God in Philo, as indicating trends of thought within first-century Whilst Philo makes the Tetragrammaton mean justice, and Elohim connote love or mercy, according to the Haggadah love " Jesus is the most characteristic feature of Israel's God, as represented by the Tetragrammaton, whereas the generic old Semitic name "Elohim" points to justice. The reason, Dr Marmorstein pleads, is the innate sense that Israel's God is loving. However this may be, the primitive idea of God in the Old Testament is claimed as monotheistic by Mr Fleming James, in The Anglican Theological Review (pp. 130-142). Instead of Amos being regarded as the first monotheist, he thinks that even Moses may be viewed as monotheistic rather than hero theistic; both J and even perhaps E represent Moses as teaching a practical monotheism, Yahweh being the one power over nature and men (Executed in the theory) men (Exodus xix. 5). Mr James ingeniously pleads for the theory that even Elijah and Elisha are not proven to have been henotheistic strain and that in the contract of the strain that in the strain that i and that in the successors of Moses there is a monotheistic strain which requires which requires an origin in the religious outlook of the great national law-giver. The artistic of some law-giver. The article is a keen plea for the reconsideration of some current critical control of s current critical opinions upon the subject. In another paper (Journal of Biblical Literature) of Biblical Literature, pp. 31-39) on "Some Aspects of the Religion of Proverbs." Mr. Lorentz and the subject. In another paper of the Religion of Proverbs." Mr. Lorentz and the subject. In another paper of the Religion of Proverbs." Mr. Lorentz and the subject. of Proverbs," Mr James compares and contrasts the prophetic outlook with that of the later compares and contrasts. with that of the later sages, who had regard especially to the individual assuming frankly that " assuming frankly that "a controlling motive in men's mind is ought to be his desire for ought to be his desire for personal happiness." The sages did appeal to the love of God "or men's mind is men's mind is men's mind is men's mind is mind to the love of God to or men's mind is mind is mind to the love of God to or mind is to the love of God, "or more exactly, to the desire to please Him and be loved by Him." but M. be loved by Him," but Mr James thinks that while safety did appeal self-interest was by no means their engrossing lesson, they did appeal their d disproportionately to that motive in reaching the average man of their day. The idea of God in the period after Philo forms the subject of chichter?

Professor Bultmann's survey of "Urchristentum und Religions the Religions und geschichte" in the Theological D. "Urchristentum und Logical D. "Theological D. geschichte" in the Theologische Rundschau for 1932 (pp. 1-21), where ne Jewish st-century n justice, adah love sented by 'Elohim" the innate primitive stic by Mr 130-142). he thinks han henoteaching a ature and he theory enotheists, stic strain t national n of some r (Journal e Religion ic outlook ndividual ind is and did appeal

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first of all the debate between Holl and Nygren. Both and Nygren. Both symbols agree that the essential content of Christianity in the symbols was not any definitely new idea of Call efs." He scholars again not any definitely new idea of God but a new the the large with God, for which Jesus stood D. I. t the land sellowship with God, for which Jesus stood. Bultmann thinks s tenants, but he declines to believe the relation thinks observed his theology, but he declines to believe that Paul did not bilee laws 1000 Hellenistic Christianity, though, as against Bousset, he period" that Hellenistic Christianity was not devoid of eschatology. Was ever and distinctive feature of Christianity as a whole was the exilic and faith in God with faith in Jesus the Christ, but ne Lord is insists against Holl that this is to be sought in the en of the by rather than in any new idea of God promulgated by Jesus up to the radical and intense originality of Jesus of God in His demand for utter obedience to God's will, as opposed to the Lord's little range of the scribes and Pharisees. "The idea of God in ssnotnew in the spiritual or historical sense; it is the old Jewish the names of the old radically conceived, as in the great prophets of the Old Int." The new element is the eschatological assertion that hour for the world has arrived. This was seen by Paul, "Jesus the Christ" as the historical basis and origin of shatological salvation, the apostle worked out his theology. der is right so far, Bultmann admits, in holding that the preaching is the authentic continuation of the eschatological of Jesus, which was frankly dropped by the later gnostics The close connection between the idea of God tentury Palestinian Judaism and in the teaching of Jesus, ally cut, is one of the arguments laid down by Dr Arthur C. the first of four volumes which are to make up an and ambitious work, entitled A History of Christian (Scribners). This introductory volume covers the rise of a topic already handled by the author, but includes the and complete statement of Eastern theology by John Dr McGiffert knows his subject at first hand, but he ato avoid as far as possible "the technical jargon of theoloalso to write a history which may be read consecutively. that done with success in the present volume on the early and plases of Christian thought, for although a number of abstruse to me up, with regard to gnosticism and Montanism, they the lucidly. The student who wishes to pursue any topic The student who wishes to pursue any of the book. Part of Now and then has been traversed by the author already. Now and then of his by a line of his own, as when a line of demarcation is drawn

Sis One Point made by Professor Burkitt in his fascinating lectures
He regards gnosticism and Gnosis (Cambridge University Press). He regards gnosticism terms of the current and Gnosis (Cambridge University Press). He regards gnostreamly and philosophy of the Current that Last Judgment and the wand philosophy of the day, with the Last Judgment and the alle New Testament and includes a refutation of the theory that Athe New Testament, and includes a refutation of the theory that Testament, and includes a refutation of the theory the clue to the mysteries of thought in the Fourth gospel.

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between the Christianity of the apostolic fathers, who are supposed to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism, and the religion of "Paul, John Imperior Theorem 19 to lie closer to Judaism 19 to lie closer to lie between the Christianity of the religion of "Paul, John, Ignatius, Shephero to lie closer to Judaism, and the religion of "Paul, John, Ignatius, Shephero to lie closer to whom, according to Dr McGiffert, Christian, John Halver, 1919, and the Gnostics," to whom, according to Dr McGiffert, Christianity and the Gnostics, to whom, according to Dr McGiffert, Christianity and that of Professor Burkitt in the volume to which allusion has just and redeen made. Again, in speaking of the Christological controversy, he and redeen takes sharp exception to a popular sociological hypothesis. "The notion that the Christian beliefs of any age are affected by the order read, we political institutions, and the political thinking of the age finds little support in this critical period in the history of the church. The read universal and the political thinking of the gradual restores the Trinity and of the person of Christ, though impossible restores the trinity and of the person of Christ, though impossible restores the doctrines of the Trinity and of the person of Christ, though imperial restores to authority more than once interfered in favour of a particular decision with the do not in any way reflect contemporary political forms and ideas that the third approach to the trinity approach to the trinity of the church. The chief approach that the trinity of the church. The chief approach to the trinity of the church. The chief approach to the trinity of the church. The church the trinity of the church. The church the trinity of the church. The church the churc In this connection we may notice that Troeltsch's Soziallehren has at mite's Surlast appeared in English, under the title The Social Teaching of the last appeared in English, under the title The Social Teaching of the last appeared in English. Christian Churches (Allen and Unwin, two volumes). To Die to be co McGiffert's pages on Origen and Clement there now falls to be added as able to so not only Pierre Camelot's essay on Clement's use of Greek Philosophyllusing emph. but a welcome, small book by Dr R. B. Tollinton, called Alexandring, leaves a di Teaching on the Universe (Allen and Unwin, 5s.), a pendant to his Christ n well-known monograph on Clement of Alexandria. Also, Die the term McGiffert's fifteenth chapter is to be supplemented by the exposition an entrar of the Nicene Creed by Theodore of Mopsuestia, as recovered and to teaching printed by Dr Mingana in the Bulletin of the John Rylands Library Redeeme for January, a most significant find, which brings out the incipient me religior Nestorianism of the distinguished churchman.2

What Dr McGiffert proposes to do in four volumes has actually similar to the document of the d been done in one by Dr Edwyn Bevan. The volume on Christianity; it (Thornton Butterworth, 2s. 6d.), which he contributes to the Home about University Library, is one of the small books upon great subjects, pehension which only which only a master hand could produce. It is at once a study and study a story, a vivid could produce. It is at once a study and study are study and study and study and study are study are study and study are study and study are study are study as study are study and study are study are study are study are study as study are study as study are study as study are study are study as study are study are study as study as study are study as study as study are study as study are study as study as study as study are study as study are stu a story, a vivid outline of the Christian religion within 250 pages in meets. The task must be seen a story a master hand could produce. It is at once a study meets is a book of the christian religion within 250 pages in meets. The task must have been extraordinarily difficult, but here is a book which is readable. It is a specific to the contract of t which is readable, historically fair, and fascinating in its grasp of the which is readable, historically fair, and fascinating in its grasp of the which is salient data. Dr. Bornelli in the control of salient data. Dr Bevan is not afraid to speak about the speak historical and natural." He adhered natural." He adheres to this element, as he employs historical and be scientific methods to alah scientific methods to elaborate his thesis, which is that the distinction thing in Christianity "... thing in Christianity "is rather an announcement than a problem of the production of facts and at the same time makes the leap of faith appear reasonable into of the "supernatural" in a reasonable but quite definite supernatural are characteristic of several recent health and independently ventor and faith, and the reasonable but quite definite supernatural are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently ventor are characteristic of several recent health which independently in the characteristic of several recent health which independently in the characteristic of several recent health which independently in the char

are characteristic of several recent books which independently venture of the "In Reals of the "Supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and onto the "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite definite and the supernatural "supernatural" in a reasonable but quite and the supernatural "supernatural" in a supernatural "supernatural" in a

In Recherches de Science Religieuse (XXI. pp. 541-569), on p. in the to the Diodorus of Tarsus, who is only referred to, in passing, orces, and oxica so important that Herr Abramowski's study of the Syriac 234-262, and the standard cludes with a discriminating estimate of his theological opinions.

supposed the positive note than has been common of late. Thus supposed the pages upon Sin, Suffering, and God (Hodder Ignative to the dimensions of the Charles and Ignative to the Ignative to Ignative Ignative to Ignative to Ignative to Ignative Igna Ignatius soughton, 7s. 6d.), while alive to the dimensions of the Christian hristianity definitely attempt to restate the truth of the atoning sacrifice mate from of God in holy love which winds. mate from the revelation of God in holy love, which vindicates the moral on has included the man. Dr Shepherd's argument on has just releasens man. Dr Shepherd's argument presupposes what roversy, he intended in the first line of *Paradise Lost*, when that line is set intended in the accent on the third word: "Of man's first led by the direct." It is a sound basis to posit some moral dislocation of finds little tolence." It is a sound basis to indicate the great Obedience with. The total universe, as we know it, and to indicate the great Obedience with the investores the spiritual order, and this is what Dr Shepherd gh imperial restores the spiritual order, and this is what Dr Shepherd gh imperial restores the specially ar decision time, without violating reasonable experience. It is specially ar decision that the has a due sense of the dimensions of faith. Mr S. C. and ideas transfer supernatural Religion in its Political Religion i thren has a milet's Supernatural Religion in its Relation to Democracy ching of the be content with either the democratic conviction that a to be added by able to save himself or the Barthian extreme of an uncom-Philosophylising emphasis upon the supernatural, which, in Mr Carpenter's Alexandria taves a discontinuity between God and man such as the Gospel dant to his Christ never contemplated. Like Dr Bevan, he is not afraid Also, Die the term "supernatural." Any religion worthy of the name e exposition am entrance of the divine into human life, but it also connotes, overed and teaching and life of our Lord show, a domestication of the nds Library Redeemer in this world. And this makes real Christianity the he incipied the religion for democracy, even although at present, owing to causes, the temper of democracy is often alienated from the nas actually lianity of the churches. The book betrays a vital confidence in Christianity; it offers reassurance to those who are liable to apprethe Hope about its future, provided that they will be alive to the eat subjects prehensions of its meaning which contemporary forms somea study and study of the living Gospel of God's loving grace, it is con-250 pages and touches the approach of believers in democracy ere is a book seit asserts what they assert—that the truth which is in men grasp of the this her quality than the truth which is in things, and further grash "super quality than the truth which is in things, and the truth that is in all men, the "super could be added together the truth that is in an interest could be a larger thing than the best individual or the best distinctive to Droduce larger thing than the best individual or Christianity istorical be a larger thing than the best individual or the best distinctive tan produce in isolation or sole power." Only, in Christianity ophy imploit to the books of human experience, is believed to have been actually reasonable reachers in theology, but it is Somewhere, in a Book."

The sense that of Berlin, whose Alst and Sein (Transzendentalphiloreasonance reasonance teachers in theology, but it is Somewhere, in a lead the record theology of Berlin, whose Akt und Sein (Transzendentalphilographic and Ontological), whose Akt und Sein (Transzendentalphilographic approach to the Christian article upon the Christian d the feet and offer of Berlin, whose Akt und Sein (Transzendentarpund on the Christian and Mr. Contributed to the Journal of Religion (April), sides with the to the manifest and Mr Carpenter upon the self-revelation of God as on p. job to the meaning of Jesus Christ, who is not an idealist seer transient expression of divine truth, but decisive and final.

The transient expression of divine truth, but decisive and final.

The transient expression of this revelation is stressed; it lies open the supply sice or other contractors. hetaphysics or ethics but to the human need that responds to

RIEY O God the redeemer. "God himself dies and reveals himself in the God the redeemer.

death of a man, who is condemned as a sinner. . . . God is where death and sin are, not where righteousness is." The lines of this more sharply and even dialectically cut than in the death and shi are, he are dialectically cut than in the work article are more sharply and even dialectically cut than in the work article are more balanced state. A more balanced state work of the two English writers, however. A more balanced statement is given in Dr Otto Piper's Erlösung als Erfahrung (Mohr; Tübinosal its pages its pages is pages in the control of the cont of the two English the statement is given in Dr Otto Piper's Erlösung als Erfahrung (Mohr; Tübingen) which also puts redemption as the central theme of Christianity, which also puts redemption as the central theme of Christianity is accounted to the control of Man as a creature cannot fulfil his destiny, it is argued; he is cabined the to the and confined, and in the consciousness of such limitations awakers to the need and the full meaning of "redemption" as God's revealed and effective purpose in Jesus Christ. Life in the light of this has an interest of the second self-the control of the second self-the second se end and significance. From sin and all that cramps personality man is statemen is redeemed, as he yields to the revelation. This yielding implies by unsatisf experience, however, and Dr Piper's interest is to disentangle interest Christianity from ultra-objective notions of redemption which distort in the Mo the two sides of the truth, God's supernatural love and man's personal reasons f appropriation of it. The same stress upon living the religion in order and 1830. to appreciate its truth reappears in two recent books. One is Dr R.J. # upon the Campbell's twelve lectures on Christian Faith in Modern Light mitarian n (Ernest Benn, 6s.). This book is a thoughtful discussion of the idea thank cent of God in modern psychology, science, and philosophy, which regains of reiterates the conviction that the historical Jesus must not be from of a separated from the Christ of faith, and gives reasons, put with la Calvini appealing force, why the idea of God thus revealed is unintelligible the artificial ultimately to those who are indisposed to verify it in experience. It Englan is nearer in content to Dr Shepherd's treatise, but its climax recalls in which Dr Piper's, though on less restricted lines. The other book is Dr stians, and Iddings Bell's Unfashionable Convictions (Harpers), a trenchant dispression exposure of what Mr Carpenter describes as the misrepresentations of religion and the companion of religion and the carpenter describes as the misrepresentations of religion and the carpenter describes as the misrepresentations of religion and the carpenter describes as the misrepresentations of religion and the carpenter describes as the misrepresentations of religion and the carpenter describes as the misrepresentations of religion and the carpenter describes as the misrepresentations of religion and the carpenter describes as the misrepresentations are carpenter describes as the misrepresentation are carpenter describes as the misrepresentation and the carpenter describes are carpenter describes as the misrepresentation are carpenter describes as the misrepresentation are carpenter describes and the carpenter describes are carpenter describes are carpenter describes and the carpenter describes are carpenter describes and carpenter describes are carpenter describes and carpenter describes are carpenter de of religion at the present day. Dr Bell fires at many errors in Bu education and politics as well as in religion, but he does so from a convinced believed convinced belief that his rebellions are justified by his religious position. Position position. Real Christianity "is a discipline necessary to be followed by him who would by him who would come at truth." The discipline involves a mystical piety such as the Come at truth. piety such as the Christian church at its heart provides, and he has no patience with f no patience with formalism or with any pseudo-religion that would lead men to dispare to the lead men to disparage the essential wisdom of the saints. lying question "What is a second and the saints of the saints of the saints. lying question, "What is religious experience?", is discussed applied by Mr C. D. Waddows in The saints. The applied by Mr C. D. Waddows in The saints of the saints. The saints of the saints. The saints of the saints of the saints of the saints. The saints of the saints of the saints of the saints of the saints. The saints of the saints. The saints of the saints. by Mr C. D. Waddams in *Theology* (January, pp. 25-33), where the pointed out that the smill in the long of the state of the smill in t pointed out that the evidential value of Christian experience require to be carefully stated by to be carefully stated, but that religious experience is not confined to the individual as such that religious experience is not confined to the individual as such that religious experience is not confined as the confined as such that religious experience is not confined as the confined as such that religious experience is not confined as the confined as such that religious experience is not confined to the confined as such that religious experience is not confined to the c the individual as such, that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed as the consequence of auto such that it is not entirely to be dismissed. consequence of auto-suggestion, and that "religious experience of the state induced by belief, taken as induced by belief, taken as a whole, tells us something of the status of the reality believed in " Consideration of the realit of the reality believed in." On the latter point, a paper by Mr. J. B. Geiger in the *International* Geiger in the International Journal of Ethics (January, pp. 1981).

One of the latter point, a paper by Mr J. P. Moral in the International Journal of Ethics (January, pp. 1981).

One of the latter point, a paper by Mr J. P. Moral in the latter point One of the attractive features in Dr Cyril Alington's short into tion to religion, which have a some second and the structure of the attractive features in Dr Cyril Alington's (Nicholson and the structure)

duction to religion, which he calls Christian Outlines (Nicholson Watson, 2s. 6d.), is the warming Watson, 2s. 6d.), is the warning against identifying Christianity (CC-0 to D.)

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elf in the of the common interpretations of its message. It is not is where the die of the meaning of the universe on metaphysical lines, as the moralist would have it not like the for life, as the moralist would have it not like the moralist would have the is where the country of the country the work must be combined. Apart from the attractive attended to the work must be combined. the work pusation in instery. Apart from the attractive style of the atement is must be combined. Apart from the attractive style of the attement is pages are useful for their positive statement of the Christian ristianity is cabin. The present-day need of valuing the assential in the present in the pr is cabined for the present-day need of valuing the essential ideas of s awakens to the two risks of confounding Chairing to the confounding Chai s revealed with the two risks of confounding Christianity with an this has an inadequate presentation and of endeavouring to replace nality man isstatement with some other which for different reasons may be ng implies wunsatisfactory. The latter danger happens to be illustrated lisentangle appenomenon which is the subject of Dr Joseph Haroutunian's ich distort tresus Moralism (New York: Henry Holt), a penetrating study 's personal reasons for the decline of Calvinism in New England between on in order and 1830. It is historical and yet, as the author claims, it throws is Dr R. J. upon the "perennial conflict between theocentric piety and dern Light mitarian morality which is a problem to-day as it was in the of the idea thank century." Dr Haroutunian is alive to the losses as well as hy, which it gains of the movement that left Jonathan Edwards stranded ist not be from of a liberal like Channing. He shows at length how the put with a Calvinism had become "a dialectical superstition, kept alive intelligible teartificial respiration of revivalism." The admirable analysis erience. It England religion gives the reader quite a new sense of the max recall which made such Calvinism untenable by enlightened book is Distans, and which impelled them to discard ideas which they had trenchant tally disproved. His book corrects a number of popular misesentations of Edwards and also of the New England revolt against esentation of Edwards and also of the New England 10, or a gentle of the from the But the triumph of "moralism" he does not regard as so from a for satisfactory. "The optimism and the humanism of the is religious century have already lost their rational quality"; and it be followed that a new valuation of the central Christian ideas for be followed that a new valuation of the central Christian is a new and he has calvinism or piety once stood is a necessity of the present had which the piety of the later New England had what would was included was included was included was included the piety of the later New England had which placed God's that would was indeed a legalistic, unlovely creed, which placed God's The under the individual results in the moral life into an that was indeed a legalistic, unlovely creed, which placed and tended to drill the moral life into an and conformity and conformity in the Law and tended to drill the final expression this Law and tended to drill the moral inc. To this newer and the Calvinity to what was supposed to be the man cape and social customs. To this newer and social customs. To this newer and social customs. and social customs. To this new apart from the also, as Dr Haroutunian proves, "the life of the logically irrelevant." apart from the agony of the Cross, was theologically irrelevant." tall such misinterpretations a reaction was due, in the interests thristianity. Christianity, and yet the reaction, with its optimistic belief f the status instincts, and yet the reaction, with its optimistic benerally like instincts, had its own limitations. Dr Bevan notices which, for all its simplicity, seems to him "to have no art in the Haroutunian in dealing with an earlier simplication, Dr Haroutunian is dealing with an earlier simplication, absorbing it dealing with an earlier simplication, Dr Haroutunian is dealing with an earlier simplication of it as a protest is in the one-sided orthodoxy which THEOLOGICAL SEMINARY, NEW YORK.

JAMES MOFFATT.

REVIEWS.

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The Alexandrian Teaching on the Universe. Four Lectures by Canon R. B. Tollinton, D.D., D.Lit. London: George Allen and Unwin, Ltd.—Pp. 190.—5s. net.

THE subject of this little volume is one of the most interesting as it is one of the most important for an understanding of the development of early Christian doctrine, and Dr Tollinton has sought within the scope of four lectures to introduce to the student of theology its main aspects. In order that he may present it as simply and as directly as such a subject will permit, he has, he tells us in the preface, omitted all notes and references; but, in spite of this precaution, he has clearly been hampered by the greatness of the task he has undertaken and the consequent necessity of assuming considerable knowledge on the part of the young student. The difficulty could perhaps hardly be avoided if anything like an adequate treatment was to be given within so limited a space. The titles of the four lectures are: Transcendence; Mediation; The Universe; and Man. The lecturer has discussed these four aspects of Alexandrian theology from the standpoint of very different types of thinkers: Philo, Clement, Origen and District Philo, Clement, In Origen and District Philo, Chestics, In Origen, and Plotinus, with occasional references to the Gnostics. In the course of an interesting exposition he has shown clearly that, while they share one W. I. they share one Weltanschauung, they approach its problems from very varying angles of

Philo the Jew was anxious to reconcile Hebrew religious contions with Carlo present varying angles of experience. victions with Greek philosophical speculations and so to present Hebrew thought in a Greek philosophical speculations and so to present Hebrew thought in a Greek philosophical speculations and so to present the problem involved the control of the Hebrew thought in a Greek garb. Consequently, his problem involved the assimilation of the TT, the assimilation of the Holy and Living God of the Hebrews, who of purer eyes than to be held in the Hebrews, "Good" of purer eyes than to behold iniquity," with the transcendent of Plato, and surely in contract of Mover of Annual Mover of Annual Mover of of Plato, and surely in some degree the "Unmoved Mover" of Aristotle. In the process the totle. In the process the Deity has perhaps gained in transcendible "Otherness," but has "Otherness," but has necessarily ceased to be the living God, not creator and Father of many control of the con Creator and Father of mankind—a fact which Philo himself did not fully realise, and so the two fully realise, and so the two streams, Greek and Hebrew, remained to the last unreconciled. the last unreconciled. Clement, a Greek philosopher converted to Christianity after he had attained. Christianity after he had attained to years of discretion, found for him in the attempt to reconcile Carallal Christianity. in the attempt to reconcile Greek thought with Christianity. He alone is one, unbegotten, incorruptible, without form. To possessed of real being. Clement possessed of real being. Clement, we are told, "explicitly denies as

only so can he preserve the divisor and he preserve the divisor. Only so can he preserve the divine nature from all mail. with the confusion and ills of human life." Origen, born with the his mother, was faced with the with by his mother, was faced with the problem of inter-Christian thought and experience in terms of Greek philoand, consequently, his "God is less isolated and remote than His acceptance of Plato's statement, "to were the Maker and Father of the Universe is a hard task, and have discovered him it is impossible to speak of his nature "is a qualified one, and he argues that "it is not true that God the will regret that folinton, who is so well fitted for the task, had not more space thin to develop at greater length a comparison of the characteris-

softhese two early Christian thinkers.

The fourth, and perhaps to-day the best known of these Alexan-Rotinus, who was a mystic as well as a philosopher, felt the wity of a metaphysic which, while it allowed for the richness the uniqueness of his own mystical experience, should be in my with the world view which he, like his contemporary Origen, inted from the Greeks, and notably the "great master" Plato. Minton, in the course of his exposition of Plotinus, points out and differences which separated him from his contemporary. the lecturer claims, never lost his hold of the Christian and two conception of the creation, even when most filled with the the consummation of all things "when "God should be But Plotinus, starting as he did from the unity of the One, and always for a return to that unity. There is for him, Dr writes, "always a unity, a presence, a vision, higher than These things the mystic has, not because he is a rational but because having reason he possesses also something He disagrees with Dean Inge's remark that "Origen and had little to quarrel over and might have exchanged comhis comment is that "perhaps on this point they would found agreement difficult, for Origen . . . rigidly preserves personalty." The fact is Origen's mysticism, if mystic he The fact is Origen's mysticism, in my not carry him as far as Plotinus felt compelled to go, for the homes have been dence of God, former, however much he emphasised the transcendence of God, toggot that "He created man." While Plotinus could write While Plotinus courses another, he ceases to God and is one thin, like two belong to himself. He belongs to God and is one He belongs to God and to belong to himself. He belongs to God and the standard two concentric circles. They are one when they cointrol are two colors of the standard are two colors of th They are one when they are separated." Thus for Plotinus, to the One "is the flight often-quoted phrase, the soul's return to the One " is the flight Alone to the Alone."

the Alone."

Liecomes a fascinating study to follow these four thinkers as the perhaps which is peculiarly the perhaps unconsciously, to bring that which is peculiarly the perhaps unconsciously, to bring that which is peculiarly the perhaps unconsciously, to bring that which is peculiarly the perhaps unconsciously. perhaps unconsciously, to bring that which is peculiarly traditions own thought and experience into harmony with traditions of their day. Canon Tollinton has justly

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emphasised the great difference between the philosophical assumptions underlying their approach to religious problems and those of the present time—a difference which may perhaps often be a real stumbling block for the young student in theology. The Alexandrians insist on the "Transcendent One" as the supreme Reality and consequently they had difficulty in accounting for the existence of evil and suffering, and, indeed, in relating the One to the world of the many with all its manifold existences. The modern preoccupation is with science and nature; and, consequently, our difficulty consists in ascending from the many to the One. The two methods are antithetical; but the modern world, like the ancient, must look at last to the things of the spirit for its ultimate values.

The problem of the many brings the author to the heart of his subject. The question is asked: Why did God make the world? It is interesting to notice that the lecturer ascribes to Philo an idea which was to find a peculiar interpretation in the romantic movement of the eighteenth century—the idea that "it is from the inherent activity of the divine nature that creation takes its rise." But Philo and the Alexandrians were not thinking of the creativity of God with the same significance, they were only insisting that by the "rest and quiescence of God they do not mean his total inactivity." Plotinus differed here again from the other three thinkers, for he spoke of the One as "overflowing." "It is," we are told, "as a spring from which derives a stream which goes forth without causing any diminution in its source. The One imparts being without willing or desiring to do so." His was a doctrine of emanation and not strictly speaking of creation; and, for that reason, he has supplied a philosophical background for the mystics of all later years. On the other hand, the doctrine of the Logos was of cardinal importance for both Clement and Origen, as well as for Philo. Clement conceived of "the Word so Mediator San Conceived of "Teacher." Mediator, Son of God, Saviour of men, God's minister, our Teacher."

Origen stressed in the height Origen stressed the "eternal generation" of the Son: "The being and nature of the Son: and nature of the Son or Word are derived from the supreme Father, but the derived from the supreme seeming but the derived from the supreme seeming but the derived from the supreme Father, but the supreme Father from the supreme Fat but the derivation is not in time; it is an eternal abiding, an essential relationship." II: relationship." His favourite illustration was that of light and its radiance. He did radiance. He did not however ignore the "manifold offices of the Word," for the "Son by Word," for the "Son has many tasks since human nature has many needs."

In a brief discussion of the æsthetic values, Dr Tollinton has sought to define the difference between the Alexandrian world view and our modern one. They were suspicious of all that belonged to the domain of the senses, "for sensuous beauty was associated with body and the body was the prison and impediment of the sould be the natural beauty that once made his joy." Genuine beauty belongs alone to the spiritual world. The lecturer concludes of the visible alone to the spiritual world. The lecturer concludes of the visible universe. Their appreciation falls far below that of Jesus Tollinton say 'consider the lilies.'" What, then, is man?

to out that t b out here mind, is rigin of the is: creatic to unite but it has of freed responsil ever taken The re to emphas is. Again would not l existence ti as expre Lism. Buc wal, thoug question of is very un n that Eas t sufficient lhave said ilosophy c Dr Tollint at's concep tere beauty it. The le edrians w at his best d" Clemer of the on all cult his disting ays that t hvilege of sture room remay say ne in mod

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that the dualism inherent in the Alexandrian philosophy mind, is not yet the centre of thought; the main interest is Three theories were discussed as possible altercreation, traducianism and pre-existence. Origen endeato write the first and third. The human soul was created by but it has passed through many cycles of lives. He took the of freedom seriously, and stressed continually the reality of responsibility. The lecturer observes that perhaps no one get taken the latter more seriously than this third-century The reader could wish that the lecturer had had time and to emphasise its importance for modern ethical and religious Again, the reader may perhaps wonder whether the lecwould not have been more justified in comparing Origen's theory mexistence and reincarnation with that characteristic of Indian as expressed in the Bhagavad-Gita rather than in primitive Buddha himself, as is well known, denied the existence ind, though he emphasised the central importance of Karma. expection of Eastern influence at this point is, as Dr Tollinton rery uncertain. Similarities there certainly are, and it is That East and West met, but neither of these two facts consufficient proof of direct borrowing.

have said already that the experience of the mystic underlies Mosphy of Plotinus, and this fact is never more evident than Tollinton is discussing the doctrine of man and the soul. al's conception of the Christian Gnostic has more than a touch the beauty clinging to it, for his Gnostic lives in the world but is The lecturer is surely right when he says, in conclusion, "the which were aristocratic in their estimate of human nature. this best was their concern, but they had little regard for the Clement and Origen, he remarks, "were very patient with of the simple sort, the simpliciores, the friends of the letter, all culture and philosophy were suspect. But when Origen distinction between the disciples and the multitude, when that the good are few, and Plotinus sees in union with God the room red printing good are few, and Plotinus sees in union in the spiritually élite, we are with the intellectuals in the spiritually élite, we are with the interest and it is long would not feel the modern of the close the book, these thinkers would not feel New Say, as we close the book, these thinkers would be see God., Europe, but is it not still true "that the pure in see God " are still in the minority?

London.

M. E. SANDBACH-MARSHALL.

hand Century, By A Study of Thought and Speculation in the Cambridge Morse Lectures by F. C. Burkitt, D.D., Cambridge University Press, 1932.—Pp. xii + 154.— Consists of six Lectures given at the Union Theological

Seminary, New York, in 1931. It is concerned with the Gnostic Second Century A.D. There are few gukin ike the Seminary, New Tork, There are few subjects in Heresies of the Second Century A.D. There are few subjects in Heresies of the Second Church history which are less attractive to the ordinary theological Church history which are less attractive to the ordinary theological Church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less attractive to the ordinary theological church history which are less than the ordinary theological church history which are less attractive to the ordinary theological church history which are less than the ordinary theological church history which are less than the ordinary theological church history which are less than the ordinary theological church history which are less than the ordinary theological church history which are less than the ordinary than the ordinary theological church history which are less than the ordinary than the ordinary theological church history which are less than the ordinary theological church history which are less than the ordinary theological church history which are less than the ordinary theological church history which are less than the ordinary theological church history which has a superior church his church history theorem a collection of wild, student than the Gnostic Heresies. They seem a collection of wild, zitt, "as a unfounded and often meaningless, speculations. Mr M. R. James, in derful that his well-known and useful edition of the Apocryphal New Testament, sopointment remarks on Gnostic Literature, "while the Pistis Sophia is just read. able, the Books of Jeû are not. The revelations they contain are conveyed in mystic diagrams and numbers, and it requires a vast deal of historical imagination and sympathy to put oneself in the place of anyone who could tolerate, let alone reverence, the dreary stuff."

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Professor Burkitt has the historical imagination and sympathy required, and under his treatment the Pistis Sophia, and even the Books of Jeû, become significant and interesting. The main thesis of his book is that Christian Gnosticism was an attempt to make Christianity scientific and philosophical in the light of the most "modem" thought of the second century A.D. He sees the same problem in a limit attempt different form facing us to-day—"how to express in terms appro- mony and priate to our modern world the Gospel message which was proclaimed Messianic I in a society so far away from us and so different in outlook." To 4 a call for make Christianity independent of History, to free it from the shackles of salva of tradition, to explain the past in the light of the present, this was entirelighted the aim of the Gnostics, and is in other forms the aim of much so called Modernism to-day. His study of Gnostic heresies is essentially sympathetical design of Gnostic heresies is essentially sympathetic design of Gnostic heresies and the Gnostic here is a supplication of Gnostic here is a pathetic, but he regards their efforts to establish a Christianity independent of Scripture and Catholic tradition as a failure and mistake. By implication he would seem to suggest a similar judgment in the heav on all modern attempts to do the same.

Professor Burkitt's view of Gnosticism is opposed to that of Bousset, Reitzenstein and other recent scholars. He holds it was a Christian II. cetians as t Christian Heresy and not as these scholars think, "a kind of Philosophy derived of the scholars think," a kind of Christian Heresy and not as these scholars think, a kind of Christian Heresy and not as these scholars think, sophy derived from the East," at first quite independent of Christianity and then infecting and corrupting Christian thought.

Gnosticism in Prof. Gnosticism, in Professor Burkitt's opinion, was essentially a Christian form of thought tian form of thought, no doubt heretical and wisely rejected by the Church, but arising Church, but arising out of difficulties felt by serious Christians in connection with the Clariffic Christians in the connection with the connection connection with the connection with the connection connection with the connection with the connection connection with the connection connection with the connection with connection with the Christian Scriptures in the second century III.
"The prime factor in the second century in "The prime factor in the rise of the Gnostic systems," he assets is connected with the rise of the Gnostic systems, to say, the "is connected with what is called Eschatology, that is to say, the problem raised for the Grant Control of the Gra problem raised for the Christian Church by the non-arrival of Last Day and the confident Last Day and the confidently-expected Second Coming of the failure of the emphasis which D

The emphasis which Professor Burkitt lays on the failure of the single sing the single single sing the single Second Coming and the effect of this shock of disappoint himself taught the rise of Grasticians to the failure of the failure causing the rise of Gnosticism is to be noted. Whether Jesus have taught the Second Coming may be open to question, witings and no doubt that helief in it. raught the Second Coming may be open to question, writing and that it was an integral part of the faith of the Early Christians, yet it never happened. "The Second Coming in any form recognition of the second Coming in any form recognition of the second Coming in any form recognition."

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e Gnostic ibjects in heological n of wild, James, in

ike that foretold in the New Testament did not occur."

They thought that the Tries occur." passage in Luke xix. 11, 'They thought that the Kingdom of middle immediately appear,' might well stand " passage in that the Kingdom of the North for the whole of the whole of the North for the whole of the w the "as a motto for the whole of the New Testament." It is the Church was able to survive the shock of such a such an apparent contradiction wintment, such an apparent contradiction of its assured belief. the Christian Church survived and continued to increase Just read. The Church decided at it is disappointment in the failure of the Second Coming. best Burkitt says: "The Church decided still to wait, to let beliefs fade or survive, and meanwhile to organise itself for the dreary then on tradition on the Appellance to organise itself for thories than on tradition, on the Annals of what God had done sympathy past." The life and death and teachings of Jesus became of d even the importance than the doctrine of His return. The Gnostics, in thesis of the speculative element in the Christian community nake Chris precent content to go on as if they had not been disappointed. 'modem" slunderstand it, what is commonly known as Gnosticism was a oblem in a limit attempt to reformulate Christianity in terms of the current ems appro. Socomy and philosophy of the day with the Last Judgment and proclaimed Messianic Kingdom on earth left out." "Was there not," they look." To a all for a New Theology, something which would explain the he shackles to of salvation attained mysteriously by Christians in terms of at, this was at enlightened ideas?"

ch so-called to these "modern" ideas in the light of which Christianity was tially symmetric by second century "advanced" thinkers were the Christianity following: First there was the modern Astrology bound up failure and the Ptolemaic System which no longer thought of the earth as r judgment lathe heavens as a tent. It believed in spheres of the fixed stars the sun, moon and planets circling round the earth. This new to that of the heavenly bodies was as epoch-making for the early ds it was as the Copernican conception was for later Christians. nd of Philo of the earth surrounded by concentric spheres "immensely of Christian the earth surrounded by concentric spheres a point of thought importance of each planet. It was no longer a point of n thought andering among the other heavenly bodies. It was the Lord lly a Christiphere which encased the earth itself, and it seemed reasonable lly a the special influence on the earth and its christians. Astrology as a doctrine is a doctrine of inevitable and

he assets the country of the say, in the Country of the say, in the Country of the say, in the Country of the body as "The body enclosed" he assumed the distribution of the say, in the Greek catchword σωμα, σημα. "The body enclosed for the say, in the Greek catchword σωμα, σημα. "The body enclosed for the say, in the Greek catchword σωμα, σημα. "The body enclosed for the say, in the say, in the Greek catchword σωμα, σημα. "The body enclosed for the say, in the Greek catchword σωμα, σημα. "The body enclosed for the say, in the say, in the Greek catchword σωμα, σημα. "The body enclosed for the say, in the say, in the Greek catchword σωμα, σημα. "The body enclosed for the say, in the say, in the Greek catchword σωμα, σημα. "The body enclosed for the say, in the say, in the Greek catchword σωμα, σημα. "The body enclosed for the say, in the say As the earth was surrounded by the or so the arrounded the crystal cutting off earth from heaven," so the arounded the soul. "How could the soul get through?" ointment a way of rom the tyranny of the spheres and of the body? ointment of the soul. "How could the soul of the body is described a way of escape, a way of salvation, was the aim of the writing and writing and there was the belief in magic, and the use of magical and repellent to us, must be recognised as part of the

philosophical atmosphere of these modernists of the second century," philosophical atmosphere presuppositions that the Gnostics set out to explain It was from these presuppositions that the Gnostics set out to explain It was from these presures and New Testaments and to explain and modernise the Old and New Testaments and to explain the and modernise the Ola Like modern Theosophists they had an meaning of Christianity. Like modern Theosophists they had an

Professor Burkitt finds in the system of the great Gnostic philo. sopher Valentinus "a thinker who deeply impressed the Christian world of his time," analogies with the doctrines of modern Psychology and even with Hegelianism. "His system was intended to be a Christian Philosophy, not so much superseding the Old and New Testaments as interpreting them. Of course he is profoundly unhistorical and entirely arbitrary, but he seems to have thought he was giving the true meaning." Professor Burkitt then proceeds to give an account of the Pistis Sophia and the Book of Jeû, which books, in the light of his historical sympathy and imagination, become at least

more understandable if not less unconvincing.

In his fourth chapter Professor Burkitt discusses the Mandean Religion and the theory put forward by a few paradoxical scholars that "the Fourth Gospel shows signs of having originally been intended as a sacred book of a sect akin to the Mandeans." He rejects this theory entirely, but in the course of his discussion he makes some important remarks on the Logos doctrine in John's Gospel which demand consideration from all students of that Gospel "I cannot resist the impression that the doctrine of the Fourth Gospel is what is usually called Adoptionist." "After the descent of the Spirit witnessed by John the Baptist, Jesus hitherto called the Son of Joseph, became the incarnate Son of God, born from above not by natural process but by the Will of God. This is not orthodox As Christianity," but it does seem to me Johannine Christology. As to the Mandeans, he says, "they have at least this interest that whatever their results in the says, "they have at least this interest that whatever their results in the says, "they have at least this interest that whatever their results in the says, "they have at least this interest that whatever their results in the says, "they have at least this interest that whatever their results in the says, "they have at least this interest that whatever their results in the says," they have at least this interest that whatever their results in the says, "they have at least this interest that whatever their results in the says," it is not to the says, "they have at least this interest that whatever their results in the says, "they have at least this interest that whatever the says," it is not say that the says is not say that the says is not say that the say thad the say that the say that the say that the say that the say th whatever their remote origin may have been, they are certainly the only surviving C only surviving Gnostic sect." This ancient Mesopotamian sect, still surviving in L. surviving Gnostic sect." This ancient Mesopotamian surviving in Lower Babylonia, may have, he thinks, some historical connection with M connection with Marcion and the Manichæans, but it had no connection with the D nection with Marcion and the Manichæans, but it nau in nection with the Fourth Gospel. "Mandæism may be interesting in itself but it is used." itself but it is useless to go to it as a key to unlock the mysteries of early Christian down! early Christian developments."

In his last chapter he draws attention to the essential distinction ween the second continuous attention to the essential distinction. between the second century orthodox Christianity and Gnosticisti He contrasts what he are the contrasts what he are the orthodox Christianity and Gnosticistic He contrasts what he are the contrasts what he contrasts where the contrasts what he contrasts where the contrast where the contrasts where the contrasts where the contrast w He contrasts what he calls the "Annalistic "form of the Old and New Testaments accepted by the Annalistic "form of the philosophical and the philosophical Testaments accepted by the Early Church and the philosophical and pseudo-scientific treatments. pseudo-scientific treatment of the Gnostics.

The Old Testament of how the reliable to the Gnostics. a set of writings which, taken together, give an account of how religion of the Jews come to the Gnostics. religion of the Jews came to be what it was about the Christian of the Jews came to be what it was about the History of Golds "It is not a philosophy, it is not a system; it is a History of Himself in Christ," dealing with His people, leading up to His Revelation of Christ." "The New Testandary of Burney of the Christ." "The New Testandary of His Revelation of His Christ." "The New Testament also is an annalistic, occasional and unsystematic as the Old." "The New Testament also is an annalistic, occasional is unsystematic as the Old "—even the letters of St Paul are that he sional." "The epoch-making fact of Mark's narrative is that he

sed the Eve ingelists. annalistic Professor Paul's lette sen of Chr Jone. On t God as reve other, we l ding up a time, and and New to whethe ndern politi ty," shoul lines to say etre of the u mway that munstances unust recon however. trying to ated what mannalisti the time a ther and s med study tained in empts to ge

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nysteries of distinction Gnosticism. ld and New ophical and estament is of how the istian era. ry of God's Himselfin asional and are "occa" is that he

the Evangel into a Biography." It was followed by the other "The moral is everywhere the same that "The moral is everywhere the same, the acceptance of polists. The increased with the systematic." We must not not negligible as contrasted with the systematic. The same is a must not negligible as contrasted with the systematic. Professor Burkitt's distinction too far. It is surely true that in Professor occasional " as they are, there is an attempt at a of Christology; but, broadly speaking, the distinction is a Christian On the one hand, we have the Christian Church holding fast sychology bid as revealed in History, in "Factual Happenings"; and, on we have the Gnostics playing fast and loose with History, we will History, a Religion on the basis of the science and philosophy of gime, and out of their own personal experience and interpreting and New Testaments in accordance with their fantastic theories. whether we, "with our vigorous faith in modern science, the political methods, modern sociology and modern philoshould be wise to follow the Gnostics Professor Burkitt in to say. "We are certainly in a new world, a world not the Mandean emofthe universe; and of our earth we know the ancient history al scholar may that none of the ancients, Jew or Gentile, knew it. In such nally been must not cling too blindly to tradition, ans." He reast reconstruct the house of our faith to fit the new conditions. cussion he however, is not the subject of these Lectures." "What I have in John's trying to show is that when the Church of the second century what seemed to be a scientific account of religion and clung mannalistic account, it was taking a course which was appropriate descent of the time and therefore truly scientific." We might perhaps go and say that, while the main purpose of the Lectures is a study of Gnosticism and of the reason for its failure, there is timed in them a gentle warning to ourselves against hasty apts to get rid of History and replace it by even the best science philosophy of our day. MOITHION.

HENRY GOW.

Clarenda Spinozistic Study. By H. F. Hallett. Carendon Press, 1930.—Pp. xiii + 344.—16s. net. Oxford:

am an Englishman," writes Professor Hallett, "my and and Englishman," writes Professor Hances, which and metaphysics as the source of genuine knowledge of the Real and unashamed." For this study touches as none other our intimate and deeply-felt concerns. Its seeming remoteness is bits incompleteness; and it is this incompleteness "in the form overweening phenomenalism "which in turn drives the mind to pictorial mother and superstition." pictorial metaphysics of popular theology and superstition." science hy that prevails in one science by correcting the phenomenalism that prevails in one or another in the present era. "To the negations of naturalism Wanother in the present era. "To the negations of naturally but in any case affirmations; if possible, adequate affirmations." Metaphysics must pass beyond foils to carry its intellectual Metaphysics must pass beyond a theory which fails to carry its intellectual criticism up to the ultimate analysis of time and temporal produccriticism up to the distributed Metaphysics, or the theory of Real tivity cannot rightly be named Metaphysics, or the theory of Real Being." The point is not that time and phenomena are illusory, but Being." The point is not be accepted as "ultimate uncriticized and under that they must not be accepted as "ultimate uncriticized and under the point is not become all and enduring existence for formal and endu rived data," for phenomenal and enduring existence, far from being more real than eternal being, are but a limitation of it. Metaphysics must, then, deduce time, and the author's main object is to provide an adequate definition of eternity and to prove its adequacy by the deduction of time. He, therefore, begins by examining the phenomenal character of duration as guidance in his search for the ultimate and concrete character of eternity; in this sense and no other is his method empirical. His preoccupation with Spinoza is not directed towards furnishing a conservative exposition, but towards eliciting clues to the solution of certain ultimate problems which have come into the focus of philosophical attention in recent times and which can be solved only by metaphysics. The work is thus rather a "Spinozistic study" than a "study of Spinoza." So the appropriate method cannot be, for example, that proposed by Russell in his Lowell However attractive and convenient may be the adoption of a "scientific method" in philosophy, from its very character it can yield no more than phenomenological results. But the difficulties peculiar to metaphysics are due to its ultimacy, extreme universality and concreteness. Hence, its problems cannot be segregated, this the author declares, and, indeed, his whole book is an illustration

Any study of ultimate subjects should face, first of all, problems connected with time; and for Professor Hallett the doctrine of eternity and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and of its relations to duration and time is the most "fundamentally and its relations to duration and its relations to duration and time is the most "fundamentally and its relations to duration and its relations to duration and time is the most "fundamentally and its relations to duration and time is the most "fundamentally and the most "fundamentally and its relations to duration and time is the most "fundamentally and its relations to duration and time is the most "fundamentally and its relations to duration and time is the most "fundamentally and its relations to duration and its relations to duration and time is the most "fundamentally and its relations to duration and time is the most "fundamentally and its relations to duration and time is the most "fundamentally and its relati mentally determinative in Spinozism." The work falls into four parts and the spinozism. parts; and, of these, perhaps the third is less important than the others though a less important than the others, though, being mainly occupied with the views of Bergson, Whitehead and All our mainly occupied with the views of Bergson, Whitehead and Alexander, it makes a strong appeal to current interests. The fermity interests. The first part, in which the "ascent from time to eternity is attempted to the state of the state is attempted, begins by drawing a number of fundamental distinctions. Time is tions. Time is a measure of duration, an ens rationis and an "aid to the Imagination." the Imagination," not a reality. It must be distinguished from duration, which is much a reality. duration, which is real, though duration cannot be, like extension, and attribute of the real size. attribute of the real, since it is a divisible quantity and successive, all therefore, asymmetrical therefore, asymmetrical. Nor does a distinction between tive "and "objective." tive" and "objective" duration avail, for the former cannot be wholly purged of reference and the standard stan wholly purged of reference to "an individual, average, standard punctum" or observer (" punctum" or observer (imaginary or real) without remaining successionless form of aviit successionless form of existence; and the latter, being non-successive, cannot adequately. sive, cannot adequately express the reality that appears sub durationis. In such "chication, for a duration, for a duration and dur durationis. In such "objective," or macrocosmic duration, there is no past or future in it or for it, hence it cannot the distinction between the distinction and distinction between the distinction between the distinction the distinction between the realised and the unrealised disappears; Spinoziation and therewith, duration itself. Such a neutral order cannot represent Spinozistic eternity, for the Spinozistic eternity, for the real order of existences "moves from

inite existen indeed, the d" (p. 44) ection "Ha 1209", Dr. H onceive tha that he on "imaginat isions and oximate t sanswer ex structive a nt in partic itence is th rative sense assary, but midingly n mia intuit his phen wacter of Ecalt doctr Human et letineau and itelligence mind beco physical is or that atis a part too is a iga: an i Posible, P regate of d its parts Poducingog with right as " try." No rocosm is eme next Thal Whole orpores the min who h

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problems ctrine of " fundainto four than the Bergson, o current eternity" al distinca "aid to hed from ension, an sive, and, " subjecannot be standard naining a on-succes. sub specie n, all is not flow: sappears; represent

ves from

to expression, from ground to consequent, from Substance to and there is no one-one correspondence between temporal here is no order. Nor is Eternity on other between temporal Nor is Eternity an attribute. Just the duration of anything is its whole existence, so is eternity the the duration which coincides with the essence of God. "Duration integration but eternity is existence (p. 44), namely, "an essential existence" (p. 45). To the "Has the human mind any experience of such an exist-"," Dr. Hallett replies that it is of the very essence of Spinozism meive that " not only has man such an experience or knowledge, that he only has knowledge of any kind . . . in so far as imagined "imaginative" existences have removed themselves from the and exclusions of finite empirical duration, and begun to wimate to the whole and inclusive character of eternal being." Lanswer expresses, indeed, the purpose directing the detailed and structive argument throughout the whole book, and the second rin particular. An essential part of the thesis is that all real state is the object of scientia intuitiva, and is eternal, not in the whire sense of being timeless, nor in the neutral one of being many, but in a positive sense yet to be elaborated. Resort is mingly now made to the theory of affects and the doctrine of mia intuitiva (in which "Spinoza means to tell a single story") his phenomenological and concrete account of the positive weter of eternity, and, thence, for further elucidation of his and doctrine of the eternity of the human mind.

Human eternity is not immortality or endless persistence, nor (as and A. E. Taylor proposed) is it the survival of mind as or a system of adequate ideas. Nor does it mean that hind becomes merged and lost in an infinite order that is psychical physical in nature. The eternity in question is emphatically of or that" individual man, though not of the whole mind, for that perishes at death and a part which abides. too is a genuine part or relative whole, not a mere "section" of an individual, therefore, capable of self-maintenance. This mildividual, therefore, capable of sen-manuscripte, Professor Hallett suggests, because natura is not a mere indivisible "; gate of exclusive pieces, but is "infinite, one and indivisible"; this parts retain their partialitas (thus their reality as parts) in their partialitas (thus their reality as parts) with as sections do not—that infinite Whole, and in reciprowith each other. Professor Hallett thus reads Spinoza's Professor Hallett thus reads Spinoza's No finite thing, however, fully reproduces the whole; "the No finite thing, however, fully reproduces the whole, so the next devel macrocosm "; so the whole " only is that the enduring individual knows the whole "only in the degree in which he reproduces it mentally the mind of that reproduction can never be complete, either be adequate." Commenthe mind or with the body, but it can be adequate." Commenwho have proposed that minds become one in rational knowhave proposed that minds become one in rational manages of the self-maintained the fact that extended Substance is "an constituted by the same overlooked the fact that extended Substance is maintaining whole of real parts, constituted by the same intellectual order, without loss of individual distinction" (p. 91). Hence the difficulties about the reality of finite personality arising Hence the difficulties discussed and Bosanquet do not confor Hegelians and idealists like Bradley and Bosanquet do not confor Hegelians and individual's existence is thus partly of conformal to the conformal transfer of the co for Hegelians and recent of the whole he is eternal and partly durational: as a real part of the whole he is eternal with the whole, as a part depending on external things, i.e., reciprocating with whole, as a part depending on external things, i.e., reciprocating with other parts, he endures. And Professor Hallett denies that this interpretation amounts to construing Spinoza through Leibnizian doctrine, for, whereas "Spinoza applies the 'microcosm-macrocosm' relation adequately to both body and soul, Leibniz fails to apply it satisfactorily to either." Eternity is not mere duration, nor the sum of durations, but their perfection. The human body thus occupying an ambiguous position between the facies totius universi (external and non-durational) and the isolated puncta of instantaneous extension, is temporal precisely in so far as it is not completely whole, i.e., fails to be a perfect part. Its partialitas is, therefore, not mere illusion it consists not in an aggregate of corpora simplicissima (the author dissents strongly from Joachim's "Humian" and "atomistic" interpretations), nor in the body's minuteness in contrast with all nature, but in its low degree of responsiveness to higher grades of individuality. Thus finitude is prior to spatial distinction in Natura Naturata; "body means balance or proportion of motus et quies; bodies differ modally, not substantivally "(p. 156).

What these "higher grades of individuality" are to which our body fails to respond is brilliantly treated in Chapter VIII., where diverse modes of wholeness (collective, mechanical, organic, selfreflective and creative unities), and the character of the recripocal parts of each, are examined in turn with a view to exhibiting their integration as essential characters in a single reality. The symbolic deduction and representation of the place and significance of the lower types of lower types of unity and their relations to the eternal whole (pp. 209-214) brings in the state of the 214) brings into relief, in a most illuminating way, the view of the formal structure. formal structure of the universe which Spinoza reaches, and how it differs from Man. differs from McTaggart's system of "determining correspondence, (Professor Hollott's system) (Professor Hallett's objection to the latter is to "the tacit assumption" that all parts corthat all parts can equally reproduce or reflect the whole, and yet maintain their particulations maintain their partialitas: an observation which suggests that he overlooks that "being a part" for McTaggart is something very different from Spinosis. different from Spinozistic "partialitas"). This analysis enables are author to show that all "partialitas". author to show that all immediate parts of Natura Naturala the organic unities. and the state of organic unities, and that all enduring existences "follow from necessity of the divine necessity of the divine nature and yet are 'ontal, and mortal, mediate parts they have divined and yet are 'ontal, and mortal, and mediate parts they have divined and yet are 'ontal, and mortal, and the mediate parts they have divined and yet are 'ontal, and mortal, and they have divined and yet are 'ontal, and mortal, and morta mediate parts they have duration, yet as parts which, in reflecting themselves, reflect no investment of the state of the themselves, reflect no immediate part of the whole, they are not eternal but merely endure

And it is not partialitas, but "unrecognized partialitas, of partialitas masquerading as totalitas," which is the source finite and of Knowledge at the imaginative level, by that which is finite which is such, is treated in a clear and highly original way in

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Hobhouse Ginsberg, Allen and book is a in the su who kne the first who kne the first were his were his idea of (p. 91). arising not conrnal and with the ing with nis interdoctrine, relation satisfacsum of ying an rnal and xtension, i.e., fails lusion, it thor dise" interll nature. riduality. Taturata; lies differ

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WII. Here the qualitative and sensory characterisations of things are explained as due, briefly to sent things are explained as due, briefly, to certain modes of things are the body and the nervous system in sense-Colour and motions (of light-waves) "are not two resent entities, but one, now perceived by sense, and again resint entities, but one, now perceived by sense, and again Neither primary nor secondary they experies a synamics are ultimately the form they appear in experience; yet neither are they Integrated the coloured thing or the discussion (Excursus vi.), on "the" colour of the coloured thing, culminates in the view the qualitied thing is an extension of the perceiver's body, that being part of its realising environment. The thing has no when its elements are unintegrated, and the relation of the to the thing in integration is not a dyadic, but a polyadic one. ed alone by integration, only thus does it exist in the eternal And there the integration must transcend the colour, the beauty the thinghood, "but in time it wavers in and out of being as the detail conditions of temporal existence may determine . . . the in of perspectives only in a new manner implies the essential taneous unity and infinite multiplicity of all corporeal nature." lisimpossible to indicate here, in an one-hundredth part of the was space, all of even the principal "moments" in his highly wated synthetic argument, and less possible is it to do justice original and suggestive developments, and to the rapprocheto contemporary theories which he proposes. Spinoza is wily a difficult thinker and Professor Hallett's book is a serious the profit its readers may derive will, to a large extent, vary with the extent and profundity of their Spinozistic knowledge. blerably well prepared can fail to derive immense benefit and tenment from it, and few will probably deny that it must rank finest work in English on Spinozistic metaphysics.

S. V. KEELING.

INTERSITY COLLEGE, LONDON.

Hobhouse: His Life and Work. By J. A. Hobson and Morris London: George Insberg, with Selected Essays and Articles. London: George and Illumination of the selected Essays and Articles. Unwin, Ltd., 1931.—Pp. 360.—12s. 6d. net.

hook is a fitting tribute to Professor L. T. Hobhouse, whose in the summer of 1929 came with a sense of personal loss to all knew him book consists of three the first of mission which has been sense of personal to the first of mission by Professor J. A. the first of which is a brief memoir written by Professor J. A. This memoir written by Professor J. A. This memoir gives the main facts of his life, shows how and may enable those this memoir gives the main facts of his life, shows the hot fortunaties and his knowledge, and may enable those hot fortunaties and his knowledge, are with him to gain the his sympathies and his knowledge, and may enable the hot fortunate enough to be acquainted with him to gain the significance of the significan of the significance of his personality.

account could be adequate for those who, like the present writer, were

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vileged to know him personally vileged to know him personally recapitulate the main facts of his little recapitulate the main facts of his It is not necessary in the sufficient fulness, by biography; they are given clearly, and with sufficient fulness, by biography; they are given biography; they are given biography; they are given broness, by Professor Hobson. But it is well to insist upon the unity of his life. He was primarily a social thinking. to portra originality and his philosophical thinking. He was primarily a social philosopher, because he believed that clear thinking was essential to the house's wo good life, and that the good life could not be lived in compartments, Though in the true sense," says Professor Hobson, "he was always 'disinterested' in his pursuit of philosophic truth, knowledge and the life of reason were never conceived by him merely as ends in themselves, but as contributions to the wider purpose of a better human life" (pp. 26-27). It was, no doubt, his conviction of the practical significance of philosophy that made him impatient with the life of an Oxford don, and led him to accept a position on the staff of the Manchester Guardian. A correspondent—quoted by Professor Hobson-tells how Hobhouse "fulminated genially against the highly developed critical faculties of his fellow dons, and their hopelessly benighted political views" (p. 35). When, later, Hobhouse returned to academic life and became the first Martin White Professor of Sociology at the London School of Economics, he succeeded in the rare and difficult feat of being a university professor without either becoming detached from life or detaching his life as a man and a

citizen from his life as a philosopher.

This essential unity was no doubt dependent upon the fact that his philosophical interests led him naturally in the direction of social philosophy and sociology. But he was in no way averse to metaphysics and logic. On the contrary, his conception of social philosophy was a sophy was based upon a definite theory with regard to the nature of rational knowledge. His earliest work, Theory of Knowledge, published in 1897 in 1897, was a notable contribution to a realistic metaphysic. It is not even that the contribution to a realistic metaphysic. noteworthy that it should have been written at Oxford and published three years of the contribution to a realistic metaphysical noteworthy that it should have been written at Oxford and Realist. three years after the publication of Bradley's Appearance and Reality.

There is much in the publication of Bradley's Appearance and Reality. There is much in it that the student of methodology to-day would be well to read and well to read and consider. In this early book Hobhouse laid the foundations of him foundations of his conception of rational knowledge, upon which the whole of his subsection of rational knowledge, upon which the whole of his subsequent work was built. His scheme of work was ambitious. Fortunated ambitious. Fortunately, he lived to complete it. He believed that his theory of rational land to the second that the believed that he had been second to the second that the second to the second that the sec his theory of rational knowledge was well-based upon facts. Mind in a studied month. ingly, he studied mental evolution in the animal world (Mind in Evolution, 1901) the control of the studied mental evolution in the animal world (Morals in the animal world). Evolution, 1901), the growth of moral and religious ideas (Morals in the animal world (Morals in the animal world). The outcome of the control of the contro these studies was his theory of developmental harmony, which is to well known to call for notice the studies was worked out to the studies was a studies which is the studies was a studies was a studies was a studies which is the studies was a stu well known to call for notice in this review. It was worked out four books, subsequently and the second sec four books, subsequently entitled The Principles of Sociology, metaphysical theory consisted in an attempt to apply the notional development to the whole world and Development and Purpose 1913. development to the whole world order (Development and Purposite 1913, rewritten 1927) Of Hobbouse's philosophical work an excellent account is given

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Messor Ginsberg in Part II. of the book under review. This is polessor Ginsberg is not here concerned to critical better Professor Ginsberg is not here concerned to criticise; he seeks Professor the unity of Hobhouse's thought and to make clear to portion and to make of the various social sciences. by out that two fundamental conceptions lay at the root of all bouse's work. In an admirable summary he says: "These were wheeptions of rationality as organic, and as intelligible only in but of a theory of development. Both these conceptions are damental also in the Idealist philosophers, but Hobhouse's use of is characterised by a robust realism and respect for experience, by an interpretation of development which, unlike that of the systems, rests upon the results of modern evolutionary "(p. 249). This conception of organic rationality may not trable, but it is well that it should have been worked out as it has by Hobhouse. His respect for empirical facts combined with imithetic outlook often enabled him to avoid the mistakes into some contemporary philosophers have fallen in their zeal to haphilosophy of organism, or of wholes. In a letter written to Lissor Ginsberg, and quoted by him, Hobhouse put the point well The said, "though my whole drift is anti-mechanical, I cannot that mechanism counts for so little as its recent exponents are gu" (p. 255, n.). He tried to combine mechanism and teleoin his conception of developmental harmony. Whatever one think of the success of this attempt, it must be admitted that buse strenuously endeavoured to take account of all the relevant i; he sought no facile synthesis.

b concluding this review I should like to emphasise the part Hobhouse in the formation of the British Institute of Studies. His work for this society was the natural of his philosophy of life. The society was formed in order the more thoughtful sections of the public into closer touch the work of philosophers, and in the belief that many who were sense technical philosophers would benefit by a careful study Sophical problems. Hobhouse was peculiarly fitted to be the Hobhouse was pecunarly interesting a society. As Professor Hobson says in this connection: As Professor Hobson says in this comment of the com capable of digesting and assimilating reasoned principles, so the acquiesced in the notion that philosophy was a sort of thinkthe street in the notion that philosophy was a sort of the street for a select erudite few. This endeavour to enlist the street of education of educations lay This endeavour to change of educated men and women, whose main occupations lay distry and commerce or in one of the professions, in vital to the nature and place of man in the universe, and sociology with some system of hard place of man in the universe system of hard link up psychology and sociology with some system of human history, was of profound interest to one with the need for the dominion a life seeply impressed with the need for the dominion as that in which the how finds itself." (Instelly, wears in a life so confused and dangerous as that in which is life so confused and dangerous as that in which is life itself "(p. 63). During the first four difficult years of Philosophy.

Now known as the British Institute of Philosophy.

of the existence of the Institute Hobhouse gave unfailing help and of the existence of the counsel. It was my fortune to be associated with him on the Execution and I there learnt to appreciate the fine. counsel. It was my formula to appreciate the fineness of his tive Committee, and I there learnt to appreciate the fineness of his personality and to respect views with regard to the nature of philo. sophy that I could not share. In committees human nature is apt to be revealed at its worst, but it was on such difficult occasions that Hobhouse's nobility of spirit shone through. His loss is irreparable,

L. SUSAN STEBBING.

BEDFORD COLLEGE, LONDON.

His Testimony is True. Wherein is narrated how John, son of Zebedee, came to write his gospel, and who witnessed it. By A. H. A. Simcox. London: John Murray.—3s. 6d. net.

The Record of the Loved Disciple. Together with the gospel of St Philip. Being a Reconstruction of the sources of the Fourth gospel. By E. S. Hoernle. Oxford: Basil Blackwell. 88.64. net.

THESE volumes witness to the scholarly interests which have been a fine tradition of the Indian Civil Service. Both writers have also been trained at Oxford, and both have been fascinated by the Fourth gospel, especially by the problem of how the apostle John can be

connected with its composition.

Mr Simcox's volume is in the form of a romance, but its prose basis amounts to a theory that our canonical gospel was written by the apostle in old age, when he was bishop of Ephesus, and attested by two with by two witnesses (xxi. 24, 25) who had joined him there. One of these is Minister is these is Miriam, the Mary of Magdala or of Bethany; the other is Ephraim, the Mary of Magdala or of Bethany; Ephraim, the Mary of Magdala or of Bethany; the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of Samaria, the lad who had five loaves and true of the woman of loaves and two fishes at the feeding of the multitude (vi. 9). The former is the Electronic at the feeding of the multitude (vi. 9). former is the Elect Lady of the second epistle. Mr Simcox depicts her in Repares of the second epistle. her in Renanesque fashion, "divinely fair with red-gold hair," when she first lived and G she first lived as a Court beauty and dancer; conscience-stricken she withdrew to the decert it withdrew to the desert to practise works of charity, after the result rection. As for the court beauty and dancer; conscience-structure withdrew to the desert to practise works of charity, after the result rection. rection. As for the scenes which John did not himself witness, they are referred to a document of the scenes which John did not himself witness, they are referred to a document of the scenes which John did not himself witness, they are referred to a document of the scenes which John did not himself witness, they are referred to a document of the scenes which John did not himself witness, they are referred to a document of the scenes which John did not himself witness, they are referred to a document of the scenes which John did not himself witness, they are referred to a document of the scenes which John did not himself witness. are referred to a document written by Nicodemus, i.e. v., vii. 11) viii. 12-59, ix. 1-41 viii. 12-59, ix. 1-41. The Pericopê Adulteræ (vii. 53-viii. [Mary]) explained as a trick plantal of the property of the proper explained as a trick played by the Pharisees, who paid Miriam (Mar) to act the part of a "dot of the part of the part of a "dot of the part of the part of a "dot of the part to act the part of a "detected light o' love." But as she played her part, she was touched by the part, she was touched by the pure, piercing spirit of Jesus, and that was the beginning of her compared by the Pharmaces, who part she played hat as she played hat was the beginning of her compared by the Pharmaces, who part as she played hat as was the beginning of her conversion. What Jesus wrote on the dust to hisher to herealth was a special message to herealth. was a special message to herself, which she refused to disclose, even to bishop John. This hypothesis which she refused to disclose, even as, indeed to disclose the same to be shown to b to bishop John. This hypothesis may be at least called ingenious as, indeed, the entire book result of the entire book result. as, indeed, the entire book may be. Of course, if "there is written evidence that for 500 years the evidence that for 500 years the autograph of the Gospel was present and reverenced at Enhance? and reverenced at Ephesus," most modern theories would have

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way and leave a fair field for Mr Simcox's view; but until such and leave and afraid, scholarship will go its own way and the real difficulties, which a book like this, for all incerity and charm, does not appreciate. W Hoernle's bold and intricate theory resolves the gospel into a listion made from three sources, and, indeed, a compilation which through two stages. He feels that some parts of the gospel the records of an eyewitness. But only some parts. He is too to refer the majority of the material to John, and, therefore, as many have done before him, to account for the juxtaof secondary and what may be called primary elements. ahat remind one of Wendt, he discovers one source which shows revealing "his divinity by an incessant exhibition of miraculous culminating in the stupendous feat of raising a man four days b grave." This source is disentangled by means of purely evidence, as a dramatic selection of episodes challenging Marcan tradition and also the Johannine view that the real of the crucifixion was not a reaction against the miracles to refusal to accept Christ's word of truth (viii. 40, xviii. 37). Hoemle ascribes it to Philip, an early Palestinian work which have been composed at Cana. Both the differentia and the of authorship are, however, extremely precarious. doubts become intensified as he finds that a complicated ry is needful in order to account for the presence of this source textant gospel. The final editors, the elders of Ephesus, are wed to have twice handled their available material. First they plated the Philip-source with extracts from a book of Johannine or rather they commissioned a scribe to write such on the margin of the two scrolls of the Philip-source. mixed up the scrolls, and a further editor had to revise his Not only so, but the Elders decided that they had better porte extracts from another Johannine treatise, namely a The are seen another Johannine detached passion. h Hospit, or some ministry and the passages, Hoernle's pages, and, though the hypothesis may seem compages, and, though the hypothesis may be has taken immense pains to make it intelligible to his work by means of charts and expositions. One result of his work passage like the seventeenth chapter is vindicated as As for the discourses, the speeches and the prayers of As for the discourses, the speeches and the property of the supposed to be the disciple's composition, on that the supposed to be the disciple's composition, on the supposed to be supposed t the detail of the could remember, after the lapse of sixty that no man could remember, after the lapse of the detail of the Master's utterance, would such a feat have The detail of the Master's utterance, would such a few than Macaulay? And St John was a far Macaulay." Indeed Mr Hoernle goes further still; he known to and employed Indeed Mr Hoernle goes further stand, and Luke (name tradition was known to and employed the Passion story. These hat the Johannine tradition was known to and emptode the Juke (pp. 70f), particularly in the Passion story. These repeal theory, on which he The chief reasons for doubting it are sold the villains of the piece, to a spent great care. The chief reasons for doubting it are blue elders of Ephesus are made the villains of the piece, to a degree which is almost incredible, that (b) insufficient weight is degree which is annow that the book bears the stamp of one mind, attached to the fact that the book bears the stamp of one mind, however it may have been edited or disarranged, and (c) that the however it may have somplicated, so complicated that it does not source-theory is far too complicated, so complicated that it does not satisfy either tradition or the needs of the internal evidence. It involves, for example, the hypothesis that the pages describing the Eucharist had fallen out of the manuscript at an early stage, "either because they had been well thumbed, or possibly because they had been borrowed" (p. 72). It would surely be better to suppose, with Mr Simcox, that the writer considered he had been referring to the Eucharist sufficiently in Chapter VI. Such views, necessitated by an assumption about the original, really throw doubt upon the assumption itself.

JAMES MOFFATT.

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The Servant of Yahweh: Three Lectures delivered at King's College, London, during 1926, together with the Rylands Lectures on Old Testament and New Testament subjects, by Arthur Samuel Peake, M.A., D.D. Manchester: The Manchester University Press, 1931.—Pp. xix + 365.—6s. net.

AT first sight this carefully edited and beautifully printed volume seems to be a collection of fragments. Further examination reveals work on Biblical subjects that deserves to be rescued from oblivion. Recently a selection from Dr Peake's more popular papers has appeared. The lectures assembled here are the work of a student a specialist and an expert, and they will appeal most to those who bring some arms and expert, and they will appeal most to those who bring some arms and an expert, and they will appeal most to those who be added, bring some expert knowledge to them, although, it must be added, their orderly are their orderly are their orderly are them. their orderly arrangement of facts and lucid style will commend them to those who

to those who are not experts.

powers. Dr W. Lansdell Wardle, his scholar and colleague, writes his brief but well consider the sense of his brief but well-considered prefatory note concerning the sense of frustration that unfamily the sense of the frustration that unfamily the sense of the present that the first transfer of the present that the first transfer of the present that the first transfer of the first transfer frustration that unfinished work brings. Much of Dr Peake's time and strength was specified and strength was spent in popularising the assured results of Bibliod criticism. It has been also popularising the assured results of Bibliod criticism. criticism. It has been claimed that he had by this means helped to save the Churches of Early and the control of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the Churches of Early and the had by this means helped to save the churches of Early and the had by this means helped to save the churches of Early and the had by the had save the Churches of England from a flood of fundamentalism such as that which has wrong in the character of Guppy, in a beautiful In Memoriam preface, lays much emphasis of this aspect of his work. this aspect of his work. Yet it cannot be forgotten that what is bad be seen to be forgotten. gathered here represents what might have been, if the greater that what had been taken up first of all volume. had been taken up first of all, and what cannot be now. The exception of the lectures it is the greater that the state of the published and what cannot be now. volume has been published elsewhere, with the exception These lectures that give the book its title—The Servant of Yahueh. With the exception of the worked into the commentary with the exception of the great where intended to be worked into the commentary wolume of the great commentary. were intended to be worked into the second volume of the great Commentary on Isaiah of which the second volume had been writen Commentary on Isaiah, of which the first volume had been written

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Buchanan Gray. The other lectures had been published in Rylletin of Ryland's Library or in the Hell or Buchanan of Ryland's Library or in the Holborn Review.

The Roots of Hebrew Prophecy and Lewish A. The Roots of Hebrew Prophecy and Jewish Apocalyptic; and Jewish Apocalyptic; The Conflict with the Tyrian Baal; Recent Recent in Old Testament Criticism; and The Messiah and the of lan were to have been part of a new and larger History of the Religion. The remaining lectures on The Quintessence of Paul the Apostle: His Personality and Achievement; Paul and the Jewish Christians were to have been part of a long-

simplated book on Paul. There is no need to commend what has been commended so often the work of "an accurate and acute mind behind a pen that was me facile and incisive." Dr Peake always endeavoured to take parount the views of others when dealing with disputed matters. stas the charity that, while it cherished the conviction that his were right, would not easily dismiss the possibility that in might be right. The newly published lectures on The Servant Whitch reveal this charity and this confidence alike. They set by challenging the long-cherished idea that in the fifty-third wer of Isaiah there is "found not simply a description, but an Expetation, of the sufferings endured by Jesus, and an anticipation ther glorious sequel." The search for the true meaning of this the other Servant passages is then pursued by means of textual nore general criticism; the identity of the Servant is sought in mindividuals, although in the end all such identifications are Yet even the extravagant suggestion of Sellin that the mant is Moses is treated with respect. His own conclusion is that Servant is the nation. "The Servant is not an ideal Israel, he is reprinced Israel regarded from an ideal point of view." And there is since in which the Christian identification is valid. "It is of that the prophet spoke, but of Israel in his essential significance the history of mankind. . . . If we could identify Israel with then the Christian application would be justified, not exegetically but in the Christian application would be justified, not exegeticated the Local was the but in principle. The Christian belief is that Jesus was the principle. The Christian belief is that desired in From point of God and the sufferer for the world's sin. From which of the could be could wint of view the application would be justified. We could be first in the of Him as the true Servant of Yahweh, because in Him the Register of Israel, as the poet defines it, was concentrated."

The University Receipt a notable contribution to Biblical studies. The University Place Dr Peake did so much has honoured itself by this pub-

Bur Dereham, Norfolk.

J. C. MANTRIPP.

the Deluge. Vol. I. By Leonard Woolf.—London: Hogarth Press, 1931.—15s. net. Not intend to write a review, in the ordinary sense, of Mr Woolf's

There is so much in it which I greatly appreciate

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that the following pages would be quite inadequate if regarded from But others besides myself, on coming the state of the that the following pages ... But others besides myself, on coming to this that point of view. But others besides myself, on coming to this that point of view. Due to the author's previous work, may have had volume full of esteem for the author's previous work, may have had be the work of the state o a somewhat baffling experience. They may have read, as I have, the first half of it, rich in concrete matter, with zest and gratitude, And then, proceeding to the second half, where a philosophy is set out, they may have found growing upon them a sense of being progressively more ill at ease. The initial propositions offered seem unobjectionable; but, as they are developed, one wonders more and more whether this can be all that lies within such solid fruitful thought on the concrete political world as Mr Woolf for years past has been giving us. For this philosophy is surely not fruitful. Uneasily we turn back to the initial propositions, to view them again in the light of what further in the book has grown out of them and what has not. And, after such turning-back, I venture to suggest that at a certain point one can discern the author selecting some comparatively barren seed from a handful that had better seed in it. I do not say that this is the sole reason for the bare places that we seem to find later on; there have been local droughts and frosts also, and perhaps poisons, which have contributed their blight. I begin, however, with the selection of the seed.

"The idea of social or political equality," Mr Woolf writes, "is closely connected with the consciousness of individuality. . . . You cannot really begin to regard all as social or political units until you see all as individuals" (p. 242). "The change in the psychology of personality or individuality, which in literature helped to produce the novel and the biography and to transform the drama of Racine into the drama of Ibsen, in politics helped to produce democracy" (p. 248). And he quotes (p. 251) the opening of the second chapter in Vol. in Politics in in Vol. i, Book ii, of Carlyle's French Revolution: working people again, it is not well. Unlucky! For there are from 20 to 25 mills 20 to 25 millions of them. Whom, however, we lump together into a kind of director of them. a kind of dim compendious unity, monstrous but dim, far off, as the canaille: canaille; or, more humanely, as 'the masses.' Masses indeed; and yet singular. and yet, singular to say, if, with an effort of imagination, their follow them ever leaves and their same and yet, singular to say, if, with an effort of imagination, their follows them ever leaves and their same are the same and their same are the sam follow them, over broad France, into their clay hovels, into their garrets and butch garrets and hutches, the masses consist all of units. Every unit of whom has his own because of the with whom has his own heart and sorrows: stands covered there with his own skin, and if

Impressive and persuasive passages introduce Mr Woolf's concention on "individual" his own skin, and if you prick him he will bleed." tration on "individual" as his key word; but that word is extra ordinarily slippery. It ordinarily slippery. It may attach to the narrow original meaning which connects easily with which connects easily with "unit"; an electron apparently individual in that sense and to the narrow original meaning individual in that sense and the sense are the sense individual in that sense, and so is a snail. It may be used differently to contrast with "type". to contrast with "type," as in the context of the second quotations, a novelist's character is "indicated to the second quotations, it is a novelist's character is "indicated to the second quotations, it is a novelist's character is "indicated to the second quotations, it is a novelist's character is "indicated to the second quotations, it is a novelist's character is "indicated to the second quotations, it is a novelist's character is "indicated to the second quotations, it is a novelist's character is "indicated to the second quotation, it is a novelist's character is "indicated to the second quotation, it is a novelist's character is "indicated to the second quotation, it is a novelist's character is "indicated to the second quotation, it is a novelist's character is "indicated to the second quotation, it is a novelist's character is "indicated to the second quotation, it is a novelist's character is "indicated to the second quotation, it is a novelist's character is "indicated to the second quotation, it is a novelist's character is "indicated to the second quotation, it is a novelist's character is "indicated to the second quotation, it is a novelist to the second quotation and a novelist's character is "individual" if, amongst other conditions, its different from all others. different from all others. Neither of these two more popular meaning mention "it well with the possession of the second distribution of these two more popular mention "it will with the possession of the second distribution of the second really fit well with the passage from Carlyle, which does not of mention "individual" at all Carlyle, which with the passage from the carlyle, which does not of the mention "individual" at all Carlyle, which with the passage from the carlyle, which does not of the carlyle, which does not of the carlyle, which does not only as a transfer of the carlyle, which does not of the carlyle, and the carlyle, which does not of the carlyle, and the carlyle does not of t mention "individual" at all. Carlyle has "unit," but only as a transfer of these two more popular of course mention "individual" at all. Carlyle has "unit," but only as a transfer of these two more popular of course mention "individual" at all.

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es concenl is extral meaning ntly is an differently quotation; quotations, it is itions, it is trof course tof course as a trun-

point for focussing our eyes. The weight rests on the final and the unit described here has his own heart and sorrows, and the unit described here has his own heart and sorrows, and the unit described here has his own heart and sorrows, he is unique, but because he is human. The passage suggests he is unique, but because he is human. The passage suggests he is unique, but because he is human. The passage suggests that, as I think Mr what said (also defining democracy), the things in which we are again. I suggest, in Mr Woolf's pages, we should get

and again, I suggest, in Mr Woolf's pages, we should get wind indicated above. Take two passages only as examples. I sonviction that not my happiness in particular, but everyone's happiness is important, is subtly and closely connected in he conviction that A, B, C, D, E, F, G, and H are just as much shall as I am " (p. 253); for this read "just as human." And the conviction that undemocratic society "there are only members were, owners of property or privileges, payers of taxes, sons of my whereas the democrat says, "society is composed of in the interests of interest in the individuals; its economic and political units are individuals; its microal political system should be carried on in the interests of interests, individuals "read "men and women."

Then we attempt to break up humanity into units, it breaks up by into human beings, and "everyone will count as one" phical purposes, if we need to count; but very often counting uneded, and a constant stress on unit-individual seems to tie the to an arithmetical way of thinking. On the other hand, a unique-individual will hamper us with irrelevancies; as wif reminds Mr Mencken, it does not matter for political whether a murderer, or a man, has brown eyes or blue. y use it where we deliberately mean to convey a sense of We might keep the word, for instance, on p. 289, "the believes that there is a real cultural value in individuality dividual freedom." But in most of Mr Woolf's pages I urge be better without it. He has chosen the wrong seed. the half of three places in particular I find barren patches in the that he has sown. It would be attributing too much to the nowth of a theory to suppose that the seed is wholly responbut the weakness of the seed has made it easier for some experience to blight the harvest.

Is a place concerns the internal structure of human nature, to agree that Arnold's fastidious or condescending attitude intolerable. I should criticise it by suggesting that, in soften attached far too much importance to some things in the Mr Woolf attacks him on quite another side: "Everyone, appalling people has a best self which, by some mystic

miracle, is . . . wanting to do . . . the very things which culture and Mr Matthew Arnold want it to do . . . This is the very self of one and Mr Matthew Arnold want it to do . . . This is the very self of one and Mr Matthew Arnold want it to do . . . This is the very self of one and Mr Matthew Arnold want it to do . . . This is the very self of one and Mr Matthew Arnold want it to do . . . This is the very self of one and Mr Matthew Arnold want it to do . . . This is the very self of one and Mr Matthew Arnold want it to do . . . This is the very self of one and Mr Matthew Arnold want it to do . . . This is the very self of one and Mr Matthew Arnold want it to do . . . This is the very self of one and Mr Matthew Arnold want it to do . . . This is the very self of one and Mr Matthew Arnold want it to do This is the very self of one and Mr Matthew Arnold want it to do This is the very self of one and Mr Matthew Arnold want it to do This is the very self of one and Mr Matthew Arnold want it was a self-of one and the self-of one a which culture, or the study of perfection, seeks to develop in us; at it down to which culture, or the state and self, taking pleasure only in the expense of our old untransformed self, taking pleasure only in the library of the expense of our old untransformed self, taking pleasure only in the down the state of the st doing what it likes or is used to do, and exposing us to the risk of tally admit clashing with everyone else who is doing the same. ... " "This bighest ty ... is political mysticism. There is no reason, outside Matthew thank cell Arnold's unsupported faith and word for it, to believe that everyone comp has a best self which really wants what his individual self does not moral ob want, and does not want what his individual self wants" (p. 285).

Notice the substitution, for Arnold's "untransformed self," of Robert sionate rel Mr Woolf's "individual self," with its implication here, it seems, of m Mr W the indivisible, the single and simple and untransformable. It leaves though of me wholly at a loss. It is one thing to protest that a patronising of view preacher is making unfair applications of some doctrine; it is another or a po to speak of an "unsupported faith and word," which would seen to than ha to be supported alike by Freud and Epictetus, by Plato and Paul his impor and Augustine, and the humblest teacher in an infant school. "Look to it that thou do nothing like a wild beast . . . for if thou do, the man in thee perisheth; thou hast not fulfilled his promise."

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Perhaps Mr Woolf would be less indignant when the speaker was Epictetus the freedman, not Matthew Arnold the member of the For it is a sentence I omitted from his English governing class. quotation of Arnold that probably lies at the root of his indignation "We find no basis for a firm State-power," Arnold says, "in our ordinary selves; culture suggests one to us in our best self." And this idea of the control this idea of a firm State-power, above all with "a mystical justified the state of a firm State-power, above all with "a mystical justified the state of a firm State-power, above all with "a mystical justified the state of a firm State-power, above all with "a mystical justified the state of a firm State-power, above all with "a mystical justified the state of a firm State-power, above all with "a mystical justified the state of a firm State-power, above all with "a mystical justified the state of a firm State-power, above all with "a mystical justified the state of a firm State-power, above all with "a mystical justified the state of a firm State-power and the state of a firm State-power all with "a mystical justified the state of a firm State-power and the state of a firm State of a fi tion" to glorify it, stirs Mr Woolf to anger and alarm. Now anger and alarm on a point of theory, whether in an author or in a reader, are likely to depend on the associations which have been most be fact a poignant for him. When Mr Woolf thinks of State-power, he see most vividly the last of the see that most vividly the bullying of pacifists and strikers. From an opposite quarter, when he is quarter, when he deprecates "increasing the State's power and range at the cost of indicates." at the cost of individual initiative," a different set of association arise in my own arise in my own mind; the manifestoes of candidates for office who propose to protect individual initiative," a different set of associative was a different set of a different set of associative was a different set of a differ propose to protect individual initiative by turning down housing and town-planning schemes. town-planning schemes, and to fight State interference by keeping in the children in blacklisted. the children in blacklisted school buildings. In actual practice, it is the property of the children in blacklisted school buildings. In actual practice, it is the property of the children in blacklisted school buildings. quite likely that Mr Woolf's views and mine would not differ at danger that the bullving as well by the state of the bullving as well and the bullving as well and the bullving as well and the bullving as well as the bullving as the bullvi I dislike the bullying as much as he does, and he grants (pp. 288-28) that the State had better the state had bett that the State had better be responsible for such large activity as education and transport dies. activity as education and transport. We should probably, as I so we be their at practice. Duty their at the state had better be responsible for such large fields at possible for such large fields at probably, as I so we be their at the at the their at the at the t not differ in practice. But the theoretical pages nositive conditions of freed their stress on the negative at the expense of the positive condition of freedom. And this being the stress of the positive condition of freedom. And this being the stress of the positive condition of freedom. of freedom. And this brings me to a final subject: is concerns is concerns with the stress of the positive conditions. erusade against enthusiasm, so far as that enthusiasm is concernit and with the State. There are two passages in the volume which offer a proper trast. On pp. 210-211 we have contrast. On pp. 210–211 we have an admirable and gravely ironical life which of the contract of the contract

THE DELUGE AFTER

ich culture of one form of nineteenth-century conservative philosophy.

e very vive Marquis of Salisbury, writing in the early cicht. e very self hat "the best test of natural right is that "the best test of natural right is that o in us; at hit to themselves to regulate their community to the description which ire only in hind, left to themselves to regulate their own concerns, must the risk of rilly admit." And Mr Woolf writes: "The most 'natural' and "This lighest type of organisation for regulating in the middle of the e Matthew Lenth century the State, country, Empire of Britain—that at everyone rong complex of material and immaterial interests and of legal If does not not obligations, the object of spiritual allegiances and of (p. 285) longte religious, racial, and poetical emotions—was found by ed self," of Robert Cecil in the joint-stock company." . . . Later on it seems, of [30] Mr Woolf offers us his own analogy. "In the communal Lit leaves bology of democracy, the state should be regarded, from the patronising to view of civilisation, as on the same level with a drainage it is another or a power-station. It has no more connection with our best would seem is than has a sewage farm."

o and Paul his important here not to quarrel over anything that is merely ool. "Look pater of words, and obviously on these two pages the writer is thou do, the wing his use of the word "State" in what may be a perfectly inate way. Yet I suggest that in giving this dash of cold water, respected when thus prefaced, he is in part unduly influenced by w taken "individual" as the democratic keyword. ed from his ed from his contrast simply enough indignation in the caste-words, with prince and peasant; but the contrast for ys, "in ou ys, man relation beside "individual" presents itself most readily as Beyond this we have, of course, the same influence I have by referred to, of war-time and after-war experience, and Mr Now anger protests against "neo-authoritarianism" in order to defend us in a reader,

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been most real and great evils. But is this the right defence? wer, he see that we cannot normally have strong and an opposite and about any object unless we are doing something an opposite that object, and doing it at full stretch. Unfortunately, when er and large doing something at full stretch about their State, it is associated by in war-time; but this need not always be so. And to housing and housing at full stretch, devotedness is so natural that no cold water housing the stretch, devotedness is so natural that he surely are by keeping in the Soviet films of collective farming (which surely are by keep in the Soviet films of collective farming (which surely are practice, its by repropaganda) we find drainage systems and power stations differ at dangers of the new life." Obviously there are the differ at by "new songs of the new life." Obviously there are the pp. 288-299 in this fervour, as in other fervours, but also the possibilities. pp. 288-100 dangers in this fervour, as in other fervours, but also the rige felds possibilities. Mr Woolf does not propose to forbid enthupp felds rge for possibilities. Mr Woolf does not propose to forbid entire bly, as I street the point me be specially forbidden to feel it on behalf of the State? point me specially forbidden to feel it on behalf or the says, ve conditions of the democratic faith (p. 338) he says, Mr work whis finest definitions of the democratic faith (p. 358) ne say, is concern is concern to lear to the benefit of free and equal citizens, is concern to the benefit of free and equal citizens, is concern to the benefit of that common purpose, and the benefit of that common purpose, it and is concerning united in a common purpose—the happiness or each and leavely iron kindle towards the institution which embodies it and which he can serve, must it be forbidden? Which he can serve, must it be forbidden? "The tells us hard truths which are true enough."

State will have the same amount of culture and reason as have the State will have the same and control it " (p. 290). Yes, though for individuals who compose and control it " (p. 290). Yes, though for men and women " in individuals who compose and control individuals "I would substitute "men and women," in order to "individuals I would between a man at his most casual moment use the possible division between a man at his most casual moment and the same man doing his best to use his own mind and confer "The authority of the State is not mystic and does not, unfortunately, follow the laws of well intentioned political mysticism." I will not dispute it, though I am not quite "Its nature is hard and earthy; it has to be sure of the meaning. exercised through the hands of individual selves, not best selves, and there is good reason for believing a priori, and still better reason for believing a posteriori, that the authority of the State will be frequently used for compelling everyone to do what the individual selves of those who control it want them to do." (pp. 286-287). True indeed, and in so far as citizens are not all free and equal there will be very real dangers in drawing our administrators too much from one class. And yet. . . .

In one of Mr. Mason's excellent novels I remember an account which I suppose to be based on history—of a number of Englishmen, prisoners I think in the Soudan, shut up every night in a stone building which for these numbers was a kind of Black Hole, and enduring nightly the agonies of suffocation. Let us imagine that in such a situation we first have the horrors of mutual battle added to the physical horror; but that later a group of men react against this, and make use of the daily respite to persuade their fellows to an organisation of moral decency, by which they agree to take turns in the more or less endurable positions, with special arrangements for the weaker persons. If their numbers are large, they will need State officers, with power to act if someone's loyalty gives way at midnight, even if the one to give way is one of the initiators themselves. Here is machineses is machinery for a common purpose—an organ of physical sanitation if we like but if we like, but a moral organ also, and not a bad object of devotion.

Its connection with " I to a common purpose—an organ of physical sale of the sa Its connection with "best selves," at any rate, seems clear enough.

May we not a moral organ also, and not a bad object of decrease.

May we not a moral organ also, and not a bad object of decrease.

May we not picture even civil liberties, not as a matter of individual rights against the State, but as object of a chief duty and offer of the State itself; safeguarding mental and spiritual breathing room selves. "The democrat believes that there is a real cultural value in dividuality and individual freedom, that a society in which people cannot do what they want cannot be civilised, but that a society in which people cannot do what they want cannot be civilised "(p. 30), people cannot do what they want cannot be civilised that society in members but in the whole body. The bullying patriot is wrong members but in the whole body. The bullying patriot is wrong members but in the whole because he is blind. In short, if we make allow ourselves "mystic" language for a moment, might we did allow ourselves "mystic" language for a moment, might we morship our country as much as we pleased if only we worshipped in spirit and in truth?

GIRTON COLLEGE, CAMBRIDGE.

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AND

DAWES HICKS, M.A., Ph.D., Litt.D., F.B.A.

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HIBBERT JOURNAL



BERGSON'S NEW WORK ON MORALS RELIGION. AND

PROFESSOR J. H. MUIRHEAD, F.B.A.

book by M. Henri Bergson is an event of the first fortance not only in the philosophical but in the general world. What adds to the importance of the book bells is that it puts the crown on a series of works which, ps more than any other by a single writer, has influenced minds for a whole generation on the subjects with they have respectively dealt. In it the principles nave respectively dealt. In it the product and in his previous works are applied to morals and on and conclusions are reached which, as he modestly the natural, if not the necessary completion, the natural, if not the necessary compared which are there to be found. The present article the are there to be found. The present as the strengt to summarise M. Bergson's philosophy as the strengt to summarise M. Bergson's philosophy as The time for that has fortunately not yet come.) (The time for that has fortunately not yet themself to a résumé of the contents of the present many articles if themselves sufficient to occupy many articles if themselves sufficient to occupy many are to be done to the wealth of material and the mature which marks the writer's handling of them, not to

Les deux Sources de la Morale et de la Religion, Paris, Libraire Felix ToL XXXI. No. 1.

speak of the finely turned phrases in which he is a past.

If some words of introduction are preferal past. If some words of introduction are prefixed and instinct has a past. The last a past of some words of criticism added, it is chiefly with the aim of bringing out more clearly what seems to me to be the group.

Of the three great questions that Kant held to be the concern of philosophy: what can we know? what ought we to do? what can we hope for? it is the two latter with which moral and religious philosophy have particularly to deal The answer to both, as we are coming more and more clearly to see, depends on our view of the source of our sense of obligation. Whence does this come? Whence does it derive its authority? Divine commandment, reason, the working in us of the idea of good either in the form of happiness or perfection are some of the most famous answer to these questions. In France a long tradition, dating from St Simon and Comte, has traced it to a sense of the solidarity of the individual with society, ultimately with humanity as The rise of the conception of social evolution in the middle of last century, as governed in its origin and progress by the struggle for existence, seemed both to confirm and to weaken this explanation. confirm it by showing how the demands made upon the individual by social usage in all its forms had their roots in their conduciveness to the survival of the group. On the other hand, it seemed to weaken it by failing to leave room for the higher ethics of love to our fellowmen, irrespective of nearer bonds, to which the teaching of the great moral and religious teachers of the race has been a continual summons, vet which has been a continual summons, the whole highest the biological yet which had no obvious connection with the biological efficiency of the efficiency of the group. Both from the side of morals and religion we say religion we seemed faced with the alternative of either giving up the scientific up the scientific, naturalistic explanation as inadequate or rejecting as and a scientific explanation as in the history rejecting, as male fundata, the features which in the history of the race how of the race have marked the highest forms of both. significance of M. Bergson's book is that it seeks to solve the problem, at once all solve the problem. problem, at once ethical and religious, by showing how may escape this dilemand religious, by showing his now may escape this dilemma from the point of view of his nown doctrines. well-known doctrines of Creative Evolution, and supraintellectual intuities intellectual intuition.

It is divided into four chapters, in the first of which he sthe foundation of his chapters, in the first of which he start the foundation of his chapters. lays the foundation of his solution by drawing a distinction between two essentially distinct from between two essentially different forms of morality the option springing from Nature in the mass of morality the option of the other from the springing from Nature in the narrower sense, the other from

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is a past traction of a Life of which Nature in this sense is only a fixed and subordinate manifestation. Nature in the form the aim of the individual with the aim of the individual with the aim of instinct has decreted before the model of the morality which to be the troops from instinct, we have to go to the societies of bees the troops from instinct, the individual lives wholly in and for the ants in which the individual lives wholly in and for the to be the munity. Man differs from these in so far as, owing to ought we possession of an intelligence, in essence self-seeking, he ought we not only able, but under constant temptation, to separate interest from that of the constant interest from the constant interest fro to deal sown interest from that of the community. of the original bond remains—impersonal, allrthing, continuous, driving even the criminal who in act stebelled against it to seek to recover it, and it is in this INSUITE that M. Bergson finds the source of the first or e form of morality. This is "closed," conservative, s answers progressive, inasmuch as it materialises in habits, customs, ting from 155 and institutions which hem men in and keep them solidarity wing within the same narrow circle of rights and duties.

Contrasted with it, there is another morality having a olution in laly different origin, acting, not by anything which can talled instinct or natural necessity, but by the force of taction, and revealed, not in the settled habits and stable tions of social life or in any way deducible from these, the lives and teaching of great men who are in bilive touch with the pulse of creative life and inspired by On the remotion thus generated. From the "closed" morality nature has made for us, we pass to the "open," propective of sive, even revolutionary morality which is supra-natural, which unites men to one another, not by constraint, but Alove engendered by the sense of participation in the same deligned by the sense of participation and creative movement. As we have to go below the life As we have to go below the first form, so we have above it to find the model of the second—to the and souls who, untroubled by the conflict between and inclination, "simply open themselves to the inclination, "simply open themselves to seek an impulse of love to seek interest and are carried by an impulse of 1000 to the state to others what they have themselves received thus to the into a wholly thus to transpose the rhythm of life into a wholly

Corresponding to the distinction between "closed" and morality" is that between "static," which is also captural actural religion. hatural, and "dynamic" or supra-natural religion. Me search for the source of the former, M. Bergson, as bight expect, rejects offhand the view that acquired

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characteristics may be inherited and may thus, as assumed by M. Lévy Bruhl and others, so transform men's minds that by M. Levy Bruin to the to-day an entirely different logic that they may be said to follow to-day an entirely different logic that they may be said to follow to-day an entirely different logic from that of primitive man. To accept such a view would be to cut psychology off from all possibility of discovering through observation of others or introspection of ourselves the immediate data of religious consciousness. Even on the assumption of the persistence through the ages of the proldprimitive layer underneath the acquired habits of individuals and groups, it is difficult enough to find them. But M. Bergson does not despair, and thinks that he has found the most deeply implanted of them in the need on the part of a being, whom the dawn of intelligence has cut off from the aplomb with which the lower animals face the problem of adaptation to their environment, of combating the depression that would otherwise overtake him owing to the sense of his powerlessness in the face of natural forces. "The drive of line bas life is optimistic" and the means that intelligence, in the form of imagination, adopts is to fill the interval with the "efficacious presence" of favouring powers. We are still far from anything that can be called gods or even spirits, but in the elementary notion of mana we find the fabricating intelligence taking up the rôle and supplying the place of biological necessity. In the unprogressive groups, un restrained by advancing knowledge of the ways of nature, fabricating intelligence finds itself free to elaborate its fictions at the bidding of caprice. In the progressive groups it was at the bidding of caprice. it weaves an imaginative web round the bare notion of these presences and gives birth, as in Greece, to a poetic mythology. Static religion in a word is "a defensive reaction of Nature against that in the exercise of intelligence which would tend to depress the individual and dissolve society."

Into this scheme it is easy to fit belief in survival, prayer, rifice and the relationship. sacrifice and the whole round of religious rites, each in its own way perform in the deepest of own way performing a biological function of the deepest significance. But the significance. But the whole system, when taken by itself apart from any documents of the united spirit of the spir apart from any deeper contact with the creative spirit of from which it has it. from which it has itself emanated, remains, like the morality that is bound up with that is bound up with it, shut up within itself and swinging on its own pivot—the on its own pivot—the cradle, to use Bergson's own Bow which soothes the fried to th which soothes the frightened infant of humanity deliver religion deliver religion from this imprisonment? Not, needless to say, according to M. D. Harden of the say according to M. D. Har say, according to M. Bergson by any intelligence or at any rate by this alone. To "reasons for the reasons of t

M. BERGSON'S NEW WORK

other reasons may be opposed and the deliver-Wrought must always remain a precarious one. But Round the intelligence there has and from the first a margin of intuition which, however tering and vague it may be, it is possible to fix and that it may become the source of a new and vivid guiding and inspiring us to a wholly new attitude to world—a new kind of religion.

It is to the exposition of this "dynamic" religion, from the static both in its origin and its essential and function, that the author devotes the third and in chapter of his book. It comes into being by no conwous process of social or intellectual growth from the but as a revelation vouchsafed to chosen spirits able worthy to make the effort of concentration on the drive of Intive basis of self-consciousness, and to become dominated the emotion inspired by what it finds there revealed. For raigion with this origin and comparative vagueness of tent M. Bergson is willing to accept the name of Mysticism. the word has been applied to many imperfect forms. He to not quote the old warning "many are the thyrsusters, few are the mystics," but this is the burden of the passage in which he distinguishes between complete and mplete mysticism. As contrasted with the latter, true sticism

> "consists in contact and consequently partial coincidence with the creative effort which is the manifestation This effort is of God, if it is not God Himself. The great mystic is he who overleaps the limits set the tace by the material world; and, under the influence of great emotion of love, seeks to continue and prolong the divine activity."

to Plotinus to see the ination in part. It was given to Plotinus to see the land, but not to set his foot in it. He attained the state in which the soul feels and believes itself presence of God and illuminated by His light; but, that he had reached the summit, and that to go that he had reached the summit, and the point hich, contain been to descend, he fell short of the point in action, the human herges in the losing itself in action, the human herges in the will of God. As Plotinus failed for one Seeking detachment the Buddhist fails for another. Seeking detachment of divine, he remains human life but falling short of divine, he remains

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suspended between two activities on the giddy edge of suspended between suspended between the great Christian examples, St Paul, nothingness. First in the great Christian examples, St Paul, suspended between the great Christian examples, St Paul, nothing that appears the great Christian examples, St Paul, suspended between the great Christian examples, St Paul, nothing that appears the great Christian examples, St Paul, nothing that appears the great Christian examples, St Paul, nothing that appears the great Christian examples, St Paul, nothing that appears the great Christian examples, St Paul, nothing that appears the great Christian examples, St Paul, nothing that appears the great Christian examples, St Paul, nothing that appears the great Christian examples, St Paul, nothing that appears the great Christian examples are the great Christian examples and the great Christian examples are the great Christian examples and the great Christian examples are the grea nothingness. The state of the s complete deliverance. True their superabundant energy was for the most part employed in the propagation of Christianity. But there were exceptions to this limitation, and the case of Joan of Arc is sufficient to show that the form is separable from the matter.

A fine description of true mysticism as no morbid state but the complete health of the soul 1 is followed by a discussion of the problems of the being and nature of God, the existence of evil and the grounds for the belief in personal survival in the light of these ideas, which cannot be here reproduced in detail. It must suffice to refer to the passage in which M. Bergson explains what he means by the Lovein which mysticism finds the essence of the divine. "Has this love," he asks, "an object?" An emotion of the higher order may be said to be self-sufficient.

"Yet it is difficult to conceive of a love which is directed The mystics in fact are unanimous in to nothing. witnessing that God has need of us no less than we have need of God, and why should he have need of us except to love us? This will be the conclusion of the philosopher who applies himself to mystic experience. Creation will appear to him an undertaking of God to create creators, and to enlist the assistance of being worthy of his love."

We might hesitate to admit this if we were considering only the mediane which the mediocre inhabitants of the corner of the universe which we call the earth, instead of the vast multitude that probably inhabits the inhabits the depths of space, or if we were to suppose that the appearance of a linear production of the vast multitude that product that product the suppose that the appearance of a linear product that product the suppose that the suppose the suppose the suppose that the suppose that the suppose t the appearance of a living being such as man with his capability of loving capability of loving and of making himself loved is merely accidental instead of accidental instead of constituting the raison d'être of life universe is our planet. Or finally is our planet, or finally if we believed that the universe is essentially brute made and external essentially brute essentially e essentially brute matter to which life comes as an external addition instead of here. addition instead of being bound up in solid unity with it.

Under the conditions Under the conditions which we know actually to hold

"there is nothing to hinder the philosopher from following to the end the identification of the end th ing to the end the idea that mysticism suggests to of a universe which in any sticism suggests to any of a universe which is only the visible and the constant aspect of love and the aspect of love and the need to love, with all the const

¹ Pp. 243 foll.

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quences that the existence of this creative emotion fings in its train: the appearance of living beings in whom it may find its fulfilment and of an infinity of other living beings without which these would have been mable to appear, lastly of an immensity of matter which life would have been impossible."

this and on the answers to the other above-mentioned hens, reached by the method of deepening the vague stions of consciousness and developing them into clear tion, M. Bergson does not hope to satisfy either the tive or the positive school of philosophy. But he is "to be caught between the bark and the tree," if as theves "the tree is swelling under a new push of sap." Yet the practical question remains of the chance that a milty and a religion such as is here sketched, with their in power, will find acceptance not with exceptional souls ne higher the author addresses himself in the last chapter.

of find the remedy we must find the disease. The disease be modern world M. Bergson finds in its occupation with us except astandards of material comfort and luxury, made possible the discoveries and inventions of physical science. But inds that this is a comparatively recent phenomenon. in reality a species of frenzy, forming the natural against the equally frenzied asceticism of the Middle Left to itself, it may work itself out, as that did, and teman, exhausted but purified, at a higher level of sanity spiral movement that constitutes human progress.

A journey has long ago been begun. It had to be hterrupted. In resuming it we shall only be willing again what we willed before. We await the hero's When it comes we shall not all follow, but When it comes we shall not all some we shall know the head all feel that we ought to follow; we shall know the road, which we shall widen as we pass." 1

leantime, as we wait, we have other aids. Science itself dening its scope and turning from the study of matter of mind, where facts are being revealed which may where facts are being revealed will be and the sand that at present the sand the san the of the phantoms for which we fight. The author the phantoms for which we fight. The description of the contempt with which many scientists and the phantoms for which we fight. The description of the contempt with which many scientists and the phantoms for which we fight. The description of the contempt with which many scientists and the phantoms for which we fight. of the contempt with which many services treat the evidence of psychic research.

pathy, he thinks, has been established. pathy, ne thinks, pointing to the reality of the Beyond and to personal survival should they do so and belief in the in it, may follow. Should they do so and belief in them take hold of men's minds as a living power, what, he asks, might we not hope for from the insignificance into which our hectic pleasures would sink in comparison with the joy which would pleasures would sink in comparison that would thus he accompany the simplification that would thus be wrought? Whether this simplification will be attained at a stroke or have to be fought for inch by inch against the obstacles our animal nature opposes to our civilisation, one thing stands sure: humanity lies half-crushed by the weight of the progress it has made; its future depends on itself and the sincerity with which it puts the questions first whether it desires to live at all, secondly whether it desires merely to live or is willing to put forth the effort necessary to the fulfilment on our rebellious planet of "the essential function of the universe as the mechanism by which gods are made."

In closing M. Bergson's book it is with difficulty that one escapes from the glamour of its singular eloquence. Perhaps it would be better if we did not try to escape, but accepted it for the fresh and finely woven strand in the great mystical tradition which it undoubtedly is. But that would be to fail to do justice to it as a contribution to philosophy in general and more particularly to the challenge it contains to another great tradition, to which the present writer owes at least an equal debt and with which what may here be found to be true requires to be reconciled. Needless perhaps to say, the question the book raises in my mind is not that of the adequacy of naturalism to explain what is most characteristic in human in human experience. M. Bergson's philosophy as a whole will. I believe the light and the state of the state will, I believe, take its place as one of the most comprehensive statements in statements in our time of the inadequacy of any such explant tion. In one fall of tion. In one field after another he may be said to have anticipated records anticipated results which specialists in particular departments of science and departments of science ments of science and philosophy have since been substantiating in detail Will in the science and philosophy have since been substantiating in detail will be substanting in detail will be substantiating in detail will be substantiat tiating in detail. What is in question is rather the adequate of the principle had in the state of the principle had been supported by the state of the principle had been supported by the state of the principle had been supported by the state of the principle had been supported by the state of the principle had been supported by the state of the principle had been supported by the state of the principle had been supported by the state of the principle had been supported by the state of the principle had been supported by the state of the principle had been supported by the state of the principle had been supported by the state of the state o of the principle he invokes, when taken by itself, to meet the test which he applies to the principle he invokes, when taken by itself, to meet the test which he applies to the principle he invokes, when taken by itself, to meet the test which he applies to the principle he invokes, when taken by itself, to meet the test which he applies to the principle he invokes, when taken by itself, to meet the test which he applies to the principle he invokes, when taken by itself, to meet the test which he applies to the principle he invokes, when taken by itself, to meet the test which he applies to the principle he invokes, when taken by itself, to meet the test which he applies to the principle he invokes, when taken by itself, to meet the test which he applies to the principle he invokes, when taken by itself, to meet the test which he applies to the test which he applies the test which he applies to the test which he applies to the tes test which he applies to it in the actual contents of more and religious experies.

The principle and the contrast in which it stands to that the other tradition to the contrast in which it stands to that the other tradition to the contrast in which it stands to that the other tradition to the contrast in which it stands to that the other tradition to the contrast in which it stands to that the other tradition to the contrast in which it stands to that the other tradition to the contrast in which it stands to that the other tradition to the contrast in which it stands to that the other tradition to the contrast in which it stands to that the other tradition to the contrast in which it stands to the contrast in which it is standard to t of the other tradition to which reference has been made at the too well known to recent too well known to require detailed statement.

Tevelotte process of h latter the process of becoming is conceived as time, revelation in time of a reality which transcends time, revelation in time of a reality which transcends time,

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s of moral ids to that made are

Bergson the time process is itself the ultimate reality. bergson this to the inner side of the process as we know it the world and in ourselves, while the other tradition conof the pulse of the movement in terms of a form of which it is the object of philosophical theory to of practice to realise in action, M. Bergson conceives it as a creative impulse to which it is impossible to assign refle direction in a manner that can offer any light as a to the practice that is most characteristic of man. is not the place to discuss the metaphysical issue thus All that I wish here to do is to ask, and press the stion, whether there is not an element in this higher notice for which M. Bergson's principle as thus stated seems fail to account.

Taking the principle in its widest form, is there anything which the great mystics, on whose testimony the author his, are more unanimous than that what they experience the revelation of a being, which, as contrasted with the uld of time, has a fixity and a permanence, an inclusiveness dasignificance—in a word, a reality—which this has not? ming from the experience of the religious mystic to the me familiar case of the artist, musician or poet, to which Bergson continually appeals for support, is it not the same Ask the poet if the creative process, the becoming of work is all, and will he not tell you that this is only a that what he creates does not stand by itself, cannot be to stand at all, unless it be taken as the revelation of a at an, unless it be taken as the restriction and a significance that is none of his making? Will tot rather say with Browning "not what man sees but God sees—the Ideas of Plato, seeds of creation lying ingly in the Divine Hand—it is towards these he Coming to the world of practice, and thereto the question of teleology, can we really explain the the question of teleology, can we really expressions of practice, whether we call them ethical or the realist from all reference to the idea of a good or a the realisation of which in the world of time presses with the presses? us with the urgency of a supreme aim or purpose? the is surely something significant in the fact that just in years in which the great French writer has been seeking which the great French writer has been divide from philosophy all reference to the Idea of the philosophy all reference to the Idea of the reference to the rocal pre-platonic sense, as non-existent except as prehile by the local and America, in harmony with the teaching of some only to derman writers, should be making the stone which he OLXXXI. No. 1.

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ROTHERFI

rejects—the objective reality of goodness—the head of the To this type of realism it has seemed impossible to explain moral effort except as the response to a revelation of realities, which, if not in any temporal sense pre-existent, yet in a very definite sense are independent of anything which by temporal action we may create. That M. Bergson should be tempted to deny this one cannot help connecting with his conception of thought as essentially analytic and concerned with abstractions instead of as being from the first founded upon and kept in touch with the concrete throughout by synthetic intuition. That this is no merely theoretic question is seen in the suggestive passage 1 in which the author touches on political ideas and criticises those of democracy and the liberty for which it stands as necessarily, and by their nature. vague and indefinite "suited to prevent, to reject and reverse" rather than "to give a positive indication of what one ought to do." "Surely," one is tempted to ask, "if there is one thing in which progress has been made in political theory, is it not in the advance from the merely negative conception of liberty which inspired the older advocates of democracy to a more positive conception of it as the realisation through social control of the values inherent in human nature? And how is this possible except on the basis of a positive conception of what these unrealised values really are ? "

So obvious does all this seem to be, that one cannot help doubting whether M. Bergson can have really intended to deny it. There are at any rate many passages in which, if that was his intention, he seems to have been compelled malgré lui to admit it and rank himself with the teleologists. How else are we to explain what he says in the crucial passage great all it and rank himself with the television by the crucial passage great all its passage great great all its passage great all its passage great all its passage great great all its passage great passage, quoted above, on the object of the divine love and of the direction of the direction of the creative movement towards the emergence of man ? emergence of man? He declares indeed that "an emotion of the higher order." of the higher order is self-sufficient." But he finds it difficult to maintain this the to maintain this thesis in its literal sense, and goes on the admit that it is increased in its literal sense, and goes on the admit that it is increased. admit that it is impossible to separate such an emotion from its object. Similarly its object. Similarly with reference to the appearance, man, he speaks of this as in no way "predetermined, it was yet in he goes on in the same contains and the same contains and the same contains and the same contains a series of the same conta he goes on in the same sentence to insist that "it was yet in accident," and that "it is accident," and that "it is accident," accident," and that "it is man who is the raison d'être of like on our planet." Crantal in man who is the raison d'etre of like on our planet." on our planet." Granted that, as he maintains, it is not make that we have we look back that we have ground for saying so, is not not a being who looks before a being who looks before as well as after, and, once he had

d of the ssible to lation of tent, yet which by hould be with his oncerned founded shout by question r touches and the r nature. ject and of what ask, "if political negative ocates of e realisan human pasis of a

anot help ended to which, if compelled eologists. ie crucial love and vards the n emotion it difficult oes on to tion from arance of ned," but vas yet no être of life

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after, with the vision which M. Bergson describes as bling close to experience," has he not every justification by before and seek to guide himself by what he has seen? it not just for the lack of such a vision to-day that the "Call ye that a society," asked Carlyle, "in there is no social idea extant?" "Call ye that a society, "in which implify or a religion," we might similarly ask, "in which is no idea of man's chief and?" re is no idea of man's chief end?" It is because M. by son's book is in fact instinct with the suggestion, not that there is such an end, but that it is possible to state and direct mankind, with growing insight into its nature, mards its realisation, that his teaching comes to one at at of his readers with something of the authority which he melf ascribes to the "complete mystic."

It would be interesting to ask what alteration in parhar points of doctrine the explicit acknowledgment of hat is here suggested would seem to involve. Among other is it might enable us to bridge the gulf, so disquieting the form it assumes in the text, which separates the two brailties and the two religions, by making it possible to see the first not the static contrary but what Plato might have the "moving image" of the second. But space bids to go further into this. Sufficient has been said to on that M. Bergson's book raises in a particularly pressing the problem of the possibility of reconciling with each the two great traditions which may be said between to make up the history of Western philosophy. Testly to be hoped it will not be long in finding a transworthy of its great merits.

J. H. MUIRHEAD.

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THE NEW ERA IN PSYCHIC RESEARCH.

PROFESSOR D. F. FRASER-HARRIS. M.D., D.Sc., F.R.S.E.

PSYCHICAL Research has entered upon a new phase. Through the famous young Austrian medium, Rudi Schneider, having been examined on ninety occasions in Paris by Dr Eugène Osty, Director of the State-aided Institut Métapsychique (October, 1930—December, 1931), psychical research was advanced in the most significant direction.

The title of Dr Osty's report is, "Les pouvoirs inconnus de

l'Esprit sur la matière." 1

The graphic methods of physics and physiology for the first time in the history of psychical research have been brought into the séance-room (Nature, June 25, 1932).

The importance of this new departure is very considerable, and no one at this moment can predict what its potentialities may be. The most fruitful method of research used by Dr. Osty weg the control of Osty was that of the infra-red rays, best known, possibly, to the general red in the Exhibit the general public by its having been installed in the Exhibition of Power and the Exhibition of t tion of Persian Art at Burlington House a year or two ago.

The principle. The principle, in brief, is that if any opaque object, say a hand, be intermed by the same of the say of the s hand, be interposed in the path of the infra-red rays, a bell is rung or other classic transfer of the path of the infra-red rays, a bell is rung or other classic. is rung or other electrically actuated signal given. This is possible through possible through variations in the amount of the rays influencing a so cell of influencing a so-called "sensitive cell," an apparatus sensitive, however to the tive, however, to the energy only in the red and infrared regions of the spect-

In the Institut Métapsychique the apparatus was devised that not only could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a could be a light to a galvanometric desired that a galvanometric desired th so that not only could a bell be rung but a galvanometric tracing obtained which tracing obtained which instantly recorded the presence of E. and M. O. largon of

¹ E. and M. Osty, Revue Métapsychique, 1931, No. 6; 1982, Nos. 180d. is, Felix Alcan. Paris, Felix Alcan.

"opaque" object in the path of the rays; and, finally, beired at the instant of commencement of the interference, destrict at the light could be automatically fired off for instantaneous hographs by four previously exposed cameras.

Before, however, we examine more closely the significance this recent intrusion of physics into psychical research, tre are several points of interest in the séances with Rudi meider during the last two years which ought to be dis-

This young man is what is called a "physical medium" one whose activities are confined to telekinesis, the dismement or "levitation" of objects (some of them quite by the agency of no force or energy known to projects as operative at this time on this earth.

For the purposes of scientific investigation this type of whim has a great advantage over, say, a "clairvoyant" ""a direct voice" medium, seeing that with these the momena, in the nature of the case, consist only of stateints often unverifiable and of the hearing of voices. There in other words, with these persons, so much that is subative or individual, that the objective methods of physical sand are not applicable; whereas in telekinesis a group persons may simultaneously witness the movements of main objects while all the time the body of the medium is controlled 1 in the physical sense in the strictest sible way.

The time has, in fact, come when the term "medium" the sense of a person whose presence is causally responsible representation phenomena be changed to teledynamist. For Very term "medium" connotes someone who purports be a means of communication between this world and he next," so that it is a "question-begging epithet." the minds of many people the word "medium" calls

Manot very well educated or intelligent individual, pale and hand and laired, who might not object at times to descend hald and legerdemain. We therefore need a term for a who who released who when in trance can effect the movements of tis not distance—in fact, a teledynamist.

It is noteworthy that whereas the fraudulent vaudeville There is Annie Fay (1880), could produce her pheno-There is an unfortunate confusion about the word "control"; in also of spiritism of There is an unfortunate confusion about the word "control", in a spiritism a "control" is a discarnate personality which takes the madism of the madism. solon of spiritism a "control" is a discarnate personality which or the medium; but to control a medium is to prevent him or subhalking about and (or) using the hands and feet in the production of control. A control. thomena. A controller is a person so inhibiting a medium, a sub-

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anometric esence of Nos. 1 and 2. mena only within a few inches of the body, Rudi Schneider mena only within a sentence of the is seated about five to six feet away from the centre of the region of his telekinesis.

It is not the object of the present communication to give a complete account of the activities of the young Austrian who has been so minutely investigated in Paris, London, Vienna, Münich, Stuttgart and Prague as well as in the

Schneider family home at Braunau-am-Inn.

For although Rudi Schneider is only twenty-four years old, there is already a very considerable mass of controversial literature regarding the possibility of fraud. In fairness to Rudi it ought to be made clear at once that any suspicions of fraud concerned not himself, but one or two members of his family. When examined outside the old home at Braunau, Rudi has never been suspected of resorting to legerdemain. Neither in London (November, 1929 to January, 1930) nor in Paris (October, 1930 to December, 1931) nor again in London (February to May, 1932) 1 was Rudi ever suspected either of fraud or of co-operating with accomplices to produce phenomena.

In order to have the characteristic data before us, it might be well to describe a typical séance before we attempt

to analyse the phenomena.

The teledynamist (who has exchanged his coat for a pyjama jacket) sits down in a comfortable chair with arms distant distant five to six feet from the right-hand side of the This cabinet (which figures so prominently in all séances) in the case of the National Laboratory (T) Laboratory of Psychical Research (where the 1932 sittings in the wall London took place) is merely a rectangular recess in the wall of the room, with of the room, with a pair of heavy curtains hanging in front of it. Strips of heavil of it. Strips of braid painted with luminous paint show where the edges of the the edges of the curtains meet. The séance-room itself calbe darkened by a black of light be darkened by a black blind, so that the only source of light is a red electric bull. is a red electric bulb controlled by a rheostat.

The alleged need for darkness will be discussed later.

The teledynamic darkness will be discussed later. The teledynamist, Rudi Schneider, unlike almost all the cabinets and the cabinets and the cabinets are mediums. other mediums, does not sit inside but outside the cabinet, which he merely uses which he merely uses as a convenient place to concentrate "the force" or "power" "To be a superior of the force or "power" the force or "power" the force of the

The séance begins by the controller, seated in front di, holding his wrists Rudi, holding his wrists and having his legs between his of the A sub-controller holds. A sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so that of the Sub-controller holds Rudi's right hand, so the Sub-controller had so the Sub-co 1 At the National Laboratory of Psychical Research, Roland Garden, V.7, Harry Price, Hon. Director

S.W.7, Harry Price, Hon. Director.

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hand of the teledynamist is in any sense free. Dobilisation of the hands is, of course, important in view ally criticism regarding legerdemain.

The rest of the sitters, four to eight or so as the case may form a semicircle in front of the cabinet, and are usually "hold hands." This request to hold hands is with as part of the recognised ritual of a dark-room and its alleged efficacy will be dealt with later.

In perfect silence Rudi now enters upon his state of trance iduced by auto-hypnosis, and after experiencing a series of or less violent clonic convulsions, seems to lose con-

viousness.

The degree of unconsciousness is best described as "light mambulistic," for it is certainly not of that depth wherein resubject is oblivious of what is going on around him.

On the contrary, Rudi can hear and answer questions, though, again, convention requires that we address "Olga," alleged "control intelligence," the nature of which must to be later discussed.

The beginning of the trance proper is signalised by the of Rudi's breathing becoming very considerably relevated. His normal rate of respiration is from twelve fourteen per minute; in trance it may rise from 120 to

per minute, or from two to five a second. Now the extraordinary thing about this rapid breathing that it can be kept up for an hour or more without inducing cessation of respiration known as physiological or thary apnœa. For if a normal person engages in such Mforced breathing, he finds that after a few minutes he the to cease breathing (apnœa) quite comfortably. words, the normal person cannot maintain abnormally breathing for such long times as Rudi can without asing to breathe.

Only during the rather prolonged process of coming out The following the rather prolonged process of the management of th

The following may serve as a synopsis of the more tacteristic happenings during the sittings held at the Laboratory, London, from February to May, 1932.

TELEKINETIC PHENOMENA.

The curtains were shaken; on several occasions they The curtains were shaken; on several occasions and the should occasion the should occa the shoulders of some of the sitters, and had to be flung

(b) A small four-legged table was repeatedly thrown over; and on one occasion (February 11) it was raised off the floor, and on one occasion (a carried towards the cabinet and thence flung forwards with such violence that two legs were broken off.

(c) A waste-paper basket (marked in luminous paint) ascended from the floor and rested like a hat on the head of one of the sitters. After a short time, without being touched

it rose and floated back to its place on the floor.

(d) One of the sitters was asked by "Olga" to take hold of a handkerchief lying on the table within the circle of the red light; just as he was about to grasp it, it was swiftly snatched away into the darkness toward the cabinet.

(e) On several occasions it had been withdrawn into the

cabinet and thrown out knotted.

(f) On another occasion the handkerchief which had been lying on the table was lifted and deftly thrown on to a sitter's head without touching the persons to his right and left. On more than one occasion the basket was tugged out of my grasp.

(g) One of the sitters was asked to hold a closed cigarettecase under the lamp; it was soon snatched out of his hand

and remained within the cabinet for a short time.

Meanwhile one of the five cigarettes it contained came floating through space and was gently inserted between two fingers of a sitter's outstretched hand, a second cigarette was laid on the palm of another sitter's hand, a third and a fourth were flung towards the back of the room a distance of 16 feet. The opened case containing the fifth cigarette was flung down close to the sitters in the centre of the row.

These were heard in the following circumstances: We would be asked by "Olan " The following circumstances: We would be asked by "Olan " The following circumstances: We would be asked by "Olan " The following circumstances: We would be asked by "Olan " The following circumstances of the following circumstances were asked by "Olga" to say how many knocks we would like; someone soid "To like; someone said "Four"; immediately the little black table gave four length to say how many knocks we black table rise table gave four knocks, and an observer saw the table rist and fall four times

III. PHOTOGRAPHY.

In the London Séances (1932), the following arrangements
re made: Four carret were made: Four cameras were focussed upon the morallid of the small block to large the small bl lid of the small black table on which a handkerchief could be placed. One camera was 8 feet vertically above the table on which a handker the table of t

second was 4 feet or so from the table and on a level with

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the centre of the circle, a third (stereoscopic) was the table and was placed behind the while a fourth, intended to photograph the circle of will was 17 feet or so from the table. The source of light flash-bulb capable of producing an intense ultra-violet This bulb was in electric circuit with a battery and tact-maker placed under the movable lid of the hollow This lid rotated about a horizontal metal axis. When bight handkerchief was resting on the lid, it depressed it prevented the other half of the lid making contact, but moment the handkerchief was lifted from the table, the rside of the lid fell, the circuit was closed, the flash-light off, and the four photographs taken simultaneously. Reduration of the light was only 1/75th of a second.)

Photographs were taken under these conditions in several ances, but none of them when developed showed anything than the handkerchief in the state of being lifted. That 110 say, there were no additional or "extra" appearances might be interpreted as due to "ectoplasm" (teleor any other hypothetical, paranormal "substance."

"MATERIALISATIONS" AND "LIGHTS."

Nevertheless some very mysterious appearances were seen not at such times as photographs could be taken of

By "materialisations" are meant the appearance of luminous forms of matter or substance of a paranature. Some of these more or less closely resemble of the whole of the human body. I must here speak what I have observed for myself.

hone occasion the command came from the teledynamist out my hand under the red light. tpalm uppermost. Within a few seconds I could discern elongated, within a few seconds 1 countries out of the circumambient darkness an elongated, Tike, diaphanous, pearly white, self-luminous substance testing white smoke. The rod advanced and touched my with with a smoke. with sufficient pressure for me to appreciate that it pressure for me to appreciate that it and moist. Although to the eye so "ethereal," to One of the site resembled gutta percha; it was resilient.

of could be of the sitters screamed, and it vanished more rapidly come. Then other observers asserted that table is the come. Then other observers asserted that the table is the substance resembling the closed fist of a child but three fingers.

On certain previous occasions many of us had seen in the On certain provide a perture between the curtains what could only be described aperture between the curtains in the form of swirling luminosities in the form of swirling luminosities. as amorphous luminosities in the form of swirling clouds, These appearances of white lights usually accompanied phenomena going on outside the cabinet.

COLD BREEZES.

These in their own way were quite as remarkable as the more spectacular happenings. Every one of us at some time or another experienced cool or cold states of the air of the Sometimes it was as breezes where the air was evidently in motion (draughts), but quite as often it was as local cold in still conditions.

Speaking for myself, the most distinct sensation of the latter kind I felt was when I was waiting for the rod-like materialisation just referred to. I first felt the palm of my hand become extremely cold as though a pool of ether was evaporating from it, the chill then proceeded to the back of the hand, and finally ascended up the sleeve as high as the

elbow.

It is, however, on account of the discovery by Dr Osty, of Paris, in 1931, that Rudi Schneider has become so famous as a teledynamist and that psychical research has entered on its new, the objective, era. In the Institut Métapsychique, Dr Osty devised an arrangement of infra-red rays whereby any interruption of them could not only be signalled by the ringing of an electric bell, but photographed by the oscillations of the lations of the spot of light actuated by a very sensitive

In other words, the infra-red rays signalled and recorded ir own disturbance. galvanometer. their own disturbances so that the "personal equation" was eliminated. The corresponding to the contract of the corresponding to the co eliminated. The apparatus was mounted upon a table of reach of both

The first thing Dr Osty established was that when Rudle "The force is of reach of both the medium and the sitters. said "The force is on the table," immediately thereafter there was a galvenage to the said th

The implication of this is evidently very important first place, the unless the place of the place of the place. there was a galvanometric record to that effect. the first place, the unknown force ("la pouvoir inconnu Osty) can behave Osty) can behave in the infra-red rays like an opaque body.

In the second plants is evidently very incoming to the infra-red rays like an opaque body.

In the second plants in the infra-red rays like an opaque body.

In the second place, when a photograph was bell whole table and appearance in the signal bell with the signal bell the whole table and apparatus while still the signal bell ringing, nothing what ringing, nothing whatever in the path of the rays was to have affected the plat. to have affected the plate. That is to say, the force, thought

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thereafter rtant, la onnu ue body, taken of l bell was was found e, though

winterfere with the infra-red rays like an opaque body, in itself invisible and non-photographable. But we could the predicted that though invisible it would have been photographable. Our photographs in London entirely Thorate those taken in Paris; no photograph we took raled the presence of any paranormal substance, material

Towards the end of his researches, Dr Osty made a still

me remarkable discovery. By recording simultaneously on moving surfaces both rapid breathing and the galvanometric oscillations, he and that the unknown power vibrated in the infra-red rays setly at the rate of Rudi's hyperpnæa.

For every act of inspiration and of expiration, there is one

mation of the force in the infra-red rays.

In certain séances, Dr Osty did observe telekinesis; but Lenever managed to photograph a levitated object in the doftraversing the red rays. He got records of disturbances therays, as well as photographs of objects caused to rise, but thever got records of both these things happening together. hour London experiments we used a milliamperemeter the circuit of the infra-red rays and obtained movements the index of the meter when Rudi asserted that the force the rays. Further, the observers in charge of the dings did observe oscillations synchronous with the quency of breathing.

But when a light object (handkerchief) was placed below the with the intention of its being raised and so obstruct-

the rays, we never found this to happen.

Some Critical Considerations.

(1) The "Control" or Trance Personality "Olga." assume the reality of Rudi's so-called "control"—a called Olar Control of Rudi's so-called discarnate Called Olga. Our attitude to this "discarnate of complete, or trance-personality was one of complete, or trance-personal line, non-committal acquiescence.

It was "the thing," the convention, to address "Olga" the thing," the convention, to address the through Rudi; and just as we tolerated the presence of Olga, in that phore tolerated the alleged presence of Olga, in that phenomena might be produced. We were, howthat phenomena might be produced. We were, not discarnate existence "of Olga, who when on earth Montez the stage-name of a discarnate existence " of Olga, who when on care to have been Lola Montez, the stage-name of a

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dancer, at one time the mistress of Ludwig I., King of dancer, at one thing of Bavaria. This lady, who lived in Münich and whose own Bavaria. Cilbert was born in Ireland in 1818 and the way Bavaria. Illis tady, name was Gilbert, was born in Ireland in 1818, and died in New York in 1861.

"Olga" was supposed to have arrived as soon as Rudi fell into trance, and to disappear when he came out of it. She also "went away" when Rudi asked for the pauses, of which there were always three during the course of a séance,

This is certainly not the place to discuss trance personalities, a large and controversial subject in psychical Our present inquiry is into the objective pheno-

mena of telekinesis.

(2) Fraud.—Whatever may have happened in the past, we are convinced that fraud did not play any part in the London sittings from February to May, 1932. the conclusion to which Mr Theodore Besterman comes in his valuable paper, "The Mediumship of Rudi Schneider" (Proc. S.P.R., June, 1932), in which he reviews the bibliography of the Schneider controversies and gives a synopsis of the Report by Dr Eugène Osty. Of the Parisian sittings his phrase is, "fraud in the ordinary sense may be ruled out " (p. 435). Osty's own examination in regard to fraud is very searching. This must be read in his report.

(3) Darkness.—The alleged necessity for the séance to be held in darkness is the initial stumbling-block in physical research. It is the unfortunate feature upon which critics invariably seize. And, indeed, rightly, for observation is notoriously difficult with the aid only of the red light which

mediumistic convention alone permits.

talking, F In the case of Rudi, darkness seemed to be one of the essential conditions, for he constantly alleged that light interfered with the development of the power.

Thus, after a photograph had been taken by flashlight, di complained that it is a specific di complained that is a specific di complained that it is a specific di complained that is a sp

Rudi complained that the power was destroyed.

When one of the sitters had had to leave the séance-room ing a sitting and during a sitting and carelessly left the door open so that the lamplight of the boll lamplight of the hall entered the room, Rudi could produce no phenomena for an arrival to the room, Rudi could produce no phenomena for a second research to the room, Rudi could produce no phenomena for a second research to the room, Rudi could produce no phenomena for a second research to the room, Rudi could produce no phenomena for a second research to the room, Rudi could produce no phenomena for a second research to the room, Rudi could produce no phenomena for a second research to the room, Rudi could produce no phenomena for a second research to the room, Rudi could produce no phenomena for a second research to the room, Rudi could produce no phenomena for a second research to the room. no phenomena for one and a half hours thereafter.

On many occasions the brightness of the red light had to reduced, and he one be reduced, and he once complained that even the luminous spots on the waste not spots on the waste-paper basket were too bright.

Having in the state of the state

Having just ruled out fraud, we cannot now tricks. and say that Rudi needed darkness to conceal his tricks.

Theodore Rost

Theodore Besterman, "The Mediumship of Rudi Schneider," Proc. Psych. Res., Vol. XI. June 1999 Soc. Psych. Res., Vol. XL., June, 1982.

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legitimately assert at this moment is that, for some Man legional darkness is an optimum condition for the The special processes can proceed and remind us that biological processes can proceed only in the dark, as instance the development of the embryo in an egg and of a feetus in the mammalian uterus. Conti has proved thoth light and radium inhibit growth in "cultures" of of living tissues from chick embryos. To these facts another, that the physical (molecular) prothe cortex of the brain also proceed in the total darkness of the interior of the skull. We see, hear and kin the dark.

11) The Relations of Neuro-muscular Activity to Tele-One thing is certain, that only when the teledynaat was exhibiting strenuous muscular effort were objects uted or the infra-red rays interfered with. He seemed to exerting himself muscularly to the uttermost; his breathwas forced and rapid, with his free left hand he convally stroked the arm of the controller or sub-controller, both; he frequently clenched his hands, writhed his by, groaned and moaned.

We attach no significance to the holding hands, sthalten," on the part of the sitters, but regard this as one te item of the inevitable ritual to be observed. The same The said of the request for gramophone music, singing and We have positive evidence that without holding the part of everyone, as also without music, singing thing, phenomena could be and were produced.)

the following observations afford specific evidence that neuro-muscular efforts were causally related at least while on one occasion I was conand my wife sub-controlling, Rudi asked us how knocks we should like to hear; I replied "Four": reliately we noticed that simultaneously with the table the four knocks, Rudi, with his left hand pressed forcibly upon the heap of hands on my knee. (By of hands on my mand hands on my mand hands on my wife's is meant my left hand, Rudi's right hand The right hand, which were all in contact on my left. The right hand, which were all in Rudi's left. The strenuous downward pressure of Rudi's left The strenuous downward pressure of the light as each knock was sounded was quite unmistake-Again on another occasion when five notes, one after rigain on another occasion when five notes, on the street, were being sounded on a toy zither, we could hear the fore two of the notes thing noise in Rudi's larynx just before two of the notes produced. h the light of Dr Osty's discovery that for each neuro-

muscular respiratory effort 1 of the teledynamist, the unknown muscular respiratory power produced one oscillation in the infra-red rays, and power produced certain other observations, we seem that the infra-red rays, and having in mind certain other observations, we seem entitled to say that the unknown power is an emanation from the physical organism of the teledynamist. At a distance of 5 or 6 feet from his body it is able to cause solid objects to move from their places and, if necessary, in the direction opposite to that of gravity. More often than not, the objects also moved away from the teledynamist.

Undoubtedly anterior to this neuro-muscular activity is the state of trance or particular modification of Rudi's psychism, for the state of trance is a causal factor, seeing that by his own volition Rudi could no more than we could, cause these objects to be levitated. Whatever be the essential nature of Rudi's consciousness in trance, it is a causal sine qua non for the subsequent exhibition of the telekinetic

happenings.

(5) Intelligence or Purpose.—Quite one of the most puzzling features in this puzzling business is the apparent existence of intelligence or purpose underlying not a few of the manifestations of the power. Some of these were: the knotting of a handkerchief; the throwing of it on to a sitter's head; the placing of a basket on a sitter's head; the opening of a closed cigarette-case; the playing of some notes on a toy zither; the splashing of the sitters with water from a basin in the cabinet; the writing of the name "Olga" in Gothio characters on a piece of paper with a lead pencil.

In a strictly scientific investigation of telekinesis from the physical side, we cannot assume the reality of a discarnate intelligence and discarnate the d intelligence called "Olga" or anyone else who directs the purposes of the tall purposes of the teledynamist. This is inadmissible as something for which

We need not, however, be prevented from making and empt to get at the thing for which we have at present no proof.

attempt to get at the nature of the unknown power. Our starting-point here must be Dr Osty's discovery that unknown power. the unknown power vibrates in the infra-red rays at the same frequency or rhythere frequency or rhythm as that of the abnormally rapid respiratory acts. or from the

In the first place there is no physiological difficulty in the yof the human normal seems at 50 three impulses at 50 three human normal seems at 50 three impulses at 50 three im way of the human nervous system emitting impulses at so slow a rate as from two tags. slow a rate as from two to five a second, seeing that it has proved by Professor E. D. Adrian, F.R.S., that restrained voluntary contractions. restrained voluntary contraction are in a state of electrical one inspiration. One inspiration and one expiration constitutes a complete respiration, force therefore oscillated at twice the

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wellar vibration of frequencies between 20 and 100 per In the motor nerves supplying these muscles, are descending to the muscles from the central TOUS system at frequencies of the same order.

The physiological difficulty is not in seeing how the mism could give rise to impulses at two to five a second, thow these impulses could appear "exteriorised" as some nof energy capable of raising solid objects some feet away

on the body of the teledynamist.

Of course "the ether" occurs to one as the medium which these impulses might be conveyed, but it scarcely necessary to invoke the services of this imitous and already over-burdened "medium" with the mission of impulses of so low a frequency.

Surely something less specialised would suffice.

It is the action at a distance that is once more the diffi-Neuro-muscular effort is essentially rhythmic, but difficulty is to conceive of the exteriorising of that thmic effort and its action upon objects far from the man source of the neuro-muscular energy.

Yet something undoubtedly seems to be conveyed from body of the teledynamist to the infra-red rays of the

paratus.

I gleam of hope may be discerned in the modern conof the inter-relations between matter and energy. day the older views regarding the absolutely mutually busive nature of matter and energy are not regarded as Formerly, matter which occupied space and had was sharply distinguished from energy which while it associated with matter and expressed itself through ther was nevertheless in a totally different category. had no inertia and did not occupy space.

the present moment this notion of the complete the present moment this notion of the free between the two would not find favour in the most ded circles of physical science.

We are assured that the old barriers between matter and have been between atter and have been thrown down, that, for instance, an change change in the charge has inertia and that energy can become radiant matter.

The transmutation of one kind of energy into some other long been familiar to us, but we are now assured that that light hat the sun by losing may become matter, and matter radiation. that light has weight and that the sun by losing Realing losing weight. Bearing in mind this new conception, it is easier than

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formerly to admit the possibility of energy liberated from the living body becoming outside the body some hitherto

unrecognised form of energised matter.

In the light of this community of nature between matter and energy, the notion of an emanation from the teledynamist becoming exteriorised and doing work in his neighbourhood is not so perfectly ridiculous as it would have been considered fifty or even thirty years ago.

A demonstrated fall of temperature in the cabinet,1 whence the manifestations of energy proceed, and in which Rudi frequently has asserted that he is concentrating the force, is an objective fact of some significance in connection

with the problem of "exteriorised energy."

Finally, it may be said that the time would seem to have come for men of science to consent to examine by their own methods and in their own laboratories the phenomena known as telekinesis.

Since the exact and objective methods of physics and of physiology have at last been introduced into psychical research, those versed in these experimental methods need no longer refrain from examining for themselves phenomena which, although indeed they have not been stripped of all mystery, have been disentangled from fraud and deception.

The sphere of the occult has been reduced in size while

that of the objective has been enlarged.

But here, if anywhere, personal experience is paramount; the examination of the teledynamist and the investigation of telekinesis must be made matters of personal concern. No one, however exalted his position in the world of science, is entitled to preentitled to pronounce either for or against the genuineness of these phenomena. these phenomena who has not himself witnessed them. He must testify and must testify only of that which he has seen and heard.

In conclusion I would call attention to the following state nt of M. Hanni B.

Les deux Sources de la Morale et de la Religion.

"It is true that a choice has to be made among the alts now offered a results now offered by psychical science, which itself is far from placing all a science is the came rank, is far from placing all of them in the same rank, distinguishing between tinguishing between what seems certain and what is simply probable or at simply probable or at most possible. But even if we retain only a part of the land the same and what seems certain and certain and certain and certain and certain and certain and cert retain only a part of what it offers as certain, there be enough to suggest the suggest that it offers as certain, the tenth be enough to suggest the tenth of th be enough to suggest to us the immensity of the tend

¹ Cf. Rudi Schneider, by Harry Price, Methuen, 1930, P. 32.

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incognita which it has only just begun to explore. Suppose that one gleam of light from this unknown world should reach us and become visible to our bodily eyes. What a transformation that would mean for a humanity habituated, whatever it may say, to accept as really existing only that which it can see and touch!"

D. FRASER-HARRIS.

LONDON.

QUELS LIVRES ST MARC A-T-IL LUS?

PAUL-LOUIS COUCHOUD.

IL n'est pas besoin de prouver que l'évangéliste Marc a lu la Bible grecque. On a noté chez lui 25 citations bibliques, dont 7 dans les courtes parties qui lui sont propres.1 Il cite. par exemple, en un passage (ix. 48) qui n'a pas de parallèle dans Matthieu ni dans Luc, le dernier verset d'Esaïe: 6 σκώληξ αὐτῶν οὐ τελευτᾶ καὶ τὸ πῦρ οὐ σβέννυται.2

A-t-il lu les épîtres de Saint Paul? La question est très controversée. Martin Werner a nié toute influence de la théologie paulinienne sur l'évangile de Marc.3 Prosper Alfaric, au contraire, dresse la liste de 79 textes pauliniens qui ont influencé Marc.4 Laissons la question ouverte, car elle demande une étude à part.

Je laisserai aussi de côté le problème très débattu de savoir si Marc a utilisé des sources évangéliques, particulièrement la source Q.

Marc a-t-il lu Josèphe? La question est loin de se poser de la mort de Jean-Baptiste (vi. 17–29) est très différent de celui de Joseph (14 celui de Josèphe (Ant. xviii. 5, 2). Il serait possible, pourtant, que les nomes de la possible que les noms de Philippe et d'Hérodiade fussent venus de Josèphe et confondu Josèphe et que par une erreur de mémoire Marc eût confondule mari d'Hérali le mari d'Hérodiade avec celui de la fille d'Hérodiade, de même que l'une erreur de mémoire Marc eut compande, de même que l'une par une erreur de mémoire Marc eut compande, de même que l'une par une erreur de mémoire Marc eut compande, de même que l'une par une erreur de mémoire Marc eut compande, de mêmoire Marc eut compande, de même que le mêm même que Luc a chronologiquement interverti Theudas et Judas le Californ Judas le Galiléen. On a signalé aussi dans la purification du Temple par Jégyal Temple par Jésus le curieux verset xi. 16: "Et il ne permettait pas qu'on transportêt pas qu'on transportât un vase à travers le temple "qui semble

H. B. Swete, The Gospel According to St Mark, 3e éd. Macmillan, 0, p. lxxvi.

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La citation est plus complète dans le texte africain (k): ubi ignis extinguetur et vermis non marie dans le texte africain consumitur. non extinguetur et vermis non moritur omnis autem substantia consumitur.

3 Die Einfluss paulinischer (II) 3 Die Einfluss paulinischer Theologie im Markusevangelium.
3.

^{1923.} ⁴ Pour comprendre la vie de Jésus. Paris, Rieder, 1929.

de Contre Apion ii. 7: denique ne vas quidem aliquod licet in templum. Toutefois ces indices ne sont pas sants pour qu'il soit assuré que Marc ait lu Josèphe. Je voudrais, en revanche, attirer l'attention sur trois le Marc qui me paraissent impliquer la lecture et miniscence de trois livres.

NARDUS PISTICA

Pour donner l'idée de la grande valeur et de la cherté de quent que la femme de Béthanie va répandre sur la tête Jesus, Marc dit que la femme tenait: "un alabastre ment de nard πιστική de grand prix (ἀλάβαστρον μύρου ου πιστικής πολυτελούς) ' (xiv. 3).

le nard πιστική n'a été retrouvé dans aucun texte que, sauf dans Jean (xi. 2), qui l'a emprunté à Marc, et les commentateurs de Marc et de Jean, qui ne four-

utà son sujet aucun renseignement certain.

le mot πιστικός, assez rare, n'est jamais appliqué à une mais toujours à une personne. Artémidore (Onir. 2, 32) ationne une femme "fidèle et attachée au foyer : γυναῖκα τούν καὶ οικοῦρον." Il n'y a pas d'exemple que ce mot se signifier authentique. Théophylacte qui propose ce την άδολον νάρδον καὶ μετὰ πίστεως κατασκευασθείσαν) pas sûr qu'il soit juste puisqu'il offre en même temps autre explication: "une sorte de nard ainsi appelée: Ανάρδου οὖτω λεγόμενον."

h a essayé de rattacher πιστική à la même racine que potable (de πιπίσκω) et de lui donner le sens de C'est purement arbitraire. Alex. Pallis 2 veut le dériver de la racine πιέζω, presser, extraire; il propose wriger πιστική en πιεστική adjectif qui signifierait wis'il n'avait le malheur de ne pas exister. La Vulgate απαναιτ le malheur de ne pas existe. Il est vrai que espèce de lavande, dresse ses fleurs en épis et que le Pantes (nardostachys, cf. lavandula spicata) se distingue Vulget Mais la traduction des Vulget des versions Vulgate est une simple conjecture car des versions tagate est une simple conjecture car all appears que al lectif anciennes n'ont pas lu σπικατής (à supposer que al lectif anciennes n'ont pas lu σπικατής qu'elles ont anciennes n'ont pas lu σπικατης (α στικής qu'elles ont existât en grec) mais bien πιστικής qu'elles ont mistici d. Le Codex All existât en grec) mais bien miorica, de Le Codex diensis (a) : nardi piscicae (sic) k, pistici d. Le Codex diensis (a) : optimi. Miensis (a) a traduit, au petit bonheur: optimi.

Notes on St. Marian alleged Gospel sources. London, 1927, pp. 26–27.

Oxford, 1932, p. 45. Noles on St Mark and St Matthew. Oxford, 1932, p. 45.

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Giessen,

Devant la difficulté du mot πιστικης la copiste de la page grecque du Codex Bezac (D), contrairement à celui de la page grecque du Couche Desard (d), a omis les mots νάρδου πιστικής latine qui est en regard (d), a omis les mots νάρδου πιστικής πολυτελοῦς. Un autre copiste (ε 337) a risqué une jolie mais absurde conjecture: νάρδου μυστικής. En somme

νάρδου πιστικής demeure inexpliqué.

Alex. Pallis a eu la sagacité de rapprocher du texte de Marc quelques mots de Polybe qui présentent avec lui la plus curieuse analogie. Ils se trouvent dans un passage consacré à Antiochus Epiphane. Les Juifs et les chrétiens ont dû lire avidement tout ce qui se rapportait à ce prince impie qui était désigné dans le livre de Daniel et contre qui s'étaient révoltés les Maccabées. Il est dit dans Polybe (xxvi. 10) qu'Antiochus Epiphane, ayant été oint par un flatteur, lui fit verser par moquerie sur la tête un grand vase d'onguent très précieux, de celui qu'on appelle stacté: μέγιστον κεράμιον πολυτελεστάτου μύρου της στακτής καλουμένης. La στακτή (en latin stacta) était une essence très fine qu'on versait goutte à goutte (de στάζω).

Il est très probable que l'origine du mystérieux πιστικής Lev. xvi.

est là.

Un copiste de Polybe au lieu de ΤΗΣΣΤΑΚΤΗΣ aura lu ΠΙΣΤΙΚΗΣ. La confusion des trois jambages de TH et de ceux de III était facile à faire et se rencontre en fait à l'origine de certaines fautes. Le texte de Polybe est devenu ainsi: πολυτελεστάτου μύρου πιστικής καλουμένης. μύρου n'est pas féminin, il fallait suppléer le mot féminin νάρδου: πολυτελεστάτου μύρου νάρδου πιστικής καλουμένης. éditeur, le nardus pistica.

Marc, pour indiquer que le parfum versé sur la tête de Jésus était très cher, s'est servi du nardus pistica qu'il a pris, si l'hypothèse si l'hypothèse est juste, dans un texte fautif de Polybe.

S'il est tout naturel que Marc ait lu ce que Polybe racont d'Anticches Est juste, dans un texte fautif de l'olybe racont d'Anticches Est juste, dans un texte fautif de l'olybe racont de l'olyb tait d'Antiochus Epiphane, il ne nous est pas indifférent d'avoir un indica d'avoir un indice assez fort qu'il l'a lu en effet. On a trop souvent regardé Manuel de la lu en effet. Nous souvent regardé Marc comme un catéchète borné. Surprenons, par une f surprenons, par une faute même, qu'il était lettré et qu'il n'ignorait pas les autours

De la lecture de Polybe a-t-il retiré autre chose que le n'imaginaire d'un partie de le dire. n'ignorait pas les auteurs profanes. nom imaginaire d'un parfum? Il serait hasardeux de le dire.
On peut remarques On peut remarquer pourtant que Polybe, à l'encontre des historiens qui l'ont procédé historiens qui l'ont précédé et de ceux qui l'ont suivi, rejette délibérément de son récit le le ceux qui l'ont suivi, rejette délibérément de son récit le ceux qui l'ont suivi, rejette délibérément de son récit le ceux qui l'ont suivi, rejette de ceux qui l'ont suivi, rejette de ceux qui l'ont suivi, rejette délibérément de son récit le ceux qui l'ont suivi, rejette de ceux qui l'ont suivi, rejette délibérément de son récit le ceux qui l'ont suivi, rejette de ceux qui l'ont suivi le ceux qui l'ont sui délibérément de son récit les discours oratoires et que l'il a le se distingue de même des se distingue de même des autres évangélistes en ce qu'il a le

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Indes pas pouve dan onie de le bais ite, la fui homme mais 1 JKOS TLS ποιν αύτο la plupar zière phr wi, à nu. py vouyy té doute e: le mai autre and dique ne Moridethi Pliquer co tee que I suté par commend s puis, s omme comme marque φιτούσιν dethi. F The TEPUL qui est ement ander si NU, sous Muation son châl hu, mai manteau insi déb

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de discours. A cet égard il est un peu le Polybe érangélistes.

LE JEUNE HOMME QUI S'ENFUIT NU

Indes passages de Marc qui intriguent le plus les exégètes ouve dans la scène de Gethsémani. Après avoir raconté de Jésus, le sommeil de Pierre, Jacques et Dassage le baiser de Judas, l'arrestation de Jésus, le coup passage de la fuite des disciples, Marc ajoute (xiv. 51): "Un prince l'accompagnait vêtu d'un châle et ils le saisistre qui mais lui, abandonnant le châle, s'enfuit nu. Polybe τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα καὶ par un του αὐτόν · ὁ δὲ καταλιπων την σινδόνα γυμνὸς ἔφυγεν.)" nd vase la plupart des manuscrits, entre autres B et D, à la stacté: phrase, après περιβεβλημένος σινδόνα ajoutent ἐπὶ ουμένης. vi, à nu. A. Pallis a fait remarquer que l'expression e qu'on puro pour dire: directement sur la peau est d'une the douteuse; il devrait y avoir ἐπὶ τοῦ χρωτὸς αὐτοῦ πιστικής lev. xvi. 4) ou έπὶ χρωτός. D'excellents témoins du le manuscrit de Washington (W) le texte africain (k) aura lu tutre ancienne version latine (c), l'ancienne syriaque, la TH et que ne donnent pas ces deux mots. Dans le manuscrit n fait à loridethi (Θ) à leur place il y a γυμνός. Il est facile devenu piquer comment la faute s'est introduite. Un copiste Comme Reque Louis Havet a appelé un saut du même au même : féminin puté par mégarde du premier σινδόνα au second σινδόνα. ουμέτης το περιβεβλημένος σινδόνα d'un risina d'un ri puis, s'aperçevant de son erreur, a marqué le mot comme à omettre. Un copiste n'a pas pris garde à tête de marque et a répété: περιβεβλημένος σινδόνα γυμνός μποῦσιν αὐτὸν, ce qui est la leçon du manuscrit de Puis un correcteur s'est aperçu qu'on ne peut e racon της περιβεβλημένος...γυμνός et a tenté la correction ἐπὶ της Προβεβλημένος...γυμνός et a tenté la correction ἐπὶ qui est celle de B et D. Il y a donc lieu de supprimer then i της γυμνοῦ. Cela nous dispense de nous Nous Cela nous dispension γυμνού. Cela nous dispension de la comme a passé la nuit à Gethsémani sons sons ramenés à Nous sommes ramenés à homme pièce d'étoffe. Nous sommes ramenés à une pièce d'étoffe. Nous somme, abandon-châle d'enchâle de la jeune homme, abandon-Le jeune nomme, a l'absolution moins singulière. Le jeune nomme, a absolutiu, mais l'absolution par qui ne veut pas dire absolutiu, mais l'absolution par qui ne veut pas dire absolutiu, mais l'absolution par qui ne veut pas dire absolutiu, mais l'absolution par qui ne veut pas dire absolutium par qui ne veut pas qui e le dire des la legèrement vêtu, comme on dit d'un homme ntre des legèrement vêtu, comme on dit d'un homme qu'il est γυμνός. hanteau ou d'un soldat sans armure qu'il est γυμνός. débarrassé d'une étrangeté accidentelle, le texte des asser ét d'une étrangeté accidentelle, le texte Marc a-t-il fait place à uebarrassé d'une étrangeté accidentene, le lace à qu'il a le lace assez étrange. Pourquoi Marc a-t-il fait place à contra son récit? Quelle signification lui donnait-il?

et qu'il e que le e le dire.

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a page a page ιστικής

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On a tenté à ce sujet bien des explications. Déjà dans de Pierre l'antiquité certains imaginaient que ce jeune homme était quoi m' l'évangéliste lui-même qui n'avait pas voulu se nommer l'évangéliste lui-même qui n'avait pas voulu se n'avait par voulu se n'avait par voulu se n'avait par voulu se n'avait par voulu relle est Theodor Zahn a repris la supposition à son compte. Anticicomme f pant sur la façon des peintres de la Renaissance, Marc se mêtre p serait dessiné lui-même dans un coin obscur de son tableau. Il n'est pas besoin de réfuter longuement cette aimable L'explicat rêverie. Ni dans son ensemble, ni en particulier dans la texte d mplètem scène de l'agonie solitaire de Jésus et de sa livraison aux la premi mains des pécheurs, l'évangile de Marc n'a les caractères du euves (πει

récit d'un témoin oculaire.

ptienne (Volkmar, suivi par Keim, Holtzmann, Salomon Reinach, Alfred Loisy, Erich Klostermann, Prosper Alfaric, a interldit (viii prété ce détail comme un accomplissement de prophétie. Il a cité le texte prophétique d'Amos ii. 16 : "Le plus courageux que, la l' des guerriers s'enfuira nu en ce Jour-là (le Jour du jugement par pour d'Israël) dit Iahvé: ὁ γυμνὸς διώξεται ἐν ἐκείνη τῆ ἡμέρι the mots λέγει κύριος." 3 Mais il est impossible d'admettre que κρατο l'arrestation de Jésus ait représenté dans l'esprit de Marc le placé pa Jour du Jugement. Ce jour dont il a été longuement parlé ment qu (ch. xiii.) sera celui où le Fils de l'Homme viendra sur les loute la nues dans sa puissance et sa gloire. Maintenant, au con lue d'un traire, le Fils de l'Homme est livré aux mains des pécheurs peuve y (xiv. 41). La prophétie d'Amos n'a pas ici d'application restation Elle s'adapte mal d'ailleurs, au texte car dans Marc le jeune homme n'est pas "le plus courageux " (ce n'est pas lui qui a l'Epres donné le coup d'épée) et dans Amos il n'est pas dit que le recette c guerrier "abandonne" un vêtement.

Faut-il mentionner l'exégèse symboliste de W. Benjamin compte Smith? 4 Le "jeune homme" est un ange, comme l'autre mande "jeune homme" qui se tiendra assis dans le tombeau de l'entri Jésus (xvi. 5). C'est l'ange de Jésus, c'est-à-dire le génie, le prite est proposer le de l'angel d ferhouer, le double de Jésus: il est question ailleurs de l'anges des c'est-à-dire du la de Jésus: il est question ailleurs de l'anges des c'est-à-dire du la des ganges des des gange c'est-à-dire du double de Pierre (Act. xii. 15) et des anges de la cenfants, qui sont de la cenfants. enfants, qui sont de même leurs doubles (Matt. xviii. 10) on essaie d'un la représente la divinité Il représente la divinité qui accompagnait Jésus. On essaie de la saisir : elle c'éch de la saisir; elle s'échappe, ne laissant aux mains des hommes qu'un vêtement c'est à la laissant aux mains des hommes qu'un vertex des la laissant aux mains des hommes qu'un vertex des la laissant aux mains des hommes qu'un vertex des la laissant aux mains des hommes qu'un vertex des la laissant aux mains des la laiss qu'un vêtement, c'est-à-dire la chair mortelle de Jésus, telle exégèse auroit telle exégèse aurait peut-être un point d'appui dans l'Evan t homm Vetemen donne s

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Yue dans The Greek Charles.

Ecce Deus. London, 1912, pp. 111-113.

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¹ Catène de Victor d'Antioche, ii. 92 : τιν ès δὲ τὸν παρόντα εὐαγγελισην.
2 Είναι διὸ καὶ τὸ ὅνουτος Νουτος Νουτος Νουτος ΚΙοstermann. τοῦτον αὐτὸν εἶναι διὸ καὶ τὸ ὅνομα έκὼν ἐσιώπησεν (cité par Klosterman).

² Einleitung in das N. Τ΄ ς το Α΄ δοιώπησεν (cité par Klosterman).

Einteitung in das N. T., § 51, A. 6.

3 Dans la recension de Lucien de Samosate, postérieure à ματι ξεται sera corrigé en φεύξεται. διώξεται sera corrigé en φεύξεται.

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pierre, où Jésus dit en croix: "Ma force, ma force, jà dans de m'as-tu abandonné?" Mais pour l'évangile de one était relle est sans vraisemblance. Le jeune homme de ix. 51 felle comme fuit tout le monde au verset précédent. Il n'est nêtre plus fantastique que les disciples et il agit comme Antici-Marc se

tableau. L'explication du passage sera trouvée si on le rapproche

aimable dans la texte des Testaments des douze patriarches, cité mais dans la son aux la première partie du Testament de Joseph traite des tères du la première partie du Testament de Joseph traite des tères du super (πειρασμοῖς ii. 7) que Joseph a endurées de la femme τηνες (πειρασμοῖς ii. 7) que Joseph a endurées de la femme Reinach, Henne (d'après Genèse xxxix.). Il était alors un jeune a inter της (νεανίσκος xiii. 4; νεανίας xii. 3; xvi. 1). Voici ce nétie. Il dit (viii. 2): "Quand je vis que démente elle saisit ma urageux με, la lui laissant je m'enfuis nu : ως είδον ὅτι μαινομένη ugement τον τον χιτωνα καταλείψας αυτον έφυγον γυμνός." 1 η ήμέρα the mots caractéristiques de ce texte se retrouvent dans tre que τι κρατοῦσιν, καταλιπών, γυμνὸς ἔφυγεν. Le χιτών est Marcle par une σινδών parce qu'une tunique est moins ent parlé fiment qu'un châle laissée dans les mains qui la saisissent. a sur les loute la scène de Gethsémani dans Marc est conçue au con que d'une leçon morale sur le πειρασμός, l'Epreuve. pécheurs reuve y est représentée par l'arrestation de Jésus, type plication mestations brusques qui peuvent fondre sur les chrétiens. le jeune slui-même est le modèle de ceux que Dieu a destinés à lui qui 8 l'Epreuve : ils doivent demander au Père d'éloigner it que le recette coupe puis se soumettre à sa volonté. Il ne faut Benjamin compter d'avance sur la faiblesse de la chair. Jésus ne l'autre mande à Pierre, à Jacques, à Jean: "Priez pour que nbeau de l'entriez pas en Epreuve $(\mu \dot{\eta})$ $\tilde{\epsilon} \lambda \theta \eta \tau \epsilon$ ϵis $\pi \epsilon i \rho \alpha \sigma \mu \delta \nu$): génie, le vit est prompt, la chair est faible." Au lieu de veiller de l'ange, de ils doivent, les disciples s'endorment. L'Epreuve anges des par une trahison. L'un alors tire le glaive et coupe viii. 10, de d'un agresseur puis tous s'enfuient, laissant Jésus. On essaie d'un agresseur puis tous s'enfuient, laissant Jésus. On essale lis à blâmer? Oui, sans doute, puisque, faute de homnes préparés par le lis agissent de façon On est à blâmer? Oui, sans doute, puisque, le shommes par la veille à l'Epreuve, ils agissent de façon de la contra del contra del la contra de la contra del la con shomme Joseph a échappé à l'Epreuve, ils agissem de la suite n'est pas une faute car le l'étement à l'etement à l' de dans l'especie de l'Epreuve en abandonne son châle et s'enfuit nu. re à Marc la fuite devant l'Epreuve soit

The Greek versions of the Testaments of the Twelve Patriarchs. Ed., Charles. Oxford, 1908, p. 194.

permise, ou plutôt ordonnée, cela résulte des paroles qu'il a mises dans la bouche de Jésus, au chapitre précédent. Il était question de la plus grande et dernière épreuve qui doit venir quand l'abomination de la désolation se dressera où il ne faut pas. Jésus a dit (xiii. 14): "Alors que ceux qui sont en Judée fuient, φευγέτωσιν, aux montagnes!" Il a ajouté ce précepte qui n'est pas sans rapport avec notre passage: "Que celui qui est aux champs ne retourne pas en arrière pour prendre son manteau!" Il vaut mieux abandonner le manteau et tous les biens plutôt que de s'exposer téméraire-

ment à l'Epreuve.

Fuir devant la persécution est resté le mot d'ordre traditionnel de l'Eglise. Seul Tertullien, devenu montaniste, a essayé de le rompre. "Celui, dit Clément d'Alexandrie, qui n'évite pas la persécution et qui se laisse prendre coopère autant qu'il peut à l'iniquité de son persécuteur." 1 "Dans la persécution, dit Saint Cyprien, le Seigneur a ordonné de s'éloigner et de fuir." 2 Les canons de Pierre d'Alexandrie condamnent ceux qui se livrent eux-mêmes: "Ils oublient que le Sauveur a enseigné de prier pour ne pas entrer en épreuve; ils oublient qu'il s'est plusieurs fois dérobé à ceux qui complotaient contre lui . . . et comment, quand l'heure de sa passion fût venue, au lieu de se livrer lui-même, il a attendu qu'on vint sur lui avec des épées et des bâtons."3

Bien interprété, l'épisode du jeune homme qui, comme Joseph, fuit nu complète la leçon de Gethsémani et montre le souci constant de Marc de faire servir son récit à l'enseignement pratique. Vu de cet angle, l'évangile de Marc mérite d'être appolé le l'évangile de Marc mérite d'être appolé le l'évangile de Marc mérite d'être appolé le l'évangile de Marc mérite de l'évangile de Marc mérite de l'apport

d'être appelé le bréviaire du martyr.

Cet épisode montre aussi chez Marc la connaissance positive d'un livre juif, les Testaments des douze patriarches, que les chrétiens ont conservé, qu'ils ont çà et là interpolé et qui a été une et qui a été une des sources de la morale chrétienne.

Ce livre est trouve un ancien exemple des midrashim qui reloppaient les territories développaient les textes bibliques en vue de l'édification et qui s'interpossiont qui s'interposaient entre la Bible et l'imagination du lecteur.

¹ Strom., iv. 10.

Bans M. Routh. Reliquiae sacrae, i., iv., pp. 23 sq. Canon ix.

Le passage sur la fuite de Joseph n'a pas pu être interpolé du Testament de rc, car il fait corres como a constant de la corres corres constant de la corres corres constant de la corres corr Marc, car il fait corps avec toute la première partie du Testament de Joseph et il repose lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec toute la première partie du Testament de lui-même sur la fait corps avec lui-même sur la

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Lire A. Causse. l'Idéal ébionitique dans les Testaments des 1928, riarches (Congrès d'histoire du La première partie du La les Testaments des 1928, Paris, Rieder, paris, Eppel I. patriarches (Congrès d'histoire du christianisme, i., Paris, Rieder, Paris, R. Eppel, Le piétisme juif dans les Testaments des douze patriarches.

Alcan, 1930.

qu'il a ent. Il ui doit a où il ui sont ajouté assage: arrière onner le néraire-

d'ordre taniste, xandrie, onné de exandrie me, il a tons."3 comme

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Inôle a été très important. R. H. Charles a fait observer 1 le précepte d'aimer Dieu et celui d'aimer le prochain sont dans la Bible, le premier se rencontrant dans le téronome (vi. 5), le second dans le Lévitique (xix. 18). Testaments des douze patriarches sont le premier écrit de nous où ils soient réunis. Dans le Testament Machar, ce patriarche dit (v. 2): "Aimez le Seigneur et pe prochain "; lui-même, il déclare (vii. 6, β): "J'ai ele Seigneur de toute ma force; pareillement aussi j'ai tout homme plus que mes enfants." 2 Dans Marc Jésus de même (xii. 30): "Tu aimeras le Seigneur ton Dieu de te ton cœur, de toute ton âme, de toute ta force. Le (commandement) est: tu aimeras ton prochain coopère de toi-même." Depuis les Testaments les deux com-"Dans Indements ont été liés l'un à l'autre.

les Testaments ont pu donner à Marc le type et le ton du mh. L'histoire, par exemple, de Joseph et de la femme oublient Putiphar est un modèle de finesse psychologique et ntrer en Dervation. Non moins habile meut, Marc, en combinant é à ceux stoire biblique de Jézabel et celle d'Esther, a fait de la

l l'heure at de Jean-Baptiste un midrash très réussi.

II. LE MAÎTRE DE LA VIGNE, SES SERVITEURS ET SON FILS BIEN-AIMÉ.

laborde maintenant un problème redoutable. Il s'agit c mérite Papports littéraires de Marc et d'Hermas. Comme on a, ils sont hors de doute. Les critiques qui les ont connaissance to entre autres Theodor Zahn 3 C. Taylor 4 et V. H. ont conclu, comme allant de soi, qu'Hermas avait Ils n'ont même pas examiné l'autre alternative

shim qui les faits sont tels qu'il faut, je crois, l'examiner. Je ne cation et leus pas résoudre ici une question dont je sens l'extrême restor d'Hermas ne peut guère être antérieur Admettre que Marc a lu Hermas, c'est de l'évangile Rerjusqu'à cette date au moins la composition de l'évangile ne par suite, des autres évangiles. C'est un parti nix. ne peut prendre que devant des raisons très fortes.

Τος Lestament of the Twelve Patriarchs, London, 1908, μ. Δοι. κόριον ἡγάπησα ἐν πὰση ἰσχύι μου · ὁμοίως καὶ πάντα ἄνθρωπον des 1938.

des 1938.

des μου πγάπησα έν παση το χ.

des Hirt des Hermas, Gotha, 1868, pp. 456-464.

The Witness of Hermas to the Four Gospels. London, 1892.

Historical Documents, Part I. Cambrid.

The Gospels of Hermas to the Four Gospels. London, 1892.

All Gospels as Historical Documents, Part I. Cambridge, 1903, OL XXXI. No. 1.

Mais d'autre part les moyens de dater l'évangile de Marc manquent presque complètement. Ils se réduisent, en somme, à l'interprétation du verset sur l'abomination de la désolation (xiii. 14). Tout moyen de datation doit donc être

essayé, même si a priori il parait invraisemblable.

De toutes façons il est intéressant de rapprocher deux livres qui viennent du même cercle religieux. l'auteur du Pasteur, l'auteur de l'évangile a été, selon toute apparence, membre de la communauté romaine. Tous deux ont participé, dans l'ardeur des assemblées nocturnes et dans la paix sépulcrale et tutélaire des catacombes, à la vie collective d'un groupe chrétien qui a eu ses propres vicissitudes et ses propres aspirations. Tous deux ont reçu un charisme, l'un celui de prophète, l'autre celui d'évangéliste, mot qui a désigné un explicateur de la Bonne Nouvelle indrait (Eph. iv. 11; II Tim. iv. 5) avant de prendre le sens d'auteur d'un évangile.

L'évangéliste que nous appelons Marc et le prophète Hermas ne sont pas unis seulement par l'atmosphère du ghetto chrétien de Rome. L'un d'eux a certainement lu le livre de l'autre. Cela résulte des ressemblances trop précises, au milieu de dissemblances surprenantes, qu'a la parabole de la vigne dans Marc (xii. 1-12) et dans Hermas (Sim. v.).

Dans les deux cas l'histoire est donnée pour une parabole (ήρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν Μς—ἄκουε τὴν παραβολήν Herm.) bien qu'il s'agisse plutôt d'une allégorie. personnages de l'allégorie sont les mêmes. représenté, d'après Isaïe, comme un homme qui a planté une vigne (ἀμπελῶνα ἄνθρωπος ἐφύτευσεν Μc—εἶχε τις ἀγρον...καλ... έφύτευσεν άμπελῶνα Herm.). A cette vigne qui est son peuple il a mis ou fait il a mis ou fait mettre une haie (περιέθηκεν φραγμόν Μο λάβε τον συπερούν που Τον συπερούν τον άμπελωνα τουτον...καὶ χαράκωσον αὐτόν Herm.). parti en voyage (ἀπεδημησεν Μc—ἐξηλθε...εἰς τὴν ἀποδημίαν Herm.). Π a document Herm.). Il a des serviteurs (δοῦλον...ἄλλον δοῦλον...ἄλλον Πτ il a un fils bien-aimé qui est son héritier (εἶχεν νίὸν ἀγαπητὸν...δ κληρονόμος Μο-Τὸν...ς) κληρονόμος Mc—τὸν υἱὸν αὐτοῦ τὸν ἀγαπητὸν ον εἶχε κληρονόμος Herm.). De ces troits l Herm.). De ces traits les deux premiers viennent d'Isale. La rencontre des autres deux premiers viennent des autres de autres des autres de la contra de l

Cela posé, tout le reste s'écarte et diverge. Dans les deux pas de l'autre. Dans les deux pas de deux paraboles dépend évidemment de l'autre. paraboles ce sont les mêmes personnages qui jouent mais

is Dieu 1 llégorie 1 mort et 1 prophèt Juifs. I a constit it dit lu Dans H mi eux λόν τινα at Jésus, Jésus ni pelle le a par na se de ses we il e intero) " me " c dement] Ψ (πασα Le Fils our hér xistant TO KT Prit con Dieu, pe leste ju sader s ple pour e faire. thes de at de l'o et av

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¹ Voir Benjamin W. Bacon, The Gospel of Mark: Its Composition and the law) Date. New Haven, 1925.

est complètement différente. Dans Marc c'est une

die, dans Hermas une idylle morale. Marc les serviteurs, ce sont les prophètes que Dieu Joyés à son peuple. Ils ont tous été frappés ou tués par rignerons, c'est-à-dire par les Juifs. Le fils bien-aimé et ter, c'est Jésus. Envoyé lui aussi, il a été tué et rejeté les vignerons qui ont cru s'approprier ainsi l'héritage. Dieu les détruira et transmettra la vigne à d'autres. us deux légorie n'est pas expliquée mais elle est transparente. nort et le rejet de Jésus qui ont suivi la mort et le rejet la vie prophètes ont changé les dispositions de Dieu à l'égard vicissi- pluis. Dieu a détruit par les Romains son ancien peuple reçu un la constitué un nouveau peuple, le peuple chrétien. ngéliste, it dit lui-même (Psaume cxvii) que la pierre rejetée Touvelle rendrait tête d'angle d'un édifice magnifique.

l'auteur Dans Hermas, les serviteurs restent à l'arrière-plan. mieux Dieu choisit un serviteur fidèle, agréé et estimé rophète Μω τινα πιστόν καὶ εὐάρεστον ἔντιμον). Ce serviteur, nère du 🛪 Jésus, ou plutôt, car Hermas ne se sert jamais du nom nt lu le lésus ni du nom du Christ, le personnage qu'Hermas précises, elle le Fils de Dieu. Ce serviteur n'est pas Fils de parabole par nature; il le deviendra par adoption, en récomim. v.). se de ses labeurs, comme l'allégorie va le montrer. Par parabole il est "une chair que Dieu a choisie (σάρκα ην μραβολήν (λετο)"; il est toujours désigné, dans l'explication, e. Les "cette chair-là $(\alpha \tilde{v} \tau \eta \ \dot{\eta} \ \sigma \acute{a} \rho \xi)$ "; il représente ieu est dement la chair car la récompense qu'il obtient, "toute anté une τη (πασα σάρξ) "l'obtient aussi.

Ic λάβε πistant qui a créé toute la création (τὸ πνεῦμα τὸ ἄγιον τὸ [] est κληρονόμον) και Το Τίς hien-aimé est 11 est το κτίσαν πασαν τὴν κτίσιν)." Le Fils bien-aimé est mit comme le serviteur est la chair.

Dieu, pendant son voyage c'est-à-dire " pendant le temps leste jusqu'à son avènement," a ordonné au serviteur de ple pour le vigne c'est-à-dire "d'établir les anges sur son ple pour le préserver.' Le serviteur ne s'est pas contenté le faire. Au prix de grandes fatigues il a arraché les Ne la vigne, c'est-à-dire "a nettoyé les péchés du vigne, c'est-à-dire "a nettoyé les péchés du vigne, c'est-à-dire "bieu s'est réjoui grande-l'œuvre de l'œuvre de l Venant voir sa vigne, Dieu s'est roje vigne, Dieu s'est roje vigne, D'accord avec son Fils bienet avec les anges il a fait du serviteur le cohéritier ανec les anges il a fait du serviteur le l'approprié du Fils bien-aimé, c'est-à-dire "a fait habiter, l'Ella bien-aimé, c'est-à-dire du a créé (γενούμον) du Fils bien-aimé, c'est-à-dire a lair la créé (γενού) l'Esprit saint, qui préexistait et qui a créé (Puis Puis Puis des mets au serviteur: ayant fait un festin envoya des mets au serviteur:

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"ces mets sont les commandements que Dieu a donnés à son peuple par son (nouveau) fils." Celui-ci est ainsi devenu son peuple par (κύριος) du peuple, ayant reçu toute puissance de son Père."

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C'est pourquoi "cette chair" qui a bien servi l'Esprit Saint par une chaste conduite a été faite l'associée (κοινωνόν) de l'Esprit Saint. Et c'est pourquoi la chair n'est pas vouée à la destruction mais ressuscitera, ce qui est le grand dogme de l'Eglise romaine.

Les deux paraboles, malgré leurs ressemblances formelles, vont donc à des buts différents. Celle de Marc justifie, par la mort de Jésus, la destruction des Juifs. Celle d'Hermas explique, par l'élévation du serviteur au rang de Fils de Dieu,

la sanctification de la chair.

Peut-on discerner laquelle des deux est la plus ancienne? Si Hermas a lu Marc, il a enlevé à Jésus les titres de Fils de Dieu bien-aimé et héritier que Marc lui avait donnés, pour le ramener au rang des serviteurs c'est-à-dire des prophètes dont Marc avait parlé et en faire seulement un cohéritier du Fils de Dieu. Chose plus surprenante encore, il a supprimé sa mort, le seul fait que Marc eût mis en lumière. Suppression inexplicable, car la mort du serviteur, autant au moins que ses "labeurs," rendait juste son élévation.

Si, au contraire, Marc a lu Hermas, il a haussé Jésus au rang de Fils de Dieu bien-aimé et héritier qu'Hermas ne lui avait pas attribué. Il a supprimé la dualité des Fils de Dieu et reconnu Jésus seul comme Fils de Dieu. Il a ramené les serviteurs au rôle de simples prophètes. Et il a introduit dans une théologie tâtonnante l'idée-mère du paulinisme

l'importance suprême de la mort de Jésus.

Quelle est, des deux hypothèses, la plus plausible? Je est la plus conferme de la mort de Jésus. Quelle est la plus conforme au progrès de la christologie? Je

pose seulement la question.

On doit considérer aussi le livre entier d'Hermas. Si le phète Hermas prophète Hermas a connu l'évangile de Marc, évangile si concret, si précis concret, si précis, si animé, si touchant, comment a til purester toujours de la constant du rester de la constant du rester du rester de la constant du rester du rester de la constant du rester toujours dans un vague si incolore en parlant du second fils de Dion? acte, aucune parole de lui, pas même sa passion, quand cela aurait été le plus utile aurait été le plus utile, pas même sa résurrection, pas même son nom? Comment son nom? Comment, en parlant des apôtres a-t-il donné, non le chiffre de douge non le chiffre de douze, mais celui de quarante? (Sim. ix. 15, 4). Une telle puisser Une telle puissance d'abstraction est presque sur ine.

Au contraire si l'évangéliste Marc a connu le Pasteur Iermas, un de ses troite l d'Hermas, un de ses traits les plus singuliers s'éclaire. humaine.

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Esprit ινωνόν) Vouée dogme

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s. Si le angile si a-t-il pu rlant du é aucun and cela as même l donne, n. ix. 15, que sur

Pasteur aire. Je

dire l'idée que les paraboles sont par elles-mêmes Préhensibles et qu'elles ne sont expliquées qu'à des choisis (Mc. iv. 10–12, 34). C'est l'idée même Le prophète Hermas dit au Pasteur (Sim. v. 3, 1): le saisis pas ces paraboles et ne puis les comprendre si ne les expliques pas (ἐὰν μὴ μοι ἐπιλύσης αὐτὰς)." Pasteur répond: "Je t'expliquerai tout (πάντα σοι Marc de même dit que Jésus en particulier junit tout (ἐπέλυεν πάντα) à ses disciples." Chez le Mète Hermas cette théorie des paraboles est fondachez Marc, au contraire, elle parait empruntée, elle n'est pas appliquée partout : la parabole des vigm, par exemple, est laissée sans explication.

Marc a lu Hermas, il y a trouvé aussi l'expression: "Je unprends rien et mon cœur est endurci (οὖ συνίω οὐδὲν καὶ φία μου πεπώρωται Mand. IV., 2, 1) " qu'on retrouve chez deux fois: "Ils ne comprirent pas . . . mais leur r était endurci (οὐ συνῆκαν...ἀλλ' ἦν αὐτῶν ἡ καρδία ρωμένη)" (Mc. vi. 52); "Ne comprenez-vous pas? vous le cœur endurci ? (οὐδὲ συνίετε; πεπωρωμένην έχετε φρδίαν ύμων;) " (Mc. viii. 17). Il y a lu aussi deux fois repte paulinien: "Soyez en paix entre vous (εἰρηνεύετε (Vis. iii. 9, 2 et 12, 3) qu'il a lui-même duit: εἰρηνεύετε ἐν ἀλλήλοις " (Mc. ix. 50). On peut dégalement ce qu'Hermas et Marc disent des chrétiens tedent quand vient la tourmente: όταν γένηται θλίψις ιί. 6, 5), γενομένης θλίψεως (Mc. iv. 17).

car de lui dépend la détermination de la date la plus tante dans l'histoire du christianisme primitif, la date frangile de Marc.

on est conduit à admettre que Marc a lu Hermas, la qui en résultera sera singulièrement corroborée par la seule de l'on trouve dans Marc (xiii. La seule fois dans l'histoire, depuis Antiochus Epiphane, omme l'annonce Marc, la prophétie de Daniel a été de la désolation, c'est-à-dire l'autel deu païen, s'est dressée où il ne faut pas, c'est-à-dire à la Placement de Jérusalem, c'est sous Hautel, l'autel de Jupiter Placement du Temple d'Iahvé, l'autel de Jupiter Ce fut en 135.

Ce fut en 135.

Les deux indices chronologiques que nous aurions aboutiainsi à la même date.

PAUL-LOUIS COUCHOUD.

WASTED CONTROVERSIES.

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EDWARD SHILLITO.

War has g To promote economy in the intellectual scene nothing is more that that needed than a new grammar or logic which will define the bis at we terms in common use. Words are a coinage, but a currency we dubbe has no value for exchange if the coins are indeterminate. sinaccurr Or if a word is likened to a house, many words in the present ragume. hour are like a scrambling house in which many lodgers are country jostling, and new ones are always arriving to claim the same rica suc address, and to load it with their luggage.

It is even possible at times to say that controversialists inference are acting like chess-players who in the course of a game give their knights the privilege of moving like bishops, and mothin

their bishops like knights.

"But that is a knight, not a bishop!"

"I call it a bishop, and I admit the right of no authority comphas

to fetter my liberty.

In such an intellectual confusion there is not only waste of energy, but there is also a singular lack of serious fighting.

The combetant The combatants are often engaged in brilliant movements,

It is not only in the interests of intellectual probity, but the sake of a sixty of a sixty of the sake of a sixty of a six of a sixty of a six which have no relation to each other. for the sake of avoiding waste, that sharper definitions of words must be Many controversies would be abandoned if the combatants ceased to use words loosely.

Many popular creations and some control of the combatants ceased to use words loosely. ferences of theological and ecclesiastical leaders would be seriously abbreviated in the serious above in the serious abbreviated in the serious abbreviated in the serious abbreviated in the serious abbreviated in the serious and the serious abbreviated in the serious abbrevia seriously abbreviated if they ceased to seek for a formula, which, like the Thirt which, like the Thirty-nine Articles, would be patient of rival interpretations. The ques rival interpretations. Even the political history of recent years would have been also before it had been also been also been also been also been also before it had been also b years would have been changed if, for example, before it had be deep been sent forth on its form. been sent forth on its fiery mission in the East, und only one of the the service of the service "self-determination" had been allotted one and only been a the several meanings which is the several meaning the several meanings which is the several meaning the several meanings which is the several meaning the sev

that the East chose one meaning, and the West

the man who first used the word "dole" to describe the made for the unemployed in Britain seriously public opinion both in Britain, and still more in It is an example of the slack and unintelligent use ords, that a grant under an Unemployment Insurance should be called a "dole." This is defined in the Concise Dictionary as "charitable distribution; table (especially sparing, niggardly) gift of food, clothes mey." The use of the word threw all the emphasis upon gant which the State in the years which have followed War has given to supplement the fund; it hides completely is more last that, for example, every insured person in Britain efine the pis at work pays 10d. a week towards this fund. But currency and dubbed a "dole," and the result of the adoption of rminate inaccurate description has been marked in America. present argument against any scheme of federal insurance in lgers are fountry runs like this: "Do you wish to have a dole in the same rica such as they have in England?" And "dole" is aits correct meaning, "a charitable distribution," with ersialists inference that it is given grudgingly; it is a most a game non experience in America to meet with those who ops, and nothing of the insurance element in the fund. atheir statements issued to the citizens of Cleveland, the

Fund leaders of that great and finely organised uthority temphasise the fact that the "Fund Success Helps to

They add :-

"England's great economic difficulties are usually attributed to its dole plan while several European to its dole plan white some . . . Among the arrive have had a similar experience. . . . Among Rople is the English dole system reported by various Rople is the fact that the system breeds pauperism and takes recipients of the dole unwilling to seek employhent, inasmuch as the Government subsidy enables hem to live without working, though in a most miserable ondition to arise in ondition. formula, imerica." We do not want this condition to arise in

of recent the question does not arise here whether or not a federal of the of increase of of recell of recell of insurance is a wise measure for America. That word be decided. The serious question does ore it had one of insurance is a wise measure for America. That the word the decided on other grounds. The serious question does not should be decided on other grounds. The serious question does not should be decided on other grounds. The serious question does not should be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not arise field. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds. The serious question does not be decided on other grounds.

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a real concern for intellectual honesty, or even an elementary of, around the word "dole" would have been level to the self-respect, the word "dole" would have been laughed out will be a secure place out with the se of court. The fact that it has now a secure place in controversy is a sign that in our intellectual life we are like the to have when Deborah called the like the Israelites in the days when Deborah called the tribes to rever of unite.

"In the days of Jael, the high ways were unoccupied, and the travellers walked through byways. The rulers in Jes ceased in Israel." There is no ordered life and the rulers have ten to

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ceased in the intellectual world.

There are serious difficulties which may be traced to the thed. T absence of any spiritual or intellectual authority. In the storical story of mankind there has been sometimes an intellectual utholic, authority recognised by all at least who spoke or wrote for toplace a their fellows. The rebels even were not rebels at large, but the Car rebels against it—the accepted Law—and their attacks were defin real attacks. It is not so now, and therefore the problem of the part finding definitions is hard to solve. Who is to define? And mender if a definition is put forward who will accept it, and on what Within ground?

The difficulty may be seen in the record of a recent prised controversy between Mr Filson Young, a gifted com- dost, bu mentator who writes in the Radio Times, and certain correspondents, who sharply differed from him upon the rightful ust gran meaning of the word "Christian." Mr Young had disting guished between a Unitarian and a Christian; he had done this this, as he explained, without any wish to pronounce a wich to judgment upon the Unitarian, but simply because he used the word "Cl. in the World " the word "Christian" in a scientific, and not in a colloquial marking way. way. He asked the Unitarian why he should wish to be the in I

called by a name which did not describe him.

t be to "I used the word 'Christian' exactly and technically " [Mr Filson Young writes]. "There is only one way of being a Clarific way of heing a Clarific way." at what way of being a Christian, and that is by being baptized with water in the XI idual li with water in the Name of the Father, the Son, and the Holy Ghost Holy Ghost. Even if the act is performed only by a nursemaid when it is performed only by a nursemail when it is performed only by a nursemail when it is performed on the nurse word! nursemaid, when it is done you are a Christian; he the most listian it has not been done it has not been done, although you may be the most other saintly man on continuous although you may be of course, to there saintly man on earth, you are not a Christian. Mr Hall knows the Mr Hall knows this. Further, the doctrinal test which is accepted as the state of the various is accepted as the standard common to the Various thating churches within the Clarific Charles within the Clarific churches within the Christian unity is the Nicene Creed, which is an affirmation which is an affirmation of belief in the Trinity. Here is a bold attempt to make a sharp definition of s

WASTED CONTROVERSIES

ad distin-

mentary of around which many battles have been fought. It is a shear attempt to escape from vacueness. ghed out depends upon a line of reasoning. The definition, in con. wever, depends upon a line of reasoning which cannot be elike the to have won the consensus either of mankind at large

tribes to reven of the Church. It rests upon the claim that there has been one, and only occupied, true direction of Christian thinking since the day in ne rulers lich Jesus Christ lived. Other lines of development are lers have let to be unauthorised, and therefore without any claim the title-deeds. The Catholic claim is regarded as estabed to the ded. There is no need to enter here upon the nature of the In the Horical evidence which the Catholic can offer to the nontellectual pholic, except to say that it most certainly has not won wrote for splace among the accepted data of all thinkers. If it were arge, but the Catholic Church would have become the one Church. acks were le definition which Mr Young offers involves surrender on roblem of part of large societies of "Christian" people; ne? And mender has not been made.

on what Within its own borders and for the sake of its faithful, the tholic Church may define a "Christian" as one who is a recent pised in the Name of the Father, the Son and the Holy ted com tost, but beyond that area it cannot enter into controversy ain corre thothers, outside its fold, on the understanding that they

e rightful at grant the very matter at issue.

The question what meaning the word "Christian" had done fould bear is not one which can be left to the Catholic nounce a light to decide for any but its own members. For the rest e he used mankind this is not a question of belief primarily, but of colloquial commar. It is a matter not of faith but of words. If there rish to be in England as there is in France an Academy which decide upon the meaning of words, its business would nd technic to decide whether the Catholic claim was established, only one what words rightly described the spiritual and intelbaptized that life of to-day in its many variations. It might be n, and the pelled to say in the interests of intellectual clarity that only by a twords "Catholic Christian" should be used to describe only and if the man for whom Mr Filson Young claimed the title the most vistian, and that other qualifications should be employed of course, and that other qualifications should be Rufus of St. As things are, if Mr Filson Young and Dr Rufus Of countries. As things are, if Mr Filson roung and the Dean of St Paul's were dest which the Quaker scholar, and the Dean of St Paul's were significance, and Mr test wing lating any question of religious significance, and Mr the variety of the word "Christian" in the sense which he word "Christian" but confusion. It would the one dollar which the others disition of the one debater assume a monopoly which the others dis-It would be simply begging the question. YOL XXXI. No. 1.

This is one example of the way in which the word This is one carry to make the noun as the word of the core ready to make the noun as the panaiss there are others who are ready to make the noun as wide as the adjective. Whoever is "Christian" in the practice of the adjective of an ethical one. The man who is merciful and forgiving and an ethical one as a Christian. The assumption is made man and humble is classed as a Christian. The assumption is made that a Christian is a man whose ethical life bears a certain character. There is strong support for this; but it cannot be claimed that the consensus of mankind has reached a position for which this definition would be demanded. Large historic communions which bear the name of Christian are clear that the word implies more than an ethical character.

Is it right to say that Mahatma Gandhi is a Christian? The facts are not in dispute. No one will deny that he reveals Christian virtues; and if a man is qualified to be called a Christian on the ground of ethical excellence along the lines of Christian teaching, no one would deny the title to Mahatma Gandhi. But he can only be called a Christian on certain assumptions. It must be taken for granted that the ethical test is the only one to be pressed, and that it does not really matter what attitude the Christian takes to Christ. He may even doubt whether there were a Christ at all. And even that it does not matter whether or not the man in question calls himself or wishes to have others call him a Christian. Mahatma Gandhi definitely classes himself among the Hindus; he refuses to be called a Christian; this is not disputed.

The situation is difficult if the Christian observer says of such a man: "he does not claim to be a Christian; the majority of those who have an historical interest in the title do not admit it for him; nevertheless we insist that he is a Christian? Christian." It is not a question whether he is to be praised or blamed. it is or blamed; it is purely a question of intellectual economy.

Is anything coincid. Is anything gained by broadening the use of a word to include a teacher in include a teacher in the rank of Christians who explicitly declares that he is a Tributal Christian Christian Christian declares that he is a Hindu? If the word "a Christian be so broadened it lindu? If the word "a christian be so broadened it lindu? be so broadened, it looks as if it had become so blurred as to be useless

For the present there seems to be no remedy but to use kward descriptive words. awkward descriptive words to qualify such words.

No word is more frequently used in serious discussions the word "humanitation and the finest minds in the word "humanitation and the finest minds in the word "humanitation and the finest minds in the finest minds minds in the finest minds minds minds minds minds min than the word "humanist." Many of the finest minds in America and in England America and in England are classed under that title; but becomes daily more different values and in England are classed under that title; but becomes daily more different values and in England are classed under that title; but it is the same of the same values and the same values are classed under any one different values are classed under any one different values are classed under the same values are classed u becomes daily more difficult to describe them under any one

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WASTED CONTROVERSIES

The very word which is now used so widely has word word associations. Erasmus and Colet in the days of vide as "Renaissance were "humanists"; in its accepted use the

ctice of wdis defined as: "Student of human nature, or human affairs; student ng and pecially in the fourteenth to the sixteenth centuries) of

man and Greek literature and antiquities."

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and "humanism" is "devotion to human interests; cannot seem concerned with human (not divine) interests or with human race (not the individual); Religion of Humanity; rary culture, especially that of the Humanists." Within swide range there is room for a great many thinkers who and not consent to be called "humanists" in the conwersies of the present day. But what does the word

note to-day? It is applied generally to the thinkers who, whatever their ms may be upon other matters, agree in laying stress upon proposition between Man and Nature. According to the Humanists, Man, though he "is indisputably a part of ture, he has also within him something which is different in the natural; he is that in which the natural and someother than the natural are united." 1 Humanism is ged over against Naturalism, and the humanist becomes sworn foe of the romantic who would go to Nature for his dance and inspiration. But what is that within him which Perentiates man? Let it be granted that he must set mething within him over against the natural; but what that something?

Upon this the humanists differ, and their differences are that they make the use of the one word to describe

inadequate and even misleading.

that something may be found in the religious consciousof man, created and nourished and guided by Unseen on the humanist in man's "native powers." Some in the humanist p do not concern themselves with anything which lies this human plane, and even so they have differing the man plane, and even so they do not deny that the may be something beyond, but for practical purposes say that man should first make up his mind to be han before he seeks to involve himself in the superhuman. first business is to be loyal to his human inheritance. value of what has view carries with it a certain estimate of what has But of the supreme concern of man, his religion. Others in the same camp define that something in

¹ Lawrence Hyde in Prospects of Humanism.

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man entirely in terms of religion. What is Man that he should put a check upon the impulses which he has inherited from nature? These answer that he is a personality with divine grace to guide and uphold him. He is an object of ingis (190° divine redemption, an heir of God and joint-heir with Christ, joisy, who Such thinkers are no less humanist than the others. They terpreted differ only in their views of religion. Only! That exception this reco is so serious, that it becomes doubtful whether the same e of Chri word should be used of both groups of thinkers. It is not a othed in question once more which of the two has the stronger case, eloosely but whether in the dialectics of the hour anything is gained by grouping under one name that brilliant apologist of humanism Dr Irving Babbitt, and Mr T. S. Eliot; they share a great territory, but they occupy different positions on their estimate of religion. Dr Babbitt does not allow to religion the place in the practical ordering of life which such a thinker as Mr Eliot must count its only rightful place. Dr Babbitt leaves a place somewhat undefined for religious faith, and frankly admits the need of man for grace or something equivalent to it; but his friend and former associate, who is now an Anglo-Catholic, sees man as coming to himself in Christ. They agree in their answer upon what man is not, but in their answer to the question, what is man? they are "Humanist" depends for its real significance upon the positive interpretation which is given to man. where that is not the same, can the same word be used?

When we read that a certain writer is a Humanist, we know something about him; but upon the main interest we The Humanist may be a Catholic or an Evangelical or an Agnostic or even an avowed Atheist; and this question of religion is not irrelevant in our discussion of Man.

One more illustration may be chosen. "modernist" is freely used in religious controversy. America it is set over against "fundamentalist," and may include within its include within its range all who are not prepared to accept the Orthodox Event against "fundamentalist, and to accept the Orthodox Event against be undamentalist, and the more than the the Orthodox Evangelical faith; "modernist" in the more popular use of it has a popular use of it has popular use of it has come to mean "not traditional, not orthodox." In the orthodox." In the conflict upon the teaching of science in schools, it was applied to schools, it was applied to those who believe in some form of evolution.

But it has a much wider range of meaning. It is applied, example, to all Broad Cl for example, to all Broad Churchmen, who claim the right to remain within the history remain within the historic Churches though what they re-interpret the Creeds re-interpret the Creeds, or even select from them what they accept and what they

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form of applied, right to y freely iat they

The word "modernist" in recent times takes its associafrom the movement in the Roman Church, which was demned by Pope Pius X. in the Encyclical Pascendi the Pope was faced by the movement, led by who in his defence of the Church against Harnack had terpreted afresh the character and mission of the Church. this reconstruction Loisy had said: "The supernatural tof Christ in the faithful and in the Church has been thed in an historical form which has given birth to what clossely call the Christ of legend." The devotion of such witer at that time to the Sacrifice of the Mass did not lead Pope to tolerate his heresies. "Modernism" was conmed root and branch. Round about that year, 1907, if word "modernist" were applied to a writer, it would are been taken to imply the position then held by Loisy. If there is any one correct and exclusive view of the ming of the word "modernism" in its present-day raning, it is this. But the word has not been limited to this ye. It has become so widely used that in his valuable on Modernism, Past and Present, Dr H. L. Stewart 1 under a study of this word with a long succession thinkers in various ages who have adjusted old dogma to In knowledge. There is much that unites such thinkers, the study of their common method and spirit is of great erest and value. But is anything gained in discussion Father Tyrrell, the Catholic Modernist, and Dr Fosdick, New York, are grouped together as "modernists"? The lodernists" are at least as far removed from each other as y are from orthodox thinkers. They may be alike in their of certain traditional beliefs; but if a word is to be epreted in its positive implications, the Modernist in the Church is certainly poles apart from the Modernists the Reformed Churches; and the "Modernist" the Reformed may be taken to include thinkers as far at as Schweitzer and Barth. Is anything gained by the of a word which implies only the negations of those who described which implies only the negations of those who described? Before we can tell what the "Modernist" Before we can tell what the label. What the heart his label. at describes what he is not, but it is still to be discovered

Those who live in the present intellectual scene must be who live in the present intellectual of men so of two facts; never had any generation of men so opportunities of discussing all things in heaven and and never was there a generation with such a com-

¹ John Murray.

plete freedom from any accepted intellectual system or framework. The danger is seen in the use of "portmanteau" words which enable dialecticians to keep up the pretence of debate, and no less supply the popular speaker with a store of irresistible fallacies.

There would appear to be no remedy for the present but to use clumsy but necessary qualifications, always with the hope that the days of intellectual lawlessness may come to an end. But of that new order which is to come there are as

yet few signs.

EDWARD SHILLITO.

BUCKHURST HILL, ESSEX.

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HE RELIGION OF SIR WALTER SCOTT.

W. FORBES GRAY, F.R.S.E.

I.

recentenary of the death of Sir Walter Scott has been poluctive of so many books of one kind or another as to nate what, it is feared, is a false impression, namely, that terest in the author of Waverley shows no sign of abate-Int. The publishers at any rate would fain have Scott at told valuation: they certainly have done their best to rup enthusiasm for an author who once was tremendously pular. In the books that have come fast upon each other In the press since the beginning of 1930 various aspects of out's career and personality have been re-appraised. But the is one side of his life which, if it has not been altogether thooked, has received but cursory treatment. No biother of Scott has ever attempted a serious expiscation of hovelist's attitude to religion, though Lockhart once confessed that if he had to write his Life of Scott again this theme would be more prominent. dance of the subject of Scott's religion is perplexing, for the subject of Scott's rengion is red in the right and with knowledge, insight and imagination, a most the story the least or book would be the result. The story least attractive in the sense of possessing the ingredient

any detailed exposition of Scott's religious views (preposing, as it does, ample quotation from his writings) is lossible within the limits of a magazine article. All that be attempted here is a brief survey of Scott's personal and to the some account of his position with to the various forms of organised Christianity, and the various forms of organised Christian, the various forms of the vario our main sources of information are Sir Walter's

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letters and the Journal. R. H. Hutton pointed out long ago that the inner life of the latter work is rendered fascinating by the semi-Christian stoicism revealed; and it is true. The Waverley novels will also be laid under contribution, since much may be gleaned by a study of the opinions the author puts into the mouths of his characters, and of the way they act when confronted by religious issues. While it would be preposterous to assert that the sentiments expressed by fictitious characters are necessarily those of the novelist who created them, it must be remembered that no English writer of fiction of the nineteenth century makes more frequent references to religion than Scott, or impresses his character more deeply upon his writings.

TT.

While fully conscious of the supreme value of religion, Scott does not appear to have come under the influence of any dogmatic creed. He was inclined to view religion and goodness as convertible terms. His dying counsel to Lockhart affords an excellent instance of where he stood. "Lockhart, be a good man—be virtuous—be religious—be a good man." The truth is, Scott has no clear articulation in dealing with spiritual matters. That sanity of outlook which is so characteristic seems to desert him when he enters the domain of religion. He becomes vague and unreal, as if Christianity were something esoteric, something bound up with a system of belief above the comprehension of plain men.

Writing to Lord Montagu in 1824, Scott deprecates the "heresy" of "enthusiasm in religion," by which he means,

"not that sincere zeal for religion, in which mortals cannot be a seal for religion, in which mortals cannot be too fervid, but the more doubtful enthusiasm which makes religion a motive and a pretext for particular lines of the particular lines. ticular lines of thinking in politics and in temporal affairs. This is This is a spirit which, while it has abandoned r classes the lower classes . . . has transferred itself to the upper classes, where classes, where, I think, it can do but evil—disuniting families, setting a like it can do but evil—disuniting families. families, setting children in opposition to parents, and teaching, as I think teaching, as I think, a new way of going to the Devil for God's sake."

It is difficult to know what to make of this declaration, while Scott is symmetric white scott is symmetric white scott is symmetric white scott is symmetric with the state of the state o for while Scott is sympathetic towards "sincere Christian religion," he apparently religion," he apparently is hostile to bringing

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piciple to bear upon temporal matters. If religion is not a be made "a motive and a pretext for particular lines of this passage conveys the idea that interpretation of this passage conveys the idea that not is arguing against the pervasive power of Christian

And this passage from the letter to Lord Montagu is all the more perplexing when one recalls the many beautiful ferences to the transforming power of Christianity that are to be found in the Waverley novels. In the Black Dwarf to talludes to "the affecting serenity which sincere piety, the oil sprinkled on the waves, can throw over the most acute things." Then in Woodstock we are bidden remember "upon to many devious coasts human nature may make shipwreck then she has once let go her hold on the anchor which religion to significantly we are told that "Religion, the mother of peace," the Monastery we are told that

"perhaps the knowledge which causeth not to err is most frequently impressed upon the mind during seasons of affliction; and tears are the softened showers which cause the seed of heaven to spring and take root in the human breast."

Still Scott's personal standpoint is not easy to define. He where gives us a clear-cut conception of what religion that for him. His was a creed compounded of generalities, which is equivalent to saying that for him credal distinctions not exist. The fact is, Scott was not interested in the trinal matters, and studiously refrained from giving any pearance of being so. He thought well of all forms of instianity, but was not disposed to give preferential treation to any. His reliance upon what may be called an interested religion is pointedly exhibited in the preface to heatin Durward where he confesses that he has "every institute," being sensible that we address "the same that," being sensible that we address "the same

But if Scott's religion had but slender doctrinal basis, he discrity, reverence, a large-hearted tolerance, and the rigid diamental attributes of any religion worthy of the name. The seminality," it has been remarked, "was certainly in almost a virtue," and from its ambit he did not

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exclude religion. He had a partiality for the formalist, was content if a man had the veneer of religion. Enthusiasm, by which he meant the outward manifestation of spiritual exaltation, he could not abide. He drew a broad line of distinction between the religious person and the religiose. In the ordering of his own life Scott preserved a strict reticence in religious matters, a trait markedly brought out in his writings. The true religious mood, he thought, had submission and quietude for its keynotes. "I have been always careful," he says in the Journal, "to place my mind in the most tranquil posture which it can assume, during my private exercises of devotion." He also tells us that he was averse to indulging his imagination on religious topics, a feature of which we hardly needed to be reminded, since he has not created a single character that can be regarded as unequivocally spiritual, though Jeanie Deans comes very near being so. It is obvious to the most superficial reader that Scott

had no sense of spiritual values.

Equally noteworthy was Scott's indifference to the sectarian side of religion. The outward forms of worship interested him no more than the doctrinal aspects. viewed all Churches, Catholic and Protestant alike, with the utmost toleration, believing that all had a mission to perform in the world. But precisely what that mission is he nowhere says. Scott was not spiritually drawn to any Church: his sympathies were inclined to be with the large army of the unattached. While he maintained throughout life a nominal connection with the Presbyterian Church, in which he was reared, he developed, soon after his marriage, certain affinities with the Episcopal Church, which have found strong every st strong expression in the pages of Old Mortality. Scott was never a record never a regular church-goer; but when in his maturer years he did attend he did attend a place of worship, it was usually (as will be shown presently) shown presently) to an Episcopal chapel that he went. In one of his letters to C one of his letters to George Ellis, written from Ashestiel, his first home on Two days of the control of the co first home on Tweedside, Scott remarks that the nearest church is seven will church is seven miles off, and that he has "adopted the goodly practice of goodly practice of reading prayers every Sunday, that he great edification of my household." There is no hint that he regretted being deposited to the sunday of the sunda regretted being deprived of the privilege of attending public worship. It is doubted in a worship. It is doubtful if Scott ever experienced the consolations of religion. solations of religion. None the less he reverenced His tianity, though he had tianity, though he had a crude notion of its purpose, conception rose notion conception rose no higher than the achievement of a kistory standard of goodness. standard of goodness. In short, Scott's religious history

solves its tion.

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III.

Scott's attitude to religion generally is amply displayed his writings. His letters and the Journal contain many minating passages, while from the novels we may learn whe regarded Roman Catholicism, Episcopacy, and the sbyterianism in which he was nurtured. Take first his stion with regard to the Roman communion. R. H. tton, who has written on Scott's religion with more derstanding than any other writer, has declared that had Walter lived through the controversies of the later years the nineteenth century, his vivid imagination, warm mervatism and rather inadequate critical powers might re shepherded him into the Roman Catholic fold. There substance in the remark. When in Rome in the winter of M Scott confessed to Cheney that "he had not always nated the Catholic religion with respect." But Cheney assured him by observing that

"though he had exposed the hypocrites of all sects, no religion had any cause to complain of him, as he had rendered them all interesting by turns. Jews, Catholics and Puritans had all their saints and martyrs in his works."

Cheney spoke better than he knew. Scott's reproof of was uncalled for, considering that adherents of the Catholic Church have claimed him as a champion. reader will rise from a perusal of Scott's works, says a the in the Dublin Review, "knowing more of doctrine and Catholic and Roman, than he will of the Thirty-Articles." Scott "belongs more to us than to any other at Scott belongs more to us that same writer. Scott rendered practical service to the ancient religion, the fact il rendered practical service to the distribution of the fact il rendered practical service to the distribution of the fact il rendered practical service to the distribution of the fact il rendered practical service to the distribution of the fact il rendered practical service to the distribution of the distribution the fact that an edition of the Waverley novels was once doubt: that an edition of the waverley house that faith. oubt it was expurgated, for Scott here and there indicates approval of certain features of the Romish system, but mere fact that such a step should have been taken is vincing evidence that Scott's treatment of Catholicism is very harsh. We know that the feudal state of society healed to Scott's historical sense, and feudalism was the of Catholicism. To such an ardent medievalist

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the whole structure of the pre-Reformation Church could not but have its charm.

Whatever may have been the measure of Scott's opposition to Romanism as a system of faith and practice, Catholic writers who have studied the matter are agreed that he merely condemned what he did not understand. Writing in the *Dublin Review* for October 1921, E. M. Romanes accuses Scott of being profoundly ignorant of Catholic doctrine. Most of his errors, according to this critic, are traceable to want of knowledge. Catholics, too, maintain that Scott would have written more favourably of their tenets if he had not been obliged to consider the Protestant public, for whom

he chiefly wrote.

But if Scott is unsympathetic to Roman Catholicism as an organised form of Christianity, he has little fault to find with those who belong to that communion. His descriptions of the monastic communities in the Monastery and the Abbot are surprisingly agreeable, are, indeed, the work of one who fully appreciated the civilising agency of the Church in the Middle Ages. The liturgical element appealed to him, likewise the rich forms of ecclesiastical architecture as exhibited in Melrose Abbey and many another fane of pre-Reformation Scott refers to the "simple and beautiful hymns of the Catholic ritual "as the "only pieces of uninspired sacred poetry that are worthy of the purpose to which they are dedicated." That this was no mere lip service is proved by the fact that Scott occasionally attended Roman Catholic places of worship. Once, when in Paris, he had "the pleasure of hearing M. of hearing Mass performed with excellent music, at the Tuileries. Again, when visiting at the house of Maria Edgeworth, he heard Mass in the chapel of Edgeworthstown.

Moreover when the chapel of Edgeworthstown. Moreover, when the Pope expressed a desire to see him, Scott said that he " said that he "respected the Pope as the most ancient sovereign in Europe sovereign in Europe, and should have great pleasure in paying his respects to him. his respects to him did his state of health permit."

The moderation of the references to the Roman faith is a noticeable feature of those of Scott's novels which deal with the Reformation. He differentiates, however, between his susceptibilities of his Roman Catholic and those of Protestant characters. The former are actuated atternatively characters are the former are actuated than by an intense belief in the value of particular tenets. The Protestant characters, on the other hand, are convinced that their salvation absolutely depends upon the acceptance of certain doctrines. For example, David Deans is depicted

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RELIGION OF SIR WALTER SCOTT

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Scott alludes, it is true, to the Papal religion as "that mupted system of Christianity," and he condemns its fasts of penances. Still he had a romantic interest in it, and an adisguised partiality for most of the Catholic characters in knovels. These he judges not only leniently but, to use sown phrase, with "naughty approval." Though outside Church of Rome Scott was by disposition and training rapable of becoming a violent opponent, and, as already entioned, his writings have appealed to many devout souls within that communion.

The Oxford Movement, though it reached its zenith after wit's death, was certainly influenced in its incipient stages him. Newman, in a letter to James Robert Hope-Scott, warried Sir Walter's granddaughter, writes:

"I have ever had the extremest sympathy for Walter Scott that it would delight me to visit his place (Abbotsford). When he was dying I was saying prayers for him continually, thinking of Keble's words, 'Think on the minstrel as ye kneel'."

Hope-Scott never ceased to regard Newman as his intual father, as the guide who had led him "o'er moor if fen, o'er crag and torrent" till his night of doubt was the great Cardinal was his guest at Abbotsford for weeks in the winter of 1852–53. Scott's granddaughter husband followed Newman into the Church of Rome, if ward, son of "Ideal" Ward of the Oxford Movement. It is also linked with another eminent Tractarian—ideals Marriott. The second canto of Marmion is dedicated in Marriott's father. Having facile and graceful poetical factorist contributed several ballads to the Minstrelsy Border, as Scott himself reminds us:

"Marriott, thy harp, on Isis strung, To many a Border theme has rung."

Further evidence of Scott's influence on the Oxford Movement is the fact that in its official organ the Waverley novels were cordially recommended to all who sympathised with the forerunners of the Anglo-Catholic revival.

IV.

Recently there has been proceeding in the Scottish Press an animated correspondence as to the precise nature of Scott's denominational connection, and the wide diversity of opinion has demonstrated the ambiguity of his position. He has been claimed as a loyal and devoted Presbyterian and as an actual member of the Scottish Episcopal Church. This uncertainty prevailed even amongst his contemporaries. In the year in which Scott died an article appeared in the Mirror, which, reviewing his life and works, positively affirmed that he remained a Presbyterian to the end. In 1834, however, a writer in Fraser's Magazine declared that he lived and died a serious member of the Church of England. This statement was repeated by William Howitt in Tait's Magazine in the following year.

Scott's parents, from whom, as Lockhart tells us, the poet received a "strictly religious education," were Presbyterians. But Scott himself was not enamoured of "the mode of public worship as conducted in the Scottish Establishment," and ultimately became a member of the Scottish Episcopal Church, "whose system of government and discipline he believed to be it believed to be the fairest copy of the primitive polity, and whose literates the same of the primitive polity, and whose literates the same of the primitive polity. whose litanies and collects he reverenced." So says Lock-hart, who the hart, who, though a son of the manse, became a staunch Episconalian. Episcopalian. Lockhart was not altogether destitute of the fanaticism that convert, fanaticism that sometimes attaches to the religious convert, and it is probable the and it is probable that he credited his father-in-law with a closer connection with T

closer connection with Episcopacy than was justifiable.

Of Scott's at its connection with Episcopacy than was justifiable. Of Scott's strict Presbyterian upbringing there can be not be.

1bt. His parents doubt. His parents were members of Old Greyfriars, Church, Edinburgh, and call Edinburgh, and as long as their distinguished son remained under their roof has was married in Carlisle Cathedral to a lady who was properties of the convert from the conv under their roof, he accompanied them thither. Episcopalian, though she seems to have been a converted Roman Catholicism Roman Catholicism. At any rate there are strong reasons for believing that Scott's any rate there are strong reasons. for believing that Scott's first leanings towards Episcopacy

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due to her influence, but it was not until after Lockhart dentered the domestic circle that they became pronounced. Notwithstanding his wife's attachment to the Episcopal burch, Scott, in 1806, became a member of the Kirk Session Duddingston, a parish on the outskirts of Edinburgh. The rumstances were peculiar. The Kirk Session had been duced to three members, and, there being difficulty in taining suitable persons within the parish to fill the reancies, three Edinburgh lawyers were elected, of whom was one. His intimate friend, John Thomson, the ndscape painter, was then minister of Duddingston, and bubtless this circumstance influenced his decision. Scott's ection involved the signing of the formula of subscription othe Confession of Faith and submission to the Presbyterian mof government. Following his election to the eldership, bott became a member of the General Assembly of the burch of Scotland, representing the burgh of Selkirk. ially, on December 15, 1806, he was chosen to represent *Kirk Session of Duddingston in the Presbytery of Edinugh and the Synod of Lothian and Tweeddale.

It will therefore be seen that Scott's connection with the resbyterian Church in his earlier years was particularly But though an office-bearer, it cannot be said that he regular in his attendance on public worship. It has been out that during the seven years over which the extends, Scott did not attend church on more than or three occasions. Churchgoing he seems to have arded merely as a commendable practice; it was the thing to do, and was a badge of respectability. In bis before leaving Glasgow for Ireland, he proposed to go his companions to church "like good bairns." Scott heard Chalmers preach, but he has not recorded his ressions. After the commercial crash, he deemed it his the Proof of the P the Presbyterian view of how the sacred day should be In his review of Davy's Salmonia occurs this passage:

"If we believe in the divine origin of the commandment, the Sabbath is instituted for the express purposes of relia: of religion. The time set apart is the 'Sabbath of the Lord, sold of the set apart is the 'Sabbath of the lord, sold of the set apart is the 'Sabbath of the lord, sold of the set apart is the work our own works. Lord, a day on which we are not to work our own works, or think the number of the precept is positive and the purpose clear. For our eternal benefit, a certain space of space of every week is appointed which, sacred from all other avocations, save those imposed by necessity and

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he poet terians. f public iscopal line he ty, and Lockstaunch e of the onvert, with a

ole. n be no Church, mained 1797 he was an ert from reasons scopacy mercy, is to be employed in religious duties. . . . Give to the world one half of the Sunday, and you will find that religion has no strong hold on the other. Pass the morning at church, and the evening according to your taste and rank, in the cricket field, or at the opera, and you will soon find thoughts of the evening hazards and bets intrude themselves on the sermon, and that recollections of the popular melodies interfere with the psalms."

V.

Admittedly, Scott throughout his life was under the dominion of Presbyterian ideals of faith and worship. He had a genuine liking for the Church of his fathers, in which, as we have seen, he was an office-bearer. But the attachment, it must be confessed, was purely sentimental; it did not arise out of any firm grasp of religious principle. While retaining his connection with the Church of Scotland (though he ceased to be an office-bearer in 1818) he shared with his family the view that the Episcopal form of worship was preferable. In a letter to a parish minister of Scotland, written in 1827, Scott himself defines his position. He refers to "our Church, for so I call that of Scotland, though I belong in form to the Episcopal persuasion of the same kingdom."

Those who regard Scott as a renegade fasten upon the fact that from 1810 to 1825 he was connected with St George's Episcopal Chapel, Edinburgh. It has been recently discovered, however, that the sittings occupied by his family were not taken in his name but in that of "Mrs Scott" and afterwards of "The state of "Mrs Scott" and afterwards of "Mrs Scott" and afterwards of "Mrs Scott" and afterwards of "Lady Scott." Be that as it may, it is indisputable, that all putable that the members of Scott's family attended St George's Charal Representation of Scott's family attended St George's Chapel, whose incumbent (Richard Quaile Shannon) officiated at the officiated at the wedding of Sophia Scott and John Gibson Lockhart. Moreover, the Lockhart. Moreover, it was the future Dean Ramsay, the genial author of Paracter, genial author of Reminiscences of Scottish Life and Character, who officiated at Lode Scottish Life and Character, who officiated at Lode Scottish Life and Character, who officiated at Lode Scottish Life and Character, which is a second sec who officiated at Lady Scott's funeral. At Sir Walter's own a compromise was a compromise was a sembled a compromise was effected. "The company were assembled (at Abbotsford) accounts." (at Abbotsford) according to the usual Scottish fashion, restriction Lockhart, and proceed to the usual Scottish fashion, presbyterian Lockhart, and prayers were offered by two presbyterian ministers. At the ministers. At the grave, however, the burial service of the Church of England was a latter than the control of Church of England was read by Archdeacon Williams. latter arrangement latter arrangement was probably due partly to Lockhart's Anglicanism and partly to latter arrangement was probably due partly to Archdeacon was a friedrich and partle to the Archdeacon was a friedrich Anglicanism and partly to the fact that the Archdeacon a friend of Scott and had to a friend of Scott and had tutored his son Charles.

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RELIGION OF SIR WALTER SCOTT

While a case for Scott being an Episcopalian cannot be there is no evidence that he was ever admitted by the rite of confirmation), it is unquestionable that in his gronal sayings and in his writings he has shown unmiskable sympathies with that Church. When Keble remarked hat Scott had the makings of a good Anglican Churchman spoke truly. Scott loved the service of the Church of Ingland, admired its cathedrals and parish churches, and ternised with its clergy. When apprised of the intention one of his nephews to become an English parson, he pressed his pleasure and wrote: "It is a line in which, if live, I might do him good service, and he might come to be Bishop of Sodor and Man."

Scott's mind was far more attuned to the atmosphere of he Church of England than to that of the denomination with thich he was ancestrally connected. It is true that several hesbyterian ministers were amongst his closest friends and 1 some of the most pleasing characters in his novels are tawn from the ranks of the Scottish ministry. Nevertheless with had a decided liking for bishops and other ecclesiastical mitaries. Early in his career he informed Lady Abercorn he would be delighted to register a bishop among his tends, and before it closed he had registered several. Scott ately visited London without meeting a bishop or a dean, when travelling in the English counties he was always welcome at the episcopal palace, or the deanery, or evicarage. He was on terms of intimacy with two bishops Durham—Shute Barrington, whom he describes as "the Barrington, whom william Van Mildert gentleman of his age," and William Van Mildert arington's successor) who, in October 1827, entertained Durham Castle along with the Duke of Wellington, in the aristocracy of the two northern counties. tholoral to Van Mildert as a bishop who exhibited Molarship without pedantry and dignity without osten-Lockhart speaks of Bishop Auckland as "one of Lockhart speaks of Bishop Auckland a through quiet halting places" in his travels through

For William Howley, who eventually became Archbishop

Canterbush When Howley was Control William Howley, who eventually became Howley was bounded to Scott thus wrote to Lady onoted to the See of London, Scott thus wrote to Lady bercorn:

"What an excellent Bishop of London you have given the kingdom in Mr Howley. I hope he has not forgotten me. . . . His charge is, I should suppose,

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among the most important in England, and the trust could not be reposed in more worthy hands."

Scott also was acquainted with another Bishop of London —Charles James Blomfield, whom he styles "one of the most learned prelates." Other Anglican friends were Henry Philpotts, Bishop of Exeter; Dean Milman; and Canon Hughes, the husband of Mrs Hughes of Uffington, with whom Scott maintained a lively correspondence. Philpotts (then Dean of Chester) once gave a dinner party in Scott's honour, which, as we learn from the Journal, was attended by a number of dignitaries.

"There were the amiable Bishop of London (Howley). Coplestone, whom I remember a first man at Oxford, now Bishop of Llandaff, the Dean of St Paul's" and others. "It was a very pleasant day—the wigs against the wits for a guinea in point of conversation. Anne (Scott's daughter) looked queer, and much disposed to laugh at finding herself placed between two prelates in black petticoats."

What may be regarded as an Anglican tribute to Scott's memory is to be found in a quiet, secluded spot, near the picturesque little village of Horsmonden, at the entrance to the Kentish Weald. It takes the form of a tower, and was erected in 1858 by Sir William Smith-Marriott, a former rector of the parish, who was a devoted admirer of Scott. Crowning the top of a low hill and surrounded by pine trees, the memorial resembles an ancient Border keep. In the tower (from which a magnificent view of the Garden of England con leaves an ancient Border Reep. England can be obtained) is a small room containing prints of the more for the more of the more familiar scenes in Scott's poems and novels, portraits of portraits of a few of the chief characters, several plaques bearing quetation bearing quotations from Marmion, and a copy of the famous Chantrey bust Chantrey bust.

From what has been said in the foregoing pages, it must apparent that Saatt, be apparent that Scott's attitude to the Churches, marked Catholic as well as D. attitude to the Churches, marked Catholic as well as Protestant, was one of such marked toleration as entirely to toleration as entirely to preclude the idea of any deep religious conviction. It is conviction. It is impossible to say that he belonged to a particular branch of the Clarific State of the Clari particular branch of the Christian Church in any real sense.

Nominally he was identify the control of the Christian Church in any real sense. Nominally he was identified with the Presbyterian Church in Scotland, but, as here here Scotland, but, as has been shown, he actually was more in

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Scott's ear the ance to nd was former Scott. e trees, In the den of g prints novels, plaques famous

it must Roman marked eligious ed to a l sense. nurch of more in

reement with the Episcopalians. Further, his mild treatof the Roman Catholic Church in his novels roused the For Protestant champions like George Borrow. A modern tic has likened Scott to "a true man of the world, though high-minded and noble man of the world." The description one of faultless precision. Scott regarded religion with the of a man of the world. He believed in a practical creed, tit implied only an adhesion to the externals of religion. never penetrated to the core. Without spiritual verience, he was incapable of appreciating the standpoint those who waged conflict for their faith—and even died irit.

In an obituary notice of George III. contributed to the Minburgh Weekly Journal, Scott informs us that that march's "conduct as a Christian indicated the firmest while in the doctrines of our holy religion, as well as the Expest reverence for its practical precepts." The latter me interested Scott. He failed to recognise that there is a initial world of which the externalist knows nothing. But Scott had no sense of the permanence of spiritual values in conduct of human affairs, he at all events exemplified any of the Christian virtues. His heart overflowed with me and charity, and he was a man of the most scrupulous legrity, deliberately shortening his life that he might owe person anything. And Scott was essentially Christian in pimanding those to whom the glorification of self is the of existence. In season and out of season he prothat the crucifying of self was the road to happiness. sentiment is admirably exhibited in Jeanie Deans, and constantly reiterated in his letters and in the Journal. sin, in his Quarterly review of Canto III. of Childe Harold, thisists upon the necessity of bending to the realities of life, repenting when we have offended, and pardoning when spassed against. And he counsels men to look on the against. And he counsels men to lead to ports the neither to court nor to condemn." All this ports the dictum that Scott was possessed of the highest of natural goodness rather than of the supernatural. It the said of him what has been said of Marcus

"He is one of those consoling and hope-inspiring marks, which stand for ever to remind our weak and easily discouraged race how high human goodness and perseverance have been once carried, and may be carried again."

Scott's scheme of life was ethically sound. It was modelled on the assumption that a man cannot be good unless he instinctively produces good actions, and that the reward of virtue is to be virtuous. Scott lived a manly, unselfish life in the belief that all things are wisely ordered, and that he was sent into the world to do his best. If, then, we say that Scott's religion was a kind of stoicism tinctured with Christianity, we shall not be far wrong.

W. FORBES GRAY.

EDINBURGH.

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BOLSHEVIST IDEALS AND THE "BRAVE NEW WORLD."

M. D. PETRE.

MROVERSY is not, I take it, very much of the spirit of our Controversy, of course, there is, and controversy st probably there will always be, but I think we all realise, terthan we did, that it is by choice, and not by argument, the great questions of life are decided; and that choice wen, in its way, a more powerful apology than the closest in of reasoning can offer.

Very particularly does this seem to me the case in regard the greatest political and spiritual struggles which world has ever known, that between the customs, the als, the systems and the faith of the world as we have it until now, and those of a new society which is in wess of self-creation.

lost eyes are foolishly turned to the political character contest between our old Western civilisation and But at long last it is the spiritual conflict which most vitally affect the destiny of mankind. And contersy is here more or less useless, it is a choice that manthas to make. Absolute truth is neither on one side nor the other; every human system and every Church is a and not an end. But a means to what? And here the great distinction. What is the end proposed by In other words, what is the purpose of human

that every social and religious system has to be hated, first, according to its conception of the main purpose hat bline according to its aptitude for the attainment that purpose. We may have religions and systems that the as to the We may have religions and systems of fulfile meaning and end of life but differ as to the of fulfilment; and we can have religions and systems that differ on the first question, that oppose each other on that differ on the the that differ on the fundamental question of the whole meaning and purpose the fundamental question of which we have a purpose of life. And this is the basic opposition of which we are now the witnesses; the opposition between the new political and Hect, but social system of Bolshevist Russia, and the political and social system of all our old civilisations. But far, far deeper, far more uncompromising, far fiercer is the religious and spiritual opposition between the two systems and conceptions of life than any mere social difference.

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We have heard much lately of the religious persecution which is taking place in Russia, and even if it be rash to accept all the accounts that reach us from that dark land, whether in regard to religious or political oppression, there ity thu is enough to justify the distress which has been caused amongst Christians in the West over the treatment of their I could fellow believers in Russia. But our indignation would, I tchance think, be better guided if it were more enlightened, for the muine l mass of Christian protesters regard the Bolshevist attack on in that Christianity as an anti-religious movement, whereas it is, in become fact, strictly religious in character, and is inspired by that intruth passion and hatred which those of one religion can feel for weekly those of another, but which the irreligious cannot sincerely ing for

feel for the religious.

A religion it very truly is, but of a character so definite and distinct, and of dogmas so strange to the mentality of most of us, that it is not surprising if the majority of us fail tiffered to perceive that it is a religion at all. And yet, right back through the history of mankind, with its rival sects and war more a fares, there has, perhaps, never been a religious struggle more terrification of the struggle more and the str terrific than that which is now to be waged. For Christianity and Pagenia. and Paganism, Christianity and Mahometanism, Catholicism and Protestanting common and Protestantism, have always had deep-lying common principles beneath they were all principles beneath all their vital differences; they were all turned even B turned, even Paganism, to the Beyond; they all upheld personal values and personal values and personal relationships, and some doctrine of personal solventing of personal salvation. Here we have a religion with no Beyond—a religion of personal Beyond—a religion that ignores the question of personal salvation. It is clarated a religion with the salvation. It is clarated as a religion with the salvation of personal salvation. It is clarated as a religion with the salvation of personal salvation. salvation. It is also a religion without a God, but not the first comer in that first comer in that respect. Buddhism is a religion without a God, but not a God, but not a God, but not a God, and so was God a God, and so was Comtism, and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly and yet can we deny the appellation of religion to airly are also and yet can we deny the appellation are also are also and yet can we deny the appellation are also are al lation of religion to either of them? Some, I know, we may exclaim that there agree that there was no religion without a God. we cannot go further than this go further than this. The etymology of the word, to where there appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard without a God—but we cannot be to de appeal is so often made in the standard with the s appeal is so often made, indicates the contrary.

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other on purpose ical and deeper, ous and

holicism

orship, sacrifice and service there is religion, and all three their place in the creed of Bolshevism. These religious do indeed differ by reason of the difference of their ical and but their character remains. And once we accept the that Bolshevism is in very fact a religion we shall, on one hand, better explain, even in some sense excuse, its lence, and, on the other hand, we shall probably become ceptions rardent in our spiritual opposition to this living and not rely negative enemy of our own religion. We shall undersecution adit better, we shall perhaps dislike it more. For, at long rash to k, many religions have learned to live together, side by rk land, k, but it would be impossible for Bolshevism and Chrison, there mity thus to co-exist; it must, so far as one can see, be a caused to the death between them.

of their | lould, perhaps, never have written these pages had I would, I thanced to come, for a passing period, into contact with , for the maine living product of Bolshevist philosophy; a young ttack on in that had been early soaked in its principles, till they sit is, in become as natural and, apparently, inevitable as the by that intruths of Christianity to a born and convinced Christian. feel for puckly found in our discussions that I was continually sincerely ing for granted exactly those things which he definitely duded from his philosophy of life, so that our differences definite the so profound that we were both of us sometimes uncontality of them, and were arguing merely on surface questions. of us fail tilfered in our sense of duty, we differed in our respective the back as of self-love; we differed as to our origin, we differed and war inore as to our end; we professed submission to totally gle more masters, though we were both equally firm in our

found in this young Bolshevist such a renunciation of common windual claims as could only be equalled by the highest were all and claims as could only be equalled by the were all and selfwere all and selfand selfa upheld included an anotity amongst Christians, and yet and included included in the christian is, in the two cases, of a totally different consists in doctrine rectation is, in the two cases, or a totally with no self consists in the renunciation of the Christian consists in with no with no self-sacrifice; he gives himself to God, he gives himself nersonal his fellow. The renunciation of the Unristian continued in self-sacrifice; he gives himself and all that he has at personal his fellow-men, and puts himself and all that he has at not the received men, and puts himself and all that he has at not the inservice. The renunciation of the perfect Bolshevist, or without municipal termed self-sacrifice; he without without munist, could not properly be termed self-sacrifice; he appel shot pive him a properly be termed self-sacrifice; he without munist, could not properly be termed self-sacrince, no ne appel shot give himself, but he is taken; he allows himself to we may thanken, and his sacrifice is completed by his whole-hearted we cannot be to describe the subject. One would say that it would We man the plance of his fate. If one were to employ theological to which to describe the subject, one would say that it would ere there ere there of blasphemy, according to the Bolshevist creed, of his renunciation as self-sacrifice; he is too wholly a part of the living mechanism, for and by which he exists, to be capable of wilful self-sacrifice. His subjugation to that the place of God is completed the place of God is completed to the p which, for him, takes the place of God is complete. The immediate recipient of his self-renunciation is the State of Christ which he is politically a member; but the ultimate recipient, i mreal the real substitute for the Christian God, is collective Wheevist There is an absoluteness, an inevitableness in maste humanity. this relationship of the individual to society which there used ou cannot be where the notion of personal relationships prevails. Whe w There can be here no difference of merit and degree; the ita mos claim is total on the one side, the submission must be total on the other.

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For a moment one asks oneself whether there be an masys analogy between this condition of individual abandonment that con in the religion of Communism and the mystical abandonment intual] of the soul in the highest forms of Christian prayer and con- Hemontemplation. But here again the difference is essential and In. Bu the likeness only partial and accidental. The Christian soul the below has a deeper sense of her comparative nothingness, but an rade the accompanying sense of her responsibility.

> For all the beauty of the world Never will I lose myself, But only for that I know not Which may happily be found.1

The soul loses herself in order to seek, but seeks in order to find:

And in my flesh I shall behold my Saviour, Whom I myself the of the

shall behold, and not another.

The "myself" would be a blasphemous expression in the world world be a blasphemous expression in the world be a blasphemous expression be a blasphemous expression by the world by mouth of a Communist; he remains claimless in this world, and were the and were there, for him, a next one he would be claimless in that also All immediate that also. All exists for the collectivity, and the immediate representative representative of the collectivity, and the minute the Russian State Circulativity is, for the Bolshevist, the Russian State. Given this conception we can understand what otherwise are what otherwise appears almost ridiculous: viz., an anti-God league, or a society of the state of league, or a society of atheists. My young friend, a gentle, humane youth was a least state of the humane youth was a society of atheists. humane youth, was proud to tell me that he belonged to the latter. For God h latter. For God becomes a very real enemy to such a faith; to use an old-fack; to use an old-fashioned, snobbish expression, themselves airs," treats them as the state of the airs," treats them as though they were important, also e them for their consent them for their consent when they should be allowed also ealternative. The Christien The Christian may be a servant of mankind,

1 St. John of the Cross.

the Bolshevist, he serves in the wrong way; e exists, man who serves only because he chooses might go on

ito that the at any moment. That communion with God, which is the ultimate goal of State of the Christian life, is not only repudiated by Communism as ecipient, it is also condemned as an outrage to the ollective Whevist ideal. Why did St Paul send Onesimus back to eness in master Philemon? Because the soul of Onesimus had ch there wed out of the control of man; because though a slave in prevails. Wy he was free in spirit; because he was no longer a servant ee; the mast dear brother.

be total This is escape, such escape as true Communism cannot low. The free soul would be an unmanageable factor in e be an masystem; what dreams might not visit her in her sleep? donment hat consequences in the material order might not her donment intual liberty entail? Bolshevism has no sympathy for and con-likemon—no man has the right to be the master of another atial and and But neither has Onesimus a right to spiritual freedom tian soul he belongs, and would be sent back promptly if he tried to , but an rade the power to which he belongs. God is not only an reality for the Bolshevist, He is worse than that, He is a agerous unreality. To turn to God as a refuge from coltive human society is a rebellion and an apostasy.

Bolshevism knows no excuses, and differs on this point Christianity, in spite of some of the terrific doctrines of telatter in regard to sin and its penalties. For Christianity of many excuses, and can even be charged with spirit of Compromise "which was the hated of Ibsen's Brand. Bolshevism, on the contrary, is a on in the splete and watertight system, and its adherents fulfil their gous duties with that strictness which certainly characmany other religions rather than Christianity. Christianity is he individual soul. is hampered by its tenderness for the individual soul, wist, the leves Bolshevism knows no such considerations. The wish derstand lave all, or as many as possible, may account for many taknesses in the Christian system; there are more Christian system; there are more Christian system; but less Christianity. And, also, since the final result a gentle less Christianity. And, also, since the ded to the God Conditional soul only, and that soul in its relations ed to the individual soul only, and that soul is grounded a faith oits faith. Christianity exercises a tolerance which is grounded. e "puts Rollsham in a Beyond where values are finally sifted.

emselves Bolshevism allows of no imperfection in its system, and asks lee it is related to the system. emselvism allows of no imperfection in 105 synthetic it is wholly of this earth it can not only demand, but owed no also ensure obedience. Its rule is absolute and uncomowed mankind, to sing ensure obedience. Its rule is absolute and like the nanking, and it is not hampered in its action, like the conscience. There is no bistian Church, by the doctrine of conscience. There is no Pol, XXXI. No. 1.

in order

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is world, imless in nmediate a gentle, Christian Church but will admit that the conscience of each man is the final tribunal to which his belief and conduct must be referred. But for Bolshevism the conscience is collective, and no one has a right to prefer his own standard of conduct. I think it is difficult for us, who are saturated with the notion of spiritual and personal liberty, to realise how overwhelming may be the domination of a contrary conception, and how absolutely it might subjugate the minds of those educated under that system. Perhaps the modern mind of the Western Christian does not fully understand how much the doctrine of personal liberty in thought and action depends on the belief in a spiritual Beyond and on the faith in God, whatever our idea of Him may be. The setting of time in eternity lifts the things of time to a higher responsibility, and the sense of a higher tribunal to which recourse can be had softens—even weakens—the otherwise ruthless character of human justice. It feels that its rights are circumscribed.

Bolshevism has no sense of any limiting or transcending power above itself; it claims to be the ruler, the Providence, the life and the end of all its members. Liberty may be exercised within its bounds but not outside them. It ensures to its people probably less suffering than Christianity, but also less joy, for joy, like suffering, has a personal character. It eliminates tragedy, which implies the play of great passions, and the clash of great wills, and in place of it The members of the inculcates unbounded endurance. Bolshevist religion will seldom complain, but neither will they rejoice. They will adore, for worship is one of the main acts of religion; but their adoration will be that of subjects It will not be so much the adoration and not of children. offered by inferiors, as that of mere elements of a whole to that whole itself. They will not so much sacrifice as be sacrificed. sacrificed; they will be rather as Isaac than as Christ. And they will some they will serve with body and soul, because for that alone they exist. It is they exist. It is as a whole that Bolshevism will claim to be estimated. it will be a whole that Bolshevism will claim to be estimated. estimated; its religion is one of collectivism, and personal criticisms are weight criticisms are vain.

With what wonder and admiration, some time after ming and writing the forming and writing these impressions, I took up Mr Aldous Huxley's amazing of the ideals of the ideals of Huxley's amazing story of a world wherein the ideals of Bolshevist philosophy and impossibly Bolshevist philosophy should be fantastically and impossibly fulfilled. Not often here fulfilled. Not often has anyone achieved the difficult task of presenting in imagination presenting in imaginative form the social results of any philosophy, with such form philosophy, with such fine point and marvellous realism as we find in Brave News, Western Transfer and marvellous amused and find in Brave New World. The author is, I trust, amused and willing

texasper many; amon m The firs iversal co "Is not haps for ik well a old, into red, are tally and otted par As to th his sch ht philoso stem. B ng right ential to khevism We have classes, condition uch socie ware for

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texasperated by the utter misunderstanding on the part pany; such misunderstanding is as inevitable as the misunderstanding of Bolshevism itself.

The first characteristic of the Brave New World is its

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"Is not that enough?" a good many will exclaim. Well, aps for some it will appear enough, but let each one k well and take his choice. All classes of the Brave New ducated id, into which a strict system of Caste has been introof the uch the ad, are happy because they have been shaped, preally and post-natally, to be entirely satisfied with their ends on in God, litted part in life, and to consider themselves entirely happy. time in Asto this Caste system which Mr Huxley has introduced sibility, whis scheme, he is probably severely criticised by Bolshecan be tphilosophers for supposing it to be an element of their paracter tem. But he has divined, and with some likelihood of gright, that something of the kind would be almost cribed. cending ratial to a complete fulfilment of the social ideals of vidence, shevism.

may be We have, therefore, a world divided into a certain number ensures classes, in each of which the individuals have been so ty, but inditioned "that they can only be happy in the state to aracter, in society has destined them. Physically and mentally

f great ware formed for their particular lot in life.

ge of it "I'm glad I'm not an Epsilon," said Lenina with con-

ner will And if you were an Epsilon," said Henry, "your conhe main ming would have made you no less thankful that you den't a Beta or an Alpha."

"And that," put in the Director sententiously, "that is the of happiness and virtue—liking what you've got to do. conditioning aims at that: making people like their papable social destiny."

The hair-raising description of how babies are taught not Then in the "conditioning "processes." e after They'll grow up," said the Director, "with what the Aldous Aldow thologists grow up," said the Director, and leals of hologists used to call an 'instinctive' hatred of books and instinctive hatred of the lower deals used to call an 'instinctive number of the lower of the se babies are destined to one of the lower of wood and carriers of task of society; to be the hewers of wood and carriers of

The State is the great 'suggester,' and the sum of m as we m as we state is the great 'suggester, and only. sed and retailed is the child's mind. And not the child's mind only. Godult's mind too—all his life long."

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And for this reason certain departments of knowledge are to be deemed useless or pernicious even to the higher classes of the community. Above all history—and if any of my readers have chanced to peruse some of the latest pamphlets on Bolshevist education they will have been impressed by the small part that history occupies; and if they have visited a certain depôt of Russian literature in London the same fact will have come to their notice. For Bolshevists are as severe in their censorship as was ever a Spanish Inquisitor. If we want to form a totally new world we must cut away the roots of the past; we must be as though we were freshly made and owed nothing to what has gone before.

"History is bunk," said the Director. He waved his hand: and it was as though, with an invisible feather whisk, he had brushed away a little dust, and the dust was Harappa, was Ur of the Chaldees; some spider-webs, and they were Thebes and Babylon and Cnossus and Mycenæ. Whisk, whisk and where was Odysseus, where was Job, where were Jupiter and Gotama and Jesus? Whisk—and those spectres of antique dust called Athens and Rome, Jerusalem and the Middle Kingdom. Whisk-the place where Italy had been was empty. Whisk, the cathedrals; whisk, whisk, King Lear and the Thoughts of Pascal. Whisk Passion; whisk Requiem; whisk Symphony;

whisk . .

But it is not only history that must be dropped out of the What about Art, what about educational curriculum. Science, if they should be allowed to get their heads? And, above all, love? Of what system-wrecking follies is it not capable? Parental and filial love have been eliminated by the elimination of parents and children; the love of lovers is eliminated by making of it a pastime, a sport, an enthralling game, but not an attachment or a passion.

"Fortunate boys," said the Controller, "no pains have been red to make the said the controller, "no pains have been spared to make your lives emotionally easy—to preserve you, so far as that is nearly

far as that is possible, from having emotions at all.

"Family, monogamy, romance. Everywhere exclusiveness, tywhere a family of everywhere a focussing of interest, a narrow channelling of impulse and everyone impulse and energy. But everyone belongs to everyone else."

And so Lenina's friend rebukes her for having been

It really won't do. You know how strongly the D.H.C. faithful to the same man for four months. And as for the æsthetic sense it has been "conditioned" objects to anything intense or long-drawn.

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complete satisfaction in the works of civilised man.

we is uninteresting or horrible.

Then the unorthodox young man takes Lenina over the and wants her to look down at it on a stormy night, she

The was appalled by the rushing emptiness of the night, by that foam-flecked water heaving beneath them, by the pale of the moon, so haggard and distracted among the hastening

Ind when the Savage finds a refuge amongst the beauties

Nouth England:

Flowers and a landscape were the only attractions here.

Joo, as there was no good reason for coming, nobody came.

And as to science, she too must be harnessed and con-

It isn't only art that's incompatible with happiness says stapha Mond, one of the world controllers. (He himself mething in the nature of an unbelieving Pope; he sees and his own system but cynically and sceptically adheres It's also science. Science is dangerous. . . . I was a good physicist in my time. . . . Too good . . .

Interpolation of the course to an actual Controllership. I chose and let the science go.

of course science is a danger, in a lesser degree than God, still in its own degree. For there is the science which it is to the needs of man, and this is not only harmless, beneficial. But there is also the science that spreads for the beyond, and that may, perchance, return to the with a sprig of hope in its mouth, with a message of the Beyond, a sign from God to man.

Stability and happiness; these are the two ruling aims the State; nothing must disturb the general equilibrium, the general contentment.

Very cleverly has Mr Huxley introduced into his scheme malcontents. Bernard Marx, a poor creature, not at Helmholz, ill at ease in the system because he feels there is something lacking, and that which is lacking is, bid own soul and his own individuality.

Did you ever feel," he asked, "as though you had some-

to come out? Some sort of extra power that you aren't using. You know, like all the water that goes down the falls instead of

through the turbines."

And into the midst of it all walks the Savage, ignorant of everything but the poetry of Shakespeare; crude, uneducated, foolish and violent. He is helpless and yet invincible; helpless in a system to which he has not been conditioned; invincible by reason of that individuality which he alone, amongst them all, possesses.

The late Russian historian Pokrovsky denied the influence of personalities, "instruments which in time to come may be artificially made as to-day we make electric accumulators." 1

Mr Huxley has given us an imaginative fulfilment of this prediction; and the Savage has the weakness and the strength of a personality not "artificially made." He wants to love, but to love for ever. He wants to work, but to work with effort and in the sweat of his brow. He wants to live, but to live dangerously. He wants to rejoice, but he wants also to suffer. He wants life with its fulness, but he wants also death with its tragedy. All the wonders of material civilisation leave him cold, because he remembers that:

"Ariel could put a girdle round the earth in forty minutes." And so he passes through the Brave New World and passes out, unaffected by it and unaffecting; as tragically unhappy as the rest of them are mechanically happy; as useless to them as they are useless to him. It is a wonderful story, and, as I said at the beginning of this article, it is a call not to argument and controversy but to choice.

Call it the fault of civilisation. God isn't compatible with machinery and scientific medicine and universal happiness. You must make your choice. Our civilisation has chosen machinery and medicine and happiness. That's why I have to keen these hoof of

keep these books locked up in the safe.

Of course God Himself may eventually have something to say to it, but Mr Aldous Huxley's picture is of a world in which man hear and which man has and pursues his own way. It is God who just makes all the diff makes all the difference, for without Him there is no god. sonality, and without personality there is, for us, no God.
We always know that IT We always knew that He is our Beginning and our End-from Bolsheviers and our Beginning and our Endfrom Bolshevism we have learned that He is above all, our Escape. For the Escape. For the soul that believes in God can escape through any human through any human mesh; it cannot be contained in even the most rigorous and the cannot be contained in Enemy the most rigorous and close-knit system. God is the Enemy of a Bolshevist theory. of a Bolshevist theory of society, because God is an Escape.

¹ From obituary notice in The Times.

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Ind from Bolshevism we learn also that God is the one at principle of unity; that unity after which every living continually searches—whether in truth, or love, or continually searches of the Brave New World form a context put to be dead, no love for the coming continually the compact of the dead, no love for the coming continually the compact of the coming continually the continually continually searches—whether in truth, or love, or continually searches—whether in truth, or continually searches—whether in trut

The world's stable now. People are happy; they get what want, and they never want what they can't get. They're well; they're safe; they're never ill; they're not afraid of death; if they're safe; they're never ill; they're not afraid of death; if they're safe; they're not afraid of death; if they will be blissfully ignorant of passion and old age; they're well with no fathers or mothers; they've got no wives, or when, or lovers to feel strongly about; they're so conditioned they practically can't help behaving as they ought to behave. And as to God:

He manifests Himself as an absence, as though He weren't meat all.

So that we cannot help hoping that the last word, after will rest with Him.

It is a very remarkable book, and I leave it with the wish that its meaning may not be lessened by further treatment theatre or cinema.

And as to Bolshevism, with regard to which there is so chmore to be said. Will it achieve success even according its own aims? Will the suppression of individual values, limitation of human aims to this earth and all that this can give us, contribute, at last, to fuller prosperity him this world?

Bolshevism is not an irreligion, but a religion, and the respectively front of us is a mighty one, and one to the death.

Now storming fury rose Now storming fury rose in heaven till now was never.

PONTIGNY, FRANCE.

M. D. PETRE.

IS COMMUNISM INEVITABLE?

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F. S. MARVIN.

ONE keeps meeting people who declare that Communism is "bound to come," that the Russians are trying out, rather roughly perhaps, a plan which we are all destined some day to follow, that the early Christians were communists and the world is waiting for a new Christianity, and so on. Young people, disgusted with the present difficulties of the world, its miseries and animosities and the momentary obsession of the economic question, are ready to say "Away with it all. Let us have at least in each nation one supreme authority, owning everything, dealing out to every one what he needs to live on and planning for all of us a future guided by science, equal in happiness and free from fear." Mr Middleton Murry has reinforced this plea in a book of deep religious feeling, and Mr Bernard Shaw is always ready to chastise those who question it. But the unconverted may be allowed to ask a few questions.

The first question which must occur to anyone is as to the nature of this necessity which is said to be driving us all to Communications and the control of the contro to Communism. It savours very much of that "necessity' which was a savours very much of that "necessity was which was proclaimed before the World War. "bound to come," we were told, especially in Germany, and when it care it was when it came the prophets claimed their reward. But it was not "hound the not "bound to come" in any strict sense of the words.

Between that him larger in any strict sense of the words. Between that kind of "necessity" and the "necessity morning individual death or of the sun rising to-morrow morning there is an infair there is an infinite gradation of probabilities, and the most that could have been all the probabilities and the most that could have been all the sun rising to-morrow incomes the most than could have been all the sun rising to-morrow incomes the most than the most than could have been all the sun rising to-morrow incomes the most than the most the most than the m that could have been truly said about the World War before it happened was that it happened, was that with the large armaments and animosities of nations it was a large armaments. One can easily imagine actions or accidents that would have prevented it, as surely as the bornhaid it. reasoning applies to the frequent predictions one hears of another great war or of the another great war, or of the overrunning of the world by

yellow races, or of the hundred and one catastrophes gribed by the sensational historians of future events. Is the kind of necessity which is claimed for the coming of munism?

Thatever the answer may be, one cannot avoid another and another question which always arise in connecwith these confident predictions in human affairs. Tat is the mental attitude of those who make them to the onts predicted? When anyone says "Communism is and to come," how far is he expressing his own hopes and thes? There will be many degrees in the answers. In the gof the fervent Bolshevist there is clearly no question; medicts because he hopes and believes. But in practically ry case of the confident prophet one finds a mental bias, bir of fear or of desire, which may contribute to the event wicted, and in any case deprives the prediction of such

active validity as it might possess.

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The eager have an invincible impulse to expect that to men which they desire to happen; this impulse is a strong hibutory factor in social movements; possunt quia posse as well as quia posse videntur. And, on the other hand, timid and pessimistic are always ready to expect a mity; they fear, but have no confidence to resist. the extreme difficulty in obtaining a verdict even poximately calm and impartial about the probability of where human passions are involved. Minds, most severely scientific in other respects, may make gious mistakes, as when Comte, the founder of the when method in judging all phenomena, fell to thinking Positivism as a religion would triumph in the world that century. That being so, it seems best in such a case with the natural desirableness, or otherwise, of the we are discussing, and afterwards consider the conporary symptoms or the historical analogies which might a hasty judgment. But as to "desirable" let us be The question is not of an ideal, such as Plato's while question is not of an ideal, such that certainly ton may be laid up in heaven but has certainly of mankind, but tommended itself to the general sense of mankind, but state of things which men seem generally to desire, or one things which men seem generally to their nature so far as it has been revealed up We present. Is Communism of this nature?

We need therefore some sort of definition of "Comas a starting-point. This cannot be a scientific lears of Various has a starting-point. This cannot be a sand and various the thing to be defined has had so many and continues to change in the Various manifestations and continues to change in the OLXXXI. No. 1.

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form we know best. But one may distinguish some features by which to characterise it and compare it with other states of society which are not Communistic. Of these the most obvious and certain is its attitude to private property. The Communist starts from the belief that men should hold their property in common, that private property and inequality of income should give way to a state of things in which there should be common ownership and the individual should receive what he needs for his life but nothing beyond and nothing to leave to others on his death. The land and all industrial undertakings would, of course, belong to the community, which would administer them as it now does all the admittedly common concerns, such as the police, the law courts, the post office, and so on. This would perhaps be accepted as a fair sketch, both by those who advocate Communism and those who do not.

Can it be said to have shown itself increasingly attractive in the course of history, to have commended itself to a larger and larger number of persons, to be "naturally

desirable "?

The answer must be a decided negative, however much allowance we may make for the growth of State regulation and of State and municipal enterprises in recent times. This is not Communism, nor an approach to Communism; it is not even Socialism except in the Harcourtian sense. For side by side with this apparent collectivism has gone all over the world—except in Russia and in distressed countries such as China—an even greater growth in private ownership. England is the conspicuous example where a vast extension of private of private savings is the welcome compensation for some falling off falling off in the total growth of national capital. The same is true in varying degrees of all the industrialised countries of the Wood. The large of the work which are of the West. While developing "social services," which are the expression of the developing social services, the individual the expression of the community's care for its individual members, there is the community of the community o members, they have also given a field for an increase of private property private property and an enhancement of personal independence unexampled in a mentangement of personal independence unit in a mentangement of personal independence unit independence unexampled in a mentangement of personal independence unit indepe ence unexampled in history. We are apt to overlook the latter through the latter through the prominence of the former, just as the present age appears to present age appears to many people as the period of unbridled nationalism, while it nationalism, while it is actually at the same time the scene is greatest extension. of the greatest extension of international organisation.
is so hard to be is so hard to keep one's eyes fixed steadily on both sides of a concurrent process. concurrent process, and the concurrence of two complementary movements is the concurrence of two complements. tary movements is the law and deepest secret of human advance. Freedom and advance. Freedom and private property grow at the same

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wider organisation and collective control. At least do so in the healthier and more typical modern societies. Marxian reading of history were true, we should see the highly industrialised countries, such as Great Britain The United States, the readiest to receive the Communist If industrial development governs thought, here are communities prepared by their schoolmaster to accept right rule of life. Actually the exact opposite is the case. one country which is under a nominally Communist ime is the most backward and (before the war) least Instrialised of Western states. Those who have gone thest in industrial organisation are least prepared to

andon private property.

Such seems to be in briefest outline the teaching of history to the growing desirability—or otherwise—of Communist neiples. The tendency has been from a primitive state in communities mostly small in area held their land and erpossessions more or less in common, towards a more and me individualised society, with a large organisation and ective control, holding together masses of men who w private ownership and do their best—subject to other minlife—to increase it. In spite of the two thousand years more which have elapsed, Aristotle is still nearer to the th of the matter than Marx. The areas which the Greeks templated as politically desirable have enlarged; Aristotle this going on in his own time without referring to it or ming it to deflect his judgment of the desirable in the ther of material possessions or of political control. What said as to the function of private property, like the ater part of his Ethics, is as true as ever, or truer. We to re-think it in fuller modern terms, as Hartmann has the sound so brilliantly for the bulk of the Ethics, and it The seen that property and the right use of property are dissues and essential to the full stature of manhood.

Aristotle's argument was that virtue required an "equipfor its development. Material goods are this equipand the final justification of material goods is the the final justification of material go the mon for character. This is the higher or ideal side of the This is the higner of least that every one from the child upwards desires Natural instincts, things and rejoices in possession. Natural instincts, of such is the moral while of sublimation to a higher end, such is the moral of all the moral human nature, and sublimation to a higher end, such is the fundamental elements in human nature, and the fundamental elements the instinct for property.

This the instinct for property.

Rartmann's "Ethics," recently translated by Stanton Coit. and Unwin.)

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The Communist answer takes many forms. It is generally said that some private possessions will be possible for everyone—personal belongings, but not property to be used for "exploitation," i.e., the earning of fresh capital. Here the greatest difficulties will arise in delimiting the cases, and enforcing prohibitory and restricting regulations against private trading and private wealth. It is the everyday story of contemporary Russia. Or, again, the Communist may take the other side and urge that more harm than good is done by the effects of wealth, especially great wealth, on private character. In particular the critics of "capitalism" and private property in modern times call attention to the new conditions which have altered, as they hold, the application of the old canons. One is the growth of great businesses of all kinds, which has brought about a sharper division in wealth between the mass of the workers and the very rich. The other is the parallel growth during the same period of the communal and democratic feeling that we are all members one of another and all with equal claims on the good things of life. Both these things, like so many contradictories in human life-nationalism and internationalism, freedom and mass production, mechanical uniformity and licence in arthave appeared together side by side, and the Communists say that their solution is the only and obvious way out of the impasse.

But its very obviousness should put us on our guard. Is there to be one, simple, mechanical plan to cure the evils of an age-long civilisation, of which the most striking feature is its baffling and ever-growing complexity? words, originally embodying some simple idea, which is later diluted, absorbed and transformed, are highly misleading when we att when we attempt to apply them in practice on a wide scale.

This is two accounts and transformed, are nightly into scale. This is true of practically everything ending in -ism and a good many and m good many other things besides. Socialism, Communism, Imperialism, Utilitarianism, as well as the names of most religious systems. religious systems. There was once some definite idea in the minds of a small and herents minds of a small number of people; as they gained adherents and had to accome and had to accommodate their simple idea to the changes of history and social life. history and social life, it became more and more attenuated and remote. If the and remote. If the name is popular, men will be glad in assume it, every man in it popular, men in no sense in assume it, every man in his own sense or in no sense in particular. But the decimal of the particular in the decimal of the decimal particular. But the definite one-ideaed plan which started the -ism is never comist. the -ism is never carried out, and in the end people become quite curious as to relate the control of the contr quite curious as to what it all meant when it began chance would undoubtedly be still a meant when it began chance would undoubtedly be with Communism, if by some chance

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colution or wave of passion Communists came into power other countries as they have in Russia. In Russia exactly

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But if, disregarding for the moment the more distant we examine the definite claims and proposals which aput forward as Communism, two or three may be clearly inguished. Demands that everyone should work, that work should be paid equally, that the State should grantee work or an equivalent wage, that all capital and Justry should be in the hands of the State or the Commune these are evidently quite concrete and definite, however w might be found workable in practice. That everyone work is a demand rather of moral than economic aring: it would now receive a practically unanimous Int. That all work should receive an equal wage, or that rideal should be of equal incomes all round, is a claim of other kind. It does not appear to have any moral validity, plas it ever been practised in any large society in the past. Shaw gave the idea a certain vogue in a recent book, but not enlighten us as to the way it was to be carried out. Russia which is the model at the moment for plans of this t, there are, we are told, plenty of differences of wage, ther in the interest of the manual worker. There can be no ection in principle to that, every reason in fact for paying dsomely for some sorts of repulsive labour—collecting se, for instance, or clearing out sewers. But who, in a monwealth of practical men, can conceive the enforceof an equal wage or an equal income in any large comby, if any such community were to depart so far from accustomed sanity as to desire it? Sir Josiah Stamp has pointed out that inequality of income favours the mulation of capital, and the accumulation of capital is milal in any stable society, quite apart from the question This is the economist's or sociologist's argu-There is a much more potent and omnipresent one in there is a much more potent and officers in a much more potent and officers in the second for his labour, test and desirable to receive a reward for his labour, desirable to receive a reward room mother Earth or from a fellow-man; no one Mother Earth or from a lenon another if he worked have wrong to receive more than another if he worked harder or better for it. That being so, it cannot lideal for the future to harder or better for it. That being be, future to any sane economic or moral ideal for the future to pit within land amental human propensity, but rather to pit within bounds and utilise it by education for a larger

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its citizens, and the ownership of all capital and means of production by the State, are proposals not peculiar to, or characteristic of, Communism; they are rather items in Socialist programmes, though they would necessarily be included in the Communist State. One need here only make two remarks upon them. The first of the two—the Droit du Travail (or an equivalent wage)—would seem to imply a strict and absolute control of procreation, for no State could long survive in which its members were allowed to produce as many children as they pleased, all of whom were to be a charge on the community whether there was remunerative work for them or not. The other, the Socialist-Communist, principle, that all industry and capital should be Stateowned, seems to some prophetic students of the past and present to be in the course of realisation. Are we not seeing, they say, some fresh great branch of industry and civic life come under public control every day? Yesterday it was the posts and telegraphs, to-day it is the railways, to-morrow it will be the coal-mines. While we are arguing the abstract question-so runs the diagnosis-the course of events is carrying out the Marxist programme. So runs also, in current biology, the diagnosis of life based on the mechanical and chemical analysis of living matter. While the experimenters are securing a small part of the living organism in their apparatus, the living being escapes and proliferates more abundantly than ever elsewhere. In the State—even in Russia—although the parts under direct State control may seem to be constantly encroaching on the whole, yet at the same time fresh enterprises keep breaking out, adapting the This is eminently the State regulations to their own ends. case in France, England and the United States, now the most typical and influential countries of the West. The cases cited above of States. above of State enterprise, post-office, railways or docks, are matters of control of the west. The case under matters of general convenience which may well come under public management. public management without Socialist or Communist implica-tion. We may tion. We may expect in the future as in the past that if a community for a six of the stively any community finds it convenient to manage collectively any part of its community part of its common life, it will not hesitate to do so, without advancing any poor advancing any nearer to the Communist ideal of universal State workshops or care to the Communist ideal of universal State workshops or equal wages for all. Such expedients are actually both supported by the point of view actually both supported and criticised from the point of view of facilitating private of facilitating private enterprise.

We are no doubt in presence of a great general change in nan thought and human thought and social philosophy which without manifold reactions in investment of life, without manifold reactions in institutions and ways of life, without ans of to, or ms in ily be make oit du iply a could roduce o be a erative nunist. Statest and seeing, vic life as the norrow ostract ents is urrent al and enters their more ven in ol may at the ng the tly the e most

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ressarily, or even conceivably, taking the concrete forms ich its narrower and more fanatical supporters propose. this there are abundant parallels in the past, and on these we may find the elements of vital truth in Communism tich are likely to escape us if we consider only the violence the Bolsheviks or the tirades of Bernard Shaw. This truth sis mainly in the discovery that mankind, both intertionally as a whole, and in all its national and communal Is is far more socially and essentially united than had ever en realised in earlier philosophies. It is a scientific fact dnot an ethical duty which is here in question, though the tter follows in due course. The early Christians addressed St Paul were to remember that they were all "members of another"; modern social psychology extends and spens the same idea and erects it into the definition of manity itself. Man is that being who exists continuously space and time, with an infinite number of individual mans, consciously but not ontologically separate. It is possible that as this truth becomes generally diffused and Merstood, the individual cells will not claim their full are in the common life. This they are now doing, very riously in Western countries, and in widening circles roughout the world, as the knowledge spreads. This is the and irrefragable element in Communism, while State dishops and equal wages are temporary expedients up here and there in the heat of the moment to obtain short cuts what must be gained slowly and surely in divers by divers methods.

experiments on such concrete lines might indeed be tried, some hope of success or at least of useful information the rest of the world, in small areas, with a specially tent esprit de corps and specially efficient management. many sporadic Communist experiments of the past do sporadic Communist experiments of any striking to have left much permanent mark, or any striking. he forth of warning for their successors. This is regretor lease world is large, with abundant scope for variety for learning from the experiments of others. The happy munist societies of the past have been rather those of believers like the early Christians who had "all things," and the course, believers like the early Christians who had because, it in the not as an industrial experiment, but because, it in the course world, they were ted in faith and living for another world, they were thent in faith and living for another world, bition and living for another world, bition and living for another world, sitting this one to sink their personal differences and this one to saily.

the lesson from all such temporarily successful Comlesson from all such temporarily succession experiments is that they must rest on perfect spiritual communion and personal knowledge and affection between the members. On the larger scale, and when dealing with a highly differentiated society of distant members and varied industries and occupations, we shall only attain the ideal of social justice by a lively social conscience working through a thousand different channels, some governmental, some industrial, some philanthropic and some religious.

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Is Communism then in any sense possible as the religion of the future? For this claim has been put forward by serious thinkers, and is clearly in the minds of ardent young Communists such as Mr Hindus discovered in his recent visit to Russia and described in Red Bread and elsewhere.

The answer to this question depends on our definition of religion, and to give it fully would involve far more space than is available here. A few suggestions only are possible, cognate, as far as may be, with the general world situation which we have sketched. If we allow the term "religion" to any obsession of the mind by some other-regarding passion or theory of the world which leads to action, then we can no more deny it to Communism than to any other form of fanatical belief which has swept men on to triumph or to suffering. Those who follow some exclusive ideal in art or science, may in this sense also be said to have a religion. The ambiguity arises from the venerable antiquity of the word which, like the many alluded to above, has gained so many connotations in its long history that its origin is a matter of keen research and when found does not cover a tithe of the meaning it has since acquired. One cannot in such a case give an answer generally acceptable, but must suit the answer to the meaning implied. If in the narrower sense we are sense we are content to speak of the crusading Communist as possessed by a religion, the question whether that religion will conquer the religion, the question whether that religion will conquer the world becomes an economic and political one. One one. One can, of course, easily conceive other countries though attempting the Russian industrial experiment, though whether such an industrial experiment, religious is whether such an attempt would drive out other religions is another question. another question. One sees no necessary connection between industrial and an information of those industrial and social Communism and the denial of those beliefs about the beliefs about the creation and government of the universe and the future of the universe and the future of the soul which are more usually called religious. It is two the religious. It is true that Communism is at the moment combated with the utmost bated with the utmost vigour by the organised religions and especially by the Character of especially by the Church of Rome. But this is a special circumstance arising for circumstance arising from the fact that the main body of Communists have identified a specific of Rome. But this is a specific Communists have identified their movement with

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communism and might be again. Granting the instian Communism and might be again. Granting the assumption—which seems on other grounds most likely—that the mass of mankind could be converted to from of Communist living, what is there to prevent those communities from pursuing, or beginning again, the old coulations about the nature of the soul and God? To a liver, to one satisfied with that form of life, it might well pear as a final deliverance from toil and conflict, the home peace to which the Divine Shepherd had at last brought if lock.

Such thoughts are but a flight of the imagination, though bere is nothing in the nature of the terms we are discussing exclude them, and man's power of ordering his life will doubtedly increase with his greater knowledge of science. le actual "anti-religious" wave of Communism might brefore burn its way over the world, clearing away existing netures and leaving the ground free for a new growth of hight and simpler life. It is conceivable; but to a sober of things as they are and of men's average nature and abitual reactions to the forces round him, nothing would mless likely. Evolution and not revolution becomes more more both the habit and the choice of civilised men. bey come to realise the certain losses and the possible of the latter method, just as they are learning the lesson with regard to war which is revolution in relations. Hence there is a growing tendency to the ultimate objective by adapting existing conditions as the world becomes linked together, this moderating world becomes linked together, the will become still stronger. One sees this in the moving activities of the League of Nations compared for a the prompter decisions of smaller bodies convened for a regal purpose, as at Locarno or Lausanne. The goodwill is tleast as strong in the larger body as in the smaller, but it the strong in the larger body as in the same act more strong in the larger body as in the same act more strong in the larger body as in the same act more strong in the larger body as in the same act more strong in the larger body as in the same act more strong in the larger body as in the same act more strong in the larger body as in the same act more strong in the larger body as in the same act more strong in the larger body as in the same act more strong in the larger body as in the same act more strong in the larger body as in the same act more strong i ther, they will be less inclined to make violent change. throughout the world, as links are set up, there will the world, as links are set are and add when what tendency to preserve the existing order and Eastern What we have seen lately in more remote and Eastern what we have seen lately in more remote in Russia, China, India and Japan, for instance—is Russia, China, India and Japan, 101 Millian Russia, China, India and India but a violent awakening and re-adjustment among which had for some time fallen out of the were countries which had Western march. These were countries which had Western march. These were countries with the scientific renascence in the seventeenth century, and no industrial revolution in the eighteenth and nineteenth. These stages too must be passed through, or their results absorbed, and we may then expect the more ordered international progress which the twentieth century is preparing in the West.

So far as this general survey is correct, the expectation of a new Communist religion sweeping in from the Eastern steppes as other religions have invaded the world from the East at earlier moments in world-history, is seen to rest on the flimsiest of historic parallels. At these earlier periods there was no West, firmly organised on a basis of scientific The "scientific materialism" which Russian theorists invoke to justify their revolution at home and their war against "bourgeois" society abroad, has already been harnessed in more civilised communities to the service of a system more comprehensive, more humane and more religious than their own. The new religion of revolt could only gain ground if the better faith in comprehension and continuity failed to do its work. There might be a danger, if the masses, now awake to their claim as human units, found the machinery and the sentiments of the older societies unequal to the task of real incorporation.

Assuming that they do not fail—and why should we assume the less likely hypothesis?—Communism as a religion has little to commend it which does not find a place in other faiths. Its exaltation of the poor and weak, its reliance on the essential humanity of the simplest man, have been prime motives in the advance of the greatest religions of the past. The religion of the future—all religions, in fact, so far as they conform themselves to the growing richness of the human consciousness—will become not more fanatical but more tolerant, not one-sided and ascetic, but full of joy and beauty, and above all alive to truth. In all these things there may be equality and equality and must be community, and they are the greatest wealth

wealth.

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IN.

TWO OXFORD MOVEMENTS.

WESLEY AND NEWMAN.

DR H. WATKIN-JONES.

"Holy Club" of the Methodists and the Anglo-Catholic we of Keble and his friends both found an unkindly other in the ancient University of Oxford. On this account mit would be tempting to compare them, even to discover me similitudes between them than a fair comparison could The contrasts between these movements—and ir protagonists—have almost succeeded in obscuring any militudes, yet it may be that a consideration of them from aspects will prove a not unprofitable task, whether in pect of historical interest or of practical application to a tsent situation which each of them has done its part in reating.

The earlier of these movements had as its aim, at least the evangelical conversion of its directing genius, the the masses of this country, though by "masses" derstand a population equivalent to three-quarters of Mem London. It was a population which revealed on the contrasts of squalor and luxury. Taxation fell the for least able to bear it, education was the possession the few, while even educational endowments sometimes while even educational endowniers of the parson or the high more of straying into the pockets of the parson or the The general populace amused themselves in ways Ine general populace amused themes which was unlawful, and developed a callousness which was unlawful, and developed a canous. Executions are tod Dr Johnson. In his ended to draw spectators," asserted Dr Johnson. In his this was their main purpose. And of executions, as of The spectators, there was no limit.

The social conditions of the eighteenth century, just as Method: hose who existed in them, claimed a place in Methodist gospel. Wesley stirred up his people to

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philanthropy—private and connexional, he founded schools for the poor and scattered abroad cheap literature, he set his people to emulate his own example in visiting the prisons, he prosecuted a vigorous temperance campaign, and, among other things, he smote that rigid Calvinism which could assign a predetermined position to the oppressed classes. In the more distinctly spiritual realm there lay to hand a task equally compelling. The religious situation of England was well nigh desperate. Ever since the English Revolution of 1688 a barren intellectualism had settled like a blight upon religious thinking, and emotion was generally discounted. even though the Elder Pitt ventured to appeal to it. Among the clergy the scandals of pluralities and non-residence grew vet more scandalous. Bitterness characterised the relationship of various parties within the Establishment, while spiritual inertia soothed the conscience and corrupted the theology of Protestant Nonconformity. Here, indeed, was scope enough for the Methodist message, apart altogether from the direct appeal for the conversion of the people, the need of which any follower of Wesley regarded as an axiom.

Concerning John Wesley as the leader of the earlier of our two Movements a few observations may be of interest. Wesley pedigree could be traced back to Saxon times. Wesley's mother was grandniece of the first Earl of Anglesey, while in 1769 a distant relative was born in the Irish branch of the family who was to become the first Duke of Wellington. Both his father and mother abandoned Puritanism in their youth, his mother developing into a Jacobite High-Churchwoman. Oxford became the hereditary University of the family. In 1720 John Wesley entered Christ Church, and six years later he was elected a Fellow of Lincoln. It was to the income of this Edition income of this Fellowship, which he held for twenty-five years, that he was indebted for a sure living—which emphasizes the indebted for a sure living—which emphasises the indebtedness of Methodism to one of Oxford's smaller College Williams and Methodism to one of Oxford's smaller Colleges. This also seems to have indicated a further new departure in his new departure in his way of living, in that he took advantage of the change of Coll of the change of College to terminate friendships which discouraged his increasing couraged his increasing seriousness of purpose. In 1729 he became the recognised leader of the "Holy Club," a circle of members of the University members of the University who placed before themselves more and more definitely. more and more definitely the deepening of spiritual life and the extension of Christian deepening of spiritual life and the extension of Christian so called, the extension of Christian service. The Methodism, so called, of the Club was of a Hind C of the Club was of a High Church type. Wesley afterwards observed that his own observed that his own preaching at that period was generally a failure, because he did a failure, because he did not preach faith in the Blood of chools

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To those who came to him for advice he prescribed inst. To those who came to him for advice he prescribed and constant Communion. In Georgia his had, confession, and constant Communion. He rebaptised the row High-Churchism was notorious. He rebaptised the anot received episcopalian baptism, and refused to had not received episcopalian baptism, and refused to see same persons the Sacrament of the Lord's Supper. In condance with his principles he refused the Communion to wintly German pastor, and in later life he turned upon his which zeal higher than this? "Can anyone carry High hurch zeal higher than this?" And on hearing a Presbytonished!

Wesley's evangelical conversion, when for the first time trion really "warmed" his heart, meant the passing of Isley the ritualist, for from that time he became convinced It the birthday of a Christian takes place at conversion ther than at baptism. Within a year he was making mself "yet more vile," as he put it, by preaching his ingelical convictions in the open-air, not only because the Irches were closed to him, but because those who wished hear his message could not all have got inside them had remained open. Our Lord's practice of open-air taching was his own for fifty years, and it was a practice aracteristic of this earlier Oxford Movement. Doubtless it wed its salvation; most certainly it proved the salvation multitudes who could only have been reached by it. Thirty ars after he had, with some reluctance, been impelled to this gospel out of doors, he is found addressing on this y subject a company of "lazy or cowardly" Methodists hethod visage are his) who had withdrawn from so aggressive tethod. "It is the cooping yourselves up in rooms," he them, "that has damped the work of God, which never tinto the work of cod, that has damped the work of cod, t the highways and hedges and compelling sinners to Allowing for his occasional exaggeration where Allowing for his occasional exagger, during his meving were concerned, it would appear that, during his meyings, ten- to thirty-thousand people would wait wently for hours to hear him; and, unlike the later Oxford Trement leaders of their first period, he gave his strength working-class neighbourhoods, from which in consequence of his converts were derived. And let it be remembered this concede all academic this earlier movement does not concede all academic the Fell successor. Intellectually we make bold to say Registre of a million Beside 40,000 sermons and a quarter of a million

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miles of travel, Wesley's literary output was immense. English, French, Latin, Greek, and Hebrew grammars; a compendium of logic; extracts from classical literature; an English Dictionary; Commentaries on the Old and New Testaments; a Roman History; a History of England; a Church History; a book on "primitive physic"; numbers of abridged biographies and editions of celebrated writers; a daily Journal—all these flowed from his busy pen. He also issued collections of hymns and tunes, and began a monthly magazine, which still goes on. His popular pamphlets more popular than Newman's Tracts—were broadcast at the usual price of a penny, and every penny he ever made by his publications—and they totalled to £30,000—he distributed in charity during his life. Surely he had every right to exhort his preachers never to while away their time!

It appears to be very imperfectly realised that the Evangelical Revival as directed by Wesley was largely a Sacramental one, and in this we have material for an interesting comparison with the later Oxford Revival. Not the least interesting point in such a comparison is the extent to which Charles Wesley seems to have approximated to High Church suggestiveness in several of his hymns on the Sacrament.

> "Thy life infuse into the bread, Thy power into the wine"

is hardly Zwinglian, and we have no evidence that his brother disagreed. Our main point in this connection, however, is the widespread nature of the Sacramental revival of Methodism, which was due first and last to the example and precept of John Wesley himself, as any reader of his sermon on In a Duty of Constant Communion "will be led to expect. In a fascination of the second of t fascinating study of "The Place of the Lord's Supper in Early Mother!" The Place of the Lord's Supper in Remiew Early Methodism," published in the London Quarterly Review of July 1992. By of July 1923, Principal Barratt of Didsbury College shows that after his that after his evangelical conversion Wesley gave quite as much (if not much (if not more) attention to the duty of constant Communion as a constant to the duty of constant communion as a constant to the duty of constant communion as a constant c munion as ever he had given before. On the average, he "communicated" "communicated" once in about every five days, and continued so to do till Church, or at a Methodist "preaching-house," or in a private house, he maintained the Lord's tinued so to do till a fortnight of his death. house, he maintained this constant observance of the Lord's Supper. We have Supper. We have especially to note, however, what Mr. Barratt proceeds to all Barratt proceeds to show, namely that this constant observance became a character of the state o ance became a characteristic of the whole Methodist movement. Often for several constant observable of the whole Methodist movement. ment. Often for several Sunday mornings consecutively, nense.
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presided over Communion Services attended by dreds of people—sometimes 1,500 and 1,600, and lasting five or six hours; and so great was the continual strain him that at times he feared that his strength would not These amazing sacramental gatherings were a regular thodist feature, and must have given a deeply spiritual to the revival. It was in the Methodist "preaching-"that the most largely attended Communions came be held, partly because, since 1740, Wesley had felt bound hold them there as the clergy began to refuse Communion the Methodists in the parish churches; and this fact akes the Methodist sacramentalism even more something the revival itself. And it was something of the Evangelical kijval itself because it was not sacerdotal. Mr Barratt marks that the essential difference between the two nat Oxford Movements is expressed in certain changes Wesley made in the Communion Office. "In the wican Order the minister says, 'Almighty God . . . rdon and deliver you from all your sins.' Wesley quietly lers all the pronouns, and reads, 'Pardon and deliver us.' " further mark of the Methodist Communions which Mr arratt notices is that Wesley used them as a converting as las a confirming ordinance, inviting sinners to the Table hat they might view the Crucified One and receive salvation not in the slightest sense from the opus operatum, the reption of the elements in itself, but from the Saviour alone, to save at the Table spread with the tokens of His ission just as He is present everywhere to save all who call Him in any way and in any place. Thus could thodism be termed a sacramental revival and an evanrevival, and great is the pity that the Wesley tradition anding both of these together was not maintained. As authority reminds us, the meticulous regard for the tablished Church which caused the prohibition of the Church which caused the promoted Church which caused the promoted Church which caused the promoted even which followed even 1791 till 1795, and the restrictions which followed even Caused a break in the wonderful sacramental movement Methodism, and from this break Methodism has never lite recovered.

Wesley's action in conducting ordinations could not but the final separation of the Societies from the Church disapproved, was demanded by the urgent need of North American States for whom the Bishop of London

would make no proper spiritual provision. It was also prompted by his own change of attitude to the dogma of Apostolical Succession, which was to be made so much of by the later Oxford Movement, but which he came to brand as a fable which no man ever did or could prove. So he acted upon the conviction that he possessed ordaining authority as a presbyter, or scriptural "episcopos," substituting—for ordination and administration of Holy Communion—a presbyterial succession for the episcopal. His followers, after 1795, made less of the presbyterial succession than he himself had done, for they did not see any vital connection between ministerial authority and either kind of "historical succession." They did, however, regard themselves as carrying on the witness of the Catholic Church of Christ, though they hesitated, still out of deference to Anglicanism, to adopt the word "Church" for their Societies until 1891. "When we agree that historic continuity is not a question of physical contact but of identity of function and purpose, the narrow theory of Apostolical Succession becomes untenable." is Methodist sentiment—in the words of Canon Raven.

The later Oxford Movement, the great Anglo-Catholic revival, followed upon the rather shallow Evangelicalism of the Church of England in the earlier years of the nineteenth century, and, like its Methodist predecessor, it has retained its influence because it arose on deep piety and wide culture, and developed an emphasis on both salvation and social service. Primarily it was a revival of religion, and is generally dated from July 14th, 1833, when Keble preached his celebrated sermon on "national apostasy" in which he delivered his delivered his soul concerning the dangers threatening the English Church. He had in mind the recent Roman Catholic Emancipation, the Reform Act which had enfranchised an unchurched industrial population, and the (really overdue) reduction of Anglican bishoprics in Romanist Ireland. Erastianism had fettered the Body of Christ since the arrival of William III. and Mary, and it seemed as if certain Churchmen like Arrell and Mary and it seemed as if certain Churchmen like Arnold of Rugby were doing their best to prevent their fellow Change of Rugby were doing their best to prevent their fellow Churchmen from knowing what the true foundations of a Church really were. Finally there was the suffo-cating atmosphere. cating atmosphere produced by Liberalism, the new spirit of the age. This was the same that the age. the age. This was a label which covered a multitude of sins.

Bishop Barnes I Bishop Barnes has called it Liberalism "born of science"; yet, as Bishop Tell yet, as Bishop Talbot has pointed out, Dean Church, who as Oxford proctor Oxford proctor came to the rescue of his friend Newman, numbered among his to the rescue of his friend the first numbered among his close friends Dr Asa Gray, "the first

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rentist to reconcile American clergy to the new Darwinism." ht even if science were not dreaded by Keble quite as much shas been thought, there were other factors in Liberalism hich he decidedly dreaded. Tradition was being weakened: Hampden, a noted Oxford Liberal, had just given it forth his Bampton Lecture that tradition did not stand on so in a level as the Scriptures !—and it was not to be long fore Melbourne made this man Regius Professor of Divinity. he renewed literary criticism of the Bible was unnerving. ivilisation, reason, education were necessities for sooththe founding of an unsectarian University in London (!), tile revealed religion was being regarded by the new atellectuals as unnecessary. What was all this but an sidious danger to the Church, and even a frontal attack then John Stuart Mill could shoot against its walls the wlless ammunition manufactured by the French Revolution! That a blessing did Sir Walter Scott prove to be to Keble In his friends, coming as he did as a representative of the mantic counter-revolution!

As is well known, the chief men of this Oxford Movement ere a small circle of younger Fellows of Oriel College. leble was its premier poet. Hurrell Froude, whose passionate sceticism furthered the disease from which he died so early, ated Rome as much as Keble and the Reformers yet more. wman, the genius of the Movement, always remained debted to his evangelical upbringing for a sense of his tronal salvation even while he pursued some further peace external authority. Pusey added his influence and learning, took the lead after Newman had gone. The Church of third to the fifth centuries, also that of the pre-Reformaera, were subjects of their study, and they were couraged by this study to give their strength to a new the revival of the Church in the Anglo-Catholic rection. Anglicanism was set forth as the "middle way," truly "catholic" as Rome because both shared so much common, yet in a sense more "catholic" than Rome, Roman doctrine included so many accretions. and educated churchpeople must be impressed with truths; hence the Tracts for the Times, most of which me from Newman. Apostolical Succession was emphasised defence against Erastianism as much as against beralism, and with it the tradition of the Church, baptismal eneration, sacramental grace, and a sacerdotal priesthood. Real Presence'" in the Eucharist was taught with a resence " in the Euchard Roman, which, though not literally Roman, plainly showed the influence of such as Cyril of Jerusalem, Gregory of Nyssa, and Chrysostom above and beyond contemporary thought within Anglicanism generally. The Tracts, too, were reinforced by the power and spiritual beauty of Newman's oratory in the University Church. Let his friend Isaac Williams declaim against so-called "popular"

services," Newman's were certainly that!

Newman could persevere with Tract 90 even after The Thirty-nine Wiseman had shaken his foundations. Articles were once again a centre of interest. Wesley had argued that they admitted of an Arminian interpretation, Newman now argued that they admitted of a "Catholic" interpretation; and within ten years the Judicial Committee of the Privy Council, in Gorham's case, was in turn to refute Newman's argument. Suffice it to say that in attempting to make it easy for Romanising clergy conscientiously to remain within the Anglican Church, Newman has been in a measure responsible for difficult situations since his own day, for others have accepted the advice which he ceased to Doubtless he was goaded to this by the accept himself. measures taken against him in Oxford, by the affair of the Anglo-Prussian, or Anglo-Lutheran, episcopate set up in Jerusalem, and by the Romeward impetus given to the Movement by its extreme wing under Ward of Balliol. Hence in 1845, he escaped from Liberalism into the Roman Church, but it is widely conceded that he did not find all that peace from external authority that he had expected to find. Once he had been an Evangelical; even now he had not ceased to be one wholly. The stranded shell still echoed the surge of

Dean Inge has declared recently "that without the Anglo-Catholic Movement the Anglican Church in the last fifty years would have made a poor appearance." Each of the two Oxford Movements, of which we now come to a closer comparison, was undoubtedly the outstanding religious movement of its own century. Whether the earlier had anything like a direct influence on the later is discussed by Brilioth in the first Appendix to his Anglican Revival. He notes the suggestion that Wesley's friend, Alexander Knox, a High Church layman who greatly esteemed Methodism, influenced Bishop Jebb, who, in turn, influenced the leaders of the Anglo-Catholic Movement; but he feels that, while there might have been some unconscious preparation for the Movement on the part of Knox and Jebb, no case can satisfactorily be made out for anything more.

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wion seems inevitable, for the preliminary High Church wement represented by Jebb, Sikes, and the "Clapton over looked in a direction the opposite of evangelical, the later Anglo-Catholics were eager to find points in with Rome. To put Wesley, even in his most Church moods, at the head of such a succession is to historical perspective; yet this is not to deny the sibility of some mutual influence, unconscious though it we have been.

Firstly, then, the Oxford Movement begun by Keble gave fresh vitality to the doctrine of the Church, and the aterialistic individualism of the Victorian Age provided mle room for it. The Church is the Body of Christ, and mesainthood depends on partaking of its life and fellowship. marks of a true Church were given as apostolicity, holicity, and autonomy, and were found in Anglicanism. key doubtless would have agreed, and would have just readily held these to be the marks of Methodism after the of the United Societies. Methodist preachers were surely the Apostolical Succession if the Apostle Paul was, the lonomy of the Wesleyan Societies was never called in estion, and as to catholicity—Wesley was so sure about it to call the whole world his parish, whereas Newman after 39 grew more and more doubtful of the catholicity of glicanism. Perhaps the very desire to avoid a complete pture with the Establishment delayed any formulation of a trine of the Church among the Methodists of the nineath century, and this proved a weakness. It seemed to ter an impression that evangelists could not have a trine of the Church, or if they could it was advisable not say too much about it! Our view is that the second Movement may well be found to have played no part in stimulating among Wesley's successors that per study of the doctrine which obtains among them In practice, however, the Wesleyan Movement Pays had as one of its foundation-stones the Scriptural ressity of spiritual fellowship, and whatever stress it laid individual conversion, it never failed to relate the widual very vitally to the Society. Its ideal of fellowship, Wever, was primarily spiritual, and so the society-idea was so responsible for prompting the social activities of the Movement as it was for prompting those of the Catholic. Wesley, with his great popular appeal, was for righteousness to seek for every man and his passion for righteousness to seek to the utmost the good of the needy masses with whom he was in such close contact; while the later Movement did not awake to the social obligations of its doctrine of the Church till it had run a dozen years of its course. Yet this Christian Socialism, if we may call it so, was a feature in common; so also was a renewal of missionary enthusiasm at home and abroad.

Secondly, a revival of emphasis on the redemption of the individual is characteristic of both Movements. Wesley and Newman insisted on personal decision, and with it the rightful place of religious feeling. Wesley in this connection was in the Pauline and Lutheran succession, and preached salvation by faith alone. Newman seems to betray a preference for the Romanist conception of justification as a process. To him salvation is a matter of the surrender of the will. Brilioth reports him thus:—

"God willeth thee to be saved: will thou it also; will it with a steadfast will; will it with a whole heart; will it at whatever cost; and pray Him to uphold thy will, and thou wilt be saved."

We must remember, too, that Newman's doctrine of salvation had to find room for baptismal regeneration as the real beginning of the new life, so that these two leaders came to an experience of the Cross from different angles. important, however, to notice how central is the appeal of the Cross in both Movements. It was the centre of Methodist evangelism as of Anglo-Catholic sacramentarianism. how could Pusey bring himself to speak of Methodism as "the great antagonist of penitence"? We can only suppose that he was under the impression that the Methodists preached a cheap salvation because they preached salvation by foith by faith. But the sense of sin was as real with John and Charles West. Charles Wesley as ever it was with Newman and Pusey, and if anyons all larger it was with Newman and Mathodist if anyone should doubt this let him read the Methodist penitential beautions. penitential hymns particularly of the older publications. Asceticism of a line in a li Asceticism of a kind was common to both Movements, if we take faction we take fasting into account. At the same time, Newman made reference to the same time, in which made reference to the death of Christ in a way in which Wesley would never have done.

"It was not a man's blood," so Brilioth reports. Newman again, "though it belonged to His manhood, but blood full of power and virtue, instinct with life and grace, as issuing most mysteriously from Him who was

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TWO OXFORD MOVEMENTS

the Creator of the world. And the case is the same in every successive communication of Himself to individual Christians."

In the third place, both these Movements laid stress on iness of life, though Newman thought of holiness more m the end of works, while Wesley thought of it more from gend of faith. Newman questioned the Wesleyan doctrine Assurance on the ground that it seemed to underrate iness, and offered a guarantee of salvation; yet Wesley ald not have spoken more strongly than he had done about dangers of misguided feeling, and he was constantly sisting that there never could be any final guarantee. evertheless to those who charged the Anglo-Catholics with idolatry" at the Sacrament, Newman made reply that it still worse to idolise one's own feelings. He had a mor of the subjective—in certain of his moods, and proimed that God's gift of sonship in the regeneration of ptism could never be open to that charge. Nor, for that atter, could Wesley's doctrine of the Witness of the Spirit, hen his very sane tests are borne in mind—the standards of inplure, the fruits of the Spirit, and the Christian's social ationships within and without the Church. Further, the action of constant Communion on the progress of the soul mot be overlooked here, because it was so distinct a aracteristic of both Movements. It is true that the bence of Assurance from Anglo-Catholic teaching necessided all the greater stress being laid on the Sacraments: it also true that Wesley had some hard things to say conming those who pinned their faith in Sacraments alone. whatever the differences of approach, the emphasis on Astant Communion found in both Movements arose out an intense love and reverence for our Lord. A feature of Methodism is a gradual return to something of its under's sacramental ideal, and also, let it be added, in a leater reverence for the Lord's Table.

A consideration, by no means least in regard to this lect, is the revival of wider interests which has taken place ticularly on account of the second Oxford Movement. Here there has ten some warrant for Newman's observation that "Nonconmists have learned to be familiar and free with sacred larger of formalism in worship may just as readily be out. Yet the Oxford Movement of the last century

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undoubtedly gave a stimulus to reverence, of which Methodism, in common no doubt with other Nonconformist Communions, stood in need; and such observances as kneeling at prayer and a more worshipful receiving of the offerings are symptomatic of the new attitude—the attitude which links fervid evangelism and the deepest reverence together. Take again the matter of culture. During the nineteenth century Methodism, forgetting that Wesley had been a Fellow of Lincoln, regarded culture as no bosom friend of evangelism, and its most serious effort (and truly noble it has been) on behalf of the training of its ministry is of quite recent date. This also meant a suspicion of the findings of science and of careful Biblical criticism, which, to be fair, was found also in other denominations during the last century. The cultural revival of the "Oxford Movement," however, throughout its history until its great representative, the late Bishop Gore, has become a reconciler of religion with science, criticism, and the best of modern thought, and has thus made a valuable contribution to all branches of the Church This Movement, moreover, has been largely responsible for a revival of hymnology. Hymn-singing had been a feature of the Evangelical Revival; it was no feature of any other movement till Keble, Newman, Faber, J. M. Neale, and Baring-Gould made it a feature of their own. From their standpoint there was every need for their inspiration, for there was a scarcity of hymns which expressed their attitude. Charles Wesley had written copiously, but only a few of his hymns they felt they could use. And there is a difference between Faber's "Pilgrims of the Night" and Newman's "Lead, Kindly Light" on the one hand, and the hymn which Charles Wesley wrote following his conversion:

> "Outcasts of men, to you I call, Harlots, and publicans, and thieves! He spreads His arms to embrace you all; Sinners alone His grace receives: No need of Him the righteous have, He came the lost to seek and save.

This is not to do injustice to the Anglo-Catholic revival hymn-writing all its of hymn-writing, which had a tenderness of appeal all its own, and which had own, and which has greatly enriched the song of the Universal Church. A similar enriched the song of the Universal Church. A similar testimony can be given regarding a revival of Church revival of Church music connected with the same Dykes Movement which is associated with the same Dykes and Stainer, and which is associated with such names as upon and Stainer, and which has undoubtedly left its mark upon

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blic worship generally. Wesley had no taste for anthems. felt no antipathy to organs, and expressed his delight hen the organist played softly during one of his Commion Services [Journal, March 29th, 1782]. But Methodists Inot encourage the erection of organs in their chapels; they usidered them "churchy" and liable to encourage ceremial and prevent heartiness in worship. Only three organs peared within Methodism before Wesley's death, and the sastrous secessions which led to the formation of the United Athodist Free Churches began with the placing of an organ in Brunswick Chapel, Leeds. Now the situation is, of course, fferent, and for this credit has to be given to education, widespread acceptance of higher standards of worship, d a greater love of music for its own sake. possible, however, to deny to the Oxford Movement of it nineteenth century some distinct influence upon this relopment, both in regard to the composition of hymns d tunes and the more popular appreciation of the great mgs of the Church of all ages. Finally, the later Oxford ovement is largely responsible for a new beauty in eccle-Istical architecture. The realisation that beauty, as well goodness and truth, is at the heart of things found pracexpression in the beautifying of sanctuaries, which was the expression of human striving after spiritual beauty. the other hand, Methodism, while frankly building preainently for preaching, seemed to discourage architectural anty; and during that period Anglicanism did likewise, examples of the Georgian style of churches show. ange in this respect which has taken place gradually thin the last fifty years is too obvious to be laboured. has shown itself too in the building of school- and collegeapels and in the enrichment of the devotional life of our with in consequence. It is, indeed, an expression of soulture, or the desire to develop the devotional life, which, didentally, is increasing the number of Nonconformist dectuaries that are open houses for private prayer. One appears certain, namely that the 'æsthetic' needs more more to be considered in connection with the whole here of worship—the appeal of beauty, art, reverence therwise much of the youth of our public schools will be Nonconformity. This is no ritualistic appeal in the Trower sense; it is simply a plea that such things as we we mentioned are as much a part of evangelism as anything Mentioned are as much a part of Crango Workman's bears vidence of truth:

"That all life, whether culture, art, politics, amusement, or business, must find its unity in Christ, is the great lesson which, more than any other, we [Methodists] have learned from the teaching of Newman and his school."

We have been considering two intensely religious systems, and beside their obvious differences it is possible that we have seen something that each gave, or at least could give, to the other. Bishop Headlam, with both of them in mind, has stated that "the English Church will not be able to fulfil its task unless it adds the religion of emotion and experience to the religion of institutions and of the intellectual life." [Preface to Brilioth.] Unfortunately the spiritual needs of our present case cannot be met by simple addition. The heritage of Tractarianism in the most fundamental sense has been a weakening within the Anglican Church of her loyalty to the great principles of the Reformation, and in all affection it must be said that her attitude in Convocation sometimes affords reason for grave disquiet. There must be no abandonment of our Protestantism, nor any going behind the Reformation. More positively, let us say that there is a vital need to-day of evangelical religion suited in its presentation to the modern outlook. And if at, the moment there are difficulties which seem insuperable between the evangelical and the sacerdotalist, we may continue to pray that the common Lord of both may lead them closer to Himself that in so doing He may lead them closer to each other. H. WATKIN-JONES.

WESLEY COLLEGE, LEEDS.

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THE ARTIST AND HIS CRITIC.

IN MEMORIAM K.M.W.

OLWEN W. CAMPBELL.

roung painter was lying in an easy chair by the open indow of his Kensington lodging, staring out at the barrite of jagged roofs and chimneys, and at the grey mist of indon's smoky breath lingering on this windless afternoon every yard and street. His eyes, which seemed to have thered into themselves all the life of his thin face and tionless body, searched restlessly for a bit of blue sky. It is little colour to be had in this country," he reflected, ingup the search, and then as a dim sense of physical pain when in upon his consciousness "and too little health there. I daresay they kept me out too long. But I wildn't have missed the chance of seeing those last rains the jungle—and of getting that one really satisfying thure, done at last. And all those sketches: as soon as well I'll get on to those."

But still the pain persisted: he must take his mind off. That was not very difficult for him. Away it soared agues of ocean—so often crossed, so eternally unfamiliar. Here they lay, with no trace anywhere of his passing to and no recognisable sign to mark where his hopes had builted highest, or his solitude weighed heaviest, on his adventurous voyage to his first post in the East. He cross and recross again—it would be like the passing shost. O vast impersonal ocean, great cup of anodyne reconciling, the all dissolving! The strong spirit looks heavy.

And after the ocean, the eternal snows. There too he had 4

wandered. Sick, faint, and labouring for breath he had looked out on the great precipice of Kinchinjanga, while his mutinous coolies waited 3,000 feet below, cursing the mad Englishman and eating the best of his stores. There was only mouldy rice when he got down to camp, and he'd been ill more or less ever since; but he'd seen Kinchinjanga's stainless flank towering bare for thousands upon thousands of feet; veined with glacier, tinted with the iridescence of its sunlit inviolable He had stood alone before that marvel. He had seen God.

And God wasn't what they thought Him-the Western Christians with their greed and push-or the mystical Bhuddists either in their melancholy inactivity-or the philosophers, who so often forget that Truth, like Faith, is known by its fruits. He must get on to that; must reveal what he knew—when he could. The thought passed rapidly through his mind, hurrying to mix with the crowd of its fellows; but there was an aura about it; a dumb prophet, a power clothed in patience. How familiar it was, always coming in the same form now. He reflected that it was a good thing he had patience, his hopes seemed to be so often and so long deferred. Of course he had much to express and to teach: he had seen, and suffered, he had experimented with his spirit. He had proved how it can be made to triumph over the body. Miracles people had called them, some things that had happened to him: no miracles to him. Well it was a bit of an achievement to have been twice given up by doctors for as good as dead, and have arisen and walked yes, and climbed, and explored, and taught, and painted, and made so many friends, and so few enemies in the working out of his practical schemes; and saved two boys from drowning, and chivied a leopard from the path of another by flourishing a tennis-racket, and felled a scoundrelly lascar in a dark lonely street with a single blow—O, heaps of adventures—and all control wears tures—and all after being given up for as good as dead, years ago.

Pain: ah, yes—again: yes, there was Pain. always had a strange power of dealing with that; putting the shutting the it outside the door of his consciousness; windows of his mind upon it; leaving it on the front step and walking out of the and walking out of the garden door with his spirit under the trees of medital. trees of meditation. Ah—trees!—his mind was off again.

After the expedition After the expedition on the Himalayas, that long holiday on the Irrawady. the Irrawady—what trees! Not self-conscious, spick and span green trees dotted by the self-conscious but trees span green trees dotted about like these in England, but trees

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their hosts and myriads, like clouds fallen upon the earth black under the rain storms and pale in the awful sun. the great river, rattling its heat-bleached stones, curling upon itself hissing, hurrying over the hot shallows and those sparkling rapids; rushing away from the devoursun into the shadow of cliff or forest, and there at last ring to dawdle and to dream. How his canoe had leapt the rapids; and the boys, the young Burmese he loved ad taught, and who blacked his shoes and swept his rooms return-how excited they had got, nearly tipping his inting kit into the river—and that picture, his best. He'd at felt worried even then, only humorously fatalistic, and bey'd righted the boat in time; and there was the picture the easel behind him. He didn't need to look; he felt it there, with clouds such as no other man had painted—clouds rsole dramatis personæ of his canvas, acting out a scene the divine drama which he had watched in so many Herent stages, to so many different settings; the drama he beginning to understand at last; and would yet learn interpret—by painting, perhaps, or perhaps in some her way. In painting he had still some tricks to master: technique was not good enough for his purpose; me mechanical secrets still escaped him. He was going to te a lesson or two and have a few talks with this new man was thought so much of, and who might be calling any now-perhaps that very morning. So his thoughts non.

And then came a knock at the door. Just in time the wasted form, once so powerful, was forced to its feet, as stranger entered. Here, he realised at once, must be his unmistakeably an artist—conscious power; subtle sitive movements, yet masterful; and with it all a ttain ease and condescension as of a man of the world. tagain, something strangely disconcerting, lurking in the was it imagination?—if so, how coldly aloof; was it of insight?—if so, how devastating; of dogmatism— 50, how merciless. There was something scornful—ah, most feline!

You've come to criticise my pictures?" said the as he made these rapid mental notes.

Yes," was the reply.

And teach me a thing or two, I hope?" Without a doubt," said the stranger.

They're all here—all that are worth seeing," said the man modestly, looking round at the walls and easels. "I've just been unpacking and reviewing them myself; so this will be a private view, just for you and me." Then he added a little sadly, "I don't think they've come off, except one or two, and I only partly know why."

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"Pictures of this kind are not very likely to come off at your present stage," said the stranger, staring at a small

water-colour sketch.

"Oh, that's an old thing. I'm thirty-two-it's about

time I did come off, if I'm going to."

The stranger moved on: "I don't care for these dancing figures—ah—' Camels in the Desert'—have you seen the desert?"

"Yes, part of the Sahara."

"Three million, four hundred and eighty-nine square miles of blind heat and deadly silence, where every form of life is an interloper. Your touch is rather gay for the subject."

"No one has ever called my work gay before.

'Ferry crossing the Irrawady in a squall'."

His visitor stood a while before it, and then said, in his flat and measured tones:

"After the storm the calm."

"I don't understand."

"There is a climax to every storm, and afterwards comes that desolation called calm. Your storm is staged; arrested. Nature is continuous and cannot be arrested. Here you lack the power of suggestion. That squall never drowned anything."

"It did though—the real one—a whole boatload of young Burmese—there were only two boys we managed to save. painted the scene from memory, some time afterwards; and I suppose instinctively I stopped short of the tragedy—and that's what you see."

"But you mustn't stop short of the tragedy—Life

doesn't."

"A man can't paint time."

"Oh," said the other, and was silent. "Well, I can't! But I've had a try at eternity. Here is the main precipice of Kinchinjanga—few men have seen it."

"Eternity makes fewer demands than Time," said the stranger; "This but added immediately: picture."

"I'm awfully glad you like it; but you're the only one, been told it's for you like it; I've been told it's far too abstract and inhuman or hope

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sly symbolic—and always unintelligible. They don't quite nderstand."

"They wouldn't. You are different," said the stranger.

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"You don't apparently shrink from what most men fear te death itself—conceptions of the Eternal, the Undividual, the One in which the many sink like rain-drops in He stood before another picture. 'Noon in a mote mountain valley.' "Why 'remote'?"

"I think I was imagining it as somewhere very high up-

ary far off-where no man ever comes." "Not even a bee to stir the grasses?"

"I think not. A trance, a sort of euthanasia; just aven and earth gazing one on the other in perfect peace." "It is a picture quite to my taste," said the stranger, but most men have not such a love for peace that they care paint it so undiluted. And this is?"

"The rains breaking over the jungle." There was a long use; "I think it is my best work—the only one in which

re realised what I'm after."

"Those clouds?"

"They are like that in Burma."

"Yes," agreed the other; "I know. A golden puff, a mson flourish, a purple shadow—and behind a vast night darkness and destruction."

"Ah but, these, these," interrupted the painter, pointing

gerly to his canvas—" significant line."

"I know—I've not finished with you yet. Overhanging tedarkness the dome of light, to which every curve aspires, which every shadow is graded; with which all the fury wind and rain is contrasted; out of which it all derives, which it all dissolves, mere mist and nothingness at last.

good. But your pictures are philosophy." And why shouldn't I paint philosophy?"

When men give up playing the game of philosophy, hich is an intellectual game played with technical terms, venture on towards a philosophy which is played with e soul's last and best weapon, imagination, and expressed art, then one of two things usually happens—they are "Ty, or for a long time they are thought to be."

"It doesn't matter what they are thought to be," exclaimed young painter, "if they are really showing the way

wards the truth."

For whose benefit?" Sooner or later the world will make the effort to under-

stand. But of course one can really get further with words than with paints; though, as you say, the form of expression must be art. My philosophy must be written as well as painted—and indeed, to tell you the truth," and he hesitated, wrestling with a deep excitement, "I am at work on a book; a new kind of book altogether. I've not got far yet—though the ordinary enthusiasm and triumph; but I've got the whole scheme clear before me!" He spoke with a sudden extraordinary enthusiasm and triumph; but the stranger, still staring at the picture before him, only said:

"I we not got far yet—though the ordinary enthusiasm and triumph; but the stranger, still but the stranger, still but the stranger of the whole staring at the picture before him, only said:

"You might have been a great painter."

"Oh, but I won't give up painting; I'll do both."

"Ah, you will give up painting," reiterated the other, and

he flashed a look at his companion's emaciated form.

"I don't see why," retorted the painter, a quick flush of anger spreading over his pale face. "I'm equal to doing both, though you mayn't believe it."

"You don't look it," said the stranger unmoved.

The painter recovered his usual calm, and said with gentle earnestness: "That's only my body. We derive all our power from the spirit. I've been lucky in some ways. I've had chances to test the truth of that and to gain confidence, which most men don't get. I've paid for them, of course. I've not had the things that most men prize and find happiness in. But the experiences I've been through—the strange thoughts I've stumbled on in the darkest places, and dared to follow out and understand—the visions I've had—the steadily growing sense of a solution which has kept me up! I've taught my body to live in harmony with my mind: do you think it is going to prevent me, now, from conveying what I know to the world?

"Conveying it? Of the little that you really know, you will find it impossible to convey more than a fragment."

Eagerly, obstinately he replied: "It is not my business how far it is understood at present. And yet it soon would be—there is nothing so persuasive as the truth—the truth is full of consolation; it is not what they think it."

"No, it is not what they think it. You have found more than most men; why not be satisfied with that? There's nothing wears a man out so quickly as the search for truth unless it be trying to reveal it to others. You've not much strength to spare; why seek to spend it and your little store of truth so freely?"

of truth so freely?"

"Spend it," cried the other passionately, "and what else is the use of it! What else have I lived for! I've often been

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words gled abstract, strange, unsociable all these years—I want be justified—I want to be understood—I want to be of to my fellow-men, in my own way, not as hitherto, in ters. I love them; I pity them—don't you understand? think that I can give them fresh grounds of hope, dispel a the of the gloom, perhaps more than a little. Show them wstrong the spirit is when it is properly used. Don't you derstand what that means, to them . . . to me? . . . " But the other neither moved nor answered, and the silence at fell between the two seemed to weigh upon the young on so heavily that he leaned against a chair and the sweat ndown his temples. Then as if struggling with some pain tless sharp and deeper than any pain of body, he said wly: "If needs be I'll scrap my painting then; but I'd soon die as give up the book!"

"You are dying," said the stranger, in the same tone turning suddenly towards him, "And I am Death!"

"I knew it," said the young man, and buried his face in "But I have got the better of you twice, and ere is so much more reason this time why you should be rercome."

"That is where your philosophy is at fault," answered

tath as he took the lifeless body in his arms.

OLWEN W. CAMPBELL.

CALDY, CHESHIRE.

GALILEO AND HIS DAUGHTER.

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Vol. X

MARY BRADFORD WHITING.

That the protagonists in the so-called "conflict" between Religion and Science are not Truth and Faith, but Truth and Tradition, is denied by few at the present stage of the world's history. But it is sometimes forgotten that there were elect spirits who drew the same distinction in the past, and that it was that distinction which enabled them to endure griefs that

would otherwise have been insupportable.

One of the most striking facts in the story of Galileo is that neither the crass ignorance of his persecutors, nor the sufferings that they inflicted upon him, could shake his allegiance to the Church in which he had been baptised and of which he remained a devout member to the end of his days: he was a Pioneer in the realms of knowledge, but in his search for fresh manifestations of the Divine he did not discard those which had already been revealed. That it was a bitter anguish to him to be forced into collision with the Church is clear from his writings, and this tragedy of the soul is bound up with the story of his daughter, the saintly Marie Celeste.

Of all the heights that surround the city of Florence, none is more beautiful than Arcetri, and to wander there on a day in spring, when the hillside is a billowing sea of fruit blossom and the bells of the distant church towers fill the air with music, is to be carried back 300 years and to see the form of the great astronomer passing between his villa of Il Gioello and the convent in which his daughter had her home. It was in the autumn of 1631 that he moved from Bellosguardo on the other side of Florence that he might be nearer to her, on the other side of Florence that he might be nearer to her and it was in April, 1634, after his return from the trial held in Rome, that she was taken from him. A letter to his friend, Diodati, written on July 28, records her death:

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"I stayed five months in Siena in the house of the Archbishop, after which my prison was changed to confinement in my own house—that little villa a mile from Florence—with strict injunctions that I was not to entertain friends, nor to allow the assembling of many at a time. Here I lived very quietly, frequently paying visits to the neighbouring convent, where I had two daughters whom I loved dearly, but the elder in particular, who was a woman of exquisite mind, singular goodness and most tenderly attached to me. She had suffered much from ill-health and melancholy during my absence, which she felt to be dangerous for me, but had not paid much attention to herself. At length dysentery came on, and she died after six days' illness, leaving me in deep affliction."

The simple words convey a world of grief, and even if we ad no other knowledge of Marie Celeste, we should underland something of what she was to her father; but we know such more of her than this, for many of her letters to him caped destruction and were preserved among his papers. Is three children, Palissena, Virginia and Vincenzio, were born in wedlock, but that Maria Gamba was not his legal fe cast no slur upon them, according to the ideas of that y. Maria was a native of Padua, in which city he at one studied and lectured, but she did not accompany him Florence, and since his many trials and vicissitudes made home an unsuitable one for young girls, he placed them the convent at Arcetri, keeping the boy with him in the

use that he took at Bellosguardo. Palissena, or Marie Celeste, as she was known in religion, born in 1602, Virginia, or Arcangela, in 1604, and Vinin 1606. Galileo was already thirty-eight when his dest child was born, and he seems to have been the most reful of fathers, ever thinking of his children's welfare and boundedly patient when Arcangela tried him with her rewish temper and Vincenzio with indolence and heedless-That it was Marie Celeste who had his heart of hearts not surprising in view of the rare sweetness of the character realed in her letters; but though her love for him was her Reatest joy, it was a joy never free from pain, for the Church her life and she could not doubt its decrees, yet he who to her the wisest and noblest of men, was constantly posed to them. That the position should cause her intense thering was inevitable, and it was that suffering which Volume to her grave at the early age of thirty-two. Vol. XXXI. No. 1.

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There was little comfort for Galileo in his home, and it was a constant regret to her that she could do so little to help him; but the world has gained from the fact that they lived apart, for without her letters we should have known hardly anything of his family life. It is a pity that his replies are lost, but this is probably due to her fears for his safety; it is evident from her allusions to things that he has written to her that he gave her his full confidence and she must either have destroyed them herself or left directions that it should be done after her death.

That her deep and sincere piety had not lessened her human affections is abundantly shown by her letters, for there is scarcely one in the whole collection of 120 in which she does not mention some service done for her father—a garment mended, a dainty cooked, or a paper copied. One of her favourite ways of addressing him is as her "Devoto." Each of the nuns, she says, has a painting of some special saint to whom she pours out her secret joys and sorrows; but she needs no such pictured "Devoto," for she has her living, loving father, who is ever ready to listen and who is interested in all her concerns, and her greatest pleasure was to be allowed to help him in some way, however small.

"I send back the rest of the shirts [she writes in October, 1623] also the apron, which I have mended as well as I could. I likewise return the letters you sent me to read; they are so beautiful that my desire to see more of them is greatly increased. I cannot begin working at the dinner napkins till you send the pieces to add Please bear in mind that the said pieces must be long, owing to the dinner napkins being a trifle short."

And again:

"Of the preserved citron you ordered I have only been able to do a small quantity; I feared the citrons were too shrivelled for preserving, and so it has proved.

I send two below. I send two baked pears for these days of vigil, but as the greatest treat of all I send you a rose, which ought to please you are set in please you extremely, seeing what a rarity it is in December. And with the rose you must accept its thorns, which represent the bitter passion of our Lord, while the great large enter-December. while the green leaves represent the hope we may entertain that through the same sacred Passion we, having passed through the passed through the same sacred Passion we, in this our mortal life. our mortal life, may attain to the brightness and felicity of an eternal Spring attain to the brightness and felicity of an eternal Spring in Heaven, which may our gracious God grant us through His mercy."

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Nor was Galileo less interested in the events of her daily it trivial though they were in comparison with his absorbing the coupations. The convent was a poor one, and the nuns worked early and late, often suffering great privations; that it is should be willing to aid his daughters with money was only be expected, but he was also ready to mend their clocks and glaze the open slits that served for windows. Thus she writes, September 10, 1630:

"Yesterday evening the Grand Duchess sent us a present of a fine stag which was most joyfully received. I do not think the hunters who killed it could have made so much noise over it as the nuns made when it was brought in. Now that the weather is getting colder, Arcangela and I, with those of the nuns whom we love best, have planned to sit and work together in my cell, which is very roomy, but the windows being very high and the holes in the shutters very small, it needs glazing in order that we may see a little better. I should like to send you the shutters for you to glaze them with waxed linen, which even if old will answer the purpose quite as well as if it were new. But I should like to know first if you have any objection to do this for me. Not that I doubt of your kindness, but it is a piece of work better fitted for a carpenter than a philosopher, so please say exactly what you think about it."

The windows were evidently attended to, for she soon ther writes again, saying that she fears she is troublesome making so many requests, but the cold of her cell makes it ifficult for her to sleep:

"I shall be quite benumbed if you do not send me a counterpane, for the one I am using at present is not mine, and the person to whom it belongs wants it returned. The one you gave me, as well as the woollen one, I have let Suora Arcangela have; she prefers sleeping alone, and I am quite willing that she should do so, but in consequence I have only a serge coverlet remaining, and if I wait till I have earned enough money to buy myself a counterpane, I shall not have enough put by even by next winter. So I entreat my most beloved Devoto, who I know well cannot bear that I should want for anything. It is a grief to me to be able to give him nothing in exchange; at least I will endeavour so to importune our gracious God and the most Holy Madonna that he may be received into

Paradise. This will be the best recompense I can give for all the kindnesses so constantly received by me."

That Arcangela was a severe trial to her is shown by many passages in the letters: if a nun wished for a separate cell it had to be rented, and she writes that she has had to give up to her the one for which Galileo had paid thirty-six crowns and go back to the dormitory:

"Her disposition is so different to mine, being rather odd and whimsical, that it is better for me to give up to her in many things in order to preserve that peace and unity which accords with the exceeding love we bear each other. I do not wish for a handsome room, merely for a little cabinet. Loving me as I know you do, and wishing above all things my happiness and comfort, you will feel that to have a cell of my own would be greatly conducive thereto, and also, to desire only a little peace and solitude is a proper and honest desire."

The convent already owed Galileo thirty crowns, which he had lent in an emergency, but he did not allude to this, and immediately sent the thirty crowns for which Marie Celeste had asked, so that her remorse was all the greater when after some weeks had passed she confessed that finding that the Abbess was again in great straits she had lent her twenty of them. The delay had resulted in the cell being taken by another of the nuns, but on hearing that a better one was vacant at the rent of eighty crowns, he at once sent her the money without a word of reproach.

Arcangela was an ever-present thorn in the flesh, but Vincenzio, though absent from her, caused her much sorrow by his idleness and his want of consideration for his father. Galileo gave him a good education, and did all in his power to start him in life, but he was wayward and selfish, and the allusions to him in the letters show that he was the cause of much pain to both his father and sister. Thus she writes on one occasion when Galileo had written to tell her that on the news of an artist and sister. Thus she will be a the news of an artist and sister. Thus she will be a the news of an artist and sister. news of an outbreak of plague, Vincenzio had fled, leaving

him alone:

"I pray you not to take the knife of these crosses by the wrong end, so that you may not offend because of them. But and use it to of them. But rather take it by the haft and use it to cut through all the cut through all the imperfections which you may discover in your all the properties all the p cover in yourself, that, being thus freed from all impediments, you man all impediments, you man all impediments. ments, you may in like manner—as with a lynx-like eye

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is th A let ust hear schewis] you have penetrated the heavens—so penetrate the things of this lower world, that you may come to know the vanity and fallacy of all earthly things. For neither the love of children, nor pleasure, nor riches, can give us true happiness, seeing that all these are unstable, only in our gracious God can we find true rest. Now it seems to me, dearest lord and father, that your lordship is walking in the right path, since you take hold of every occasion that presents itself to shower continual benefits on those who only repay you with ingratitude. This is an action which is all the more virtuous and perfect as it is the more difficult. This virtue seems to me to render you like to the same God, who, though we daily offend His Divine Majesty, still continues to grant us infinite

But neither Vincenzio's defects, nor Arcangela's unangelic is position, made the tragedy of her life: it was her hopes and fears for her beloved father, her grief at his sufferings, is bewilderment at the clash of loyalties, that wore down is strength and broke her spirit. The election of Pope Isban in 1623 was a great satisfaction to her, for he had been a very friendly terms with Galileo in the past, and she is leved that a new and brighter era was dawning. Writing ther father, she asks to be allowed to see the letter of constitution that she felt sure he would have sent on the is least on, and his reply was evidently a shock to her:

"From your beloved letter I see fully how little knowledge of the world I must possess to have thought as I did that you would write immediately to such a personage as one who is in fact the head of Christendom. I therefore thank you for the hint you have given me, and feel sure that your love for me will induce you to excuse my ignorance as well as many other faults which I possess. I trust that being always warned and reproved by you I may gain in knowledge and discretion. Since we are not able to see you through lingering indisposition we must patiently resign ourselves to the Lord's will, Who permits all things for our good. I put by carefully the letters you write me daily, and when not engaged with my duties I read them over and over again; this is the greatest pleasure I have."

A letter written on August 12, 1631, tells him that she has heard that a villa near to the convent is vacant, and she chelishing a hope that her desire to have him near her may

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at last be fulfilled. The business was quickly settled, for it was in the autumn of that year that the move to Arcetri was made; but though her joy was great, it was only too soon to be clouded. Urged by some of his friends not to print his Dialogues on the Ptolemaic and Copernican Systems, Galileo refused to take their advice, and the book appeared in January 1632, with the result that the Pope's coldness towards his former friend was changed into wrath. Three speakers take part in the Dialogues—Salviate, who is the mouthpiece of Galileo himself; Sagredo, an intelligent listener who can follow and discuss the points raised, and Simplicio, whose brain is too dull to grasp them. This last character, the Pope was made to believe by Galileo's enemies. was a portrait of himself, and his resentment was so keen that he was quite ready to agree with the suggestion that the doctrines taught in the book were heretical and that their author must be called to account for them.

Galileo was now sixty-nine, and he suffered from many infirmities, but though both the Grand Duke of Tuscany and his ambassador at the Papal Court, the Marchese Niccolini, did all they could on his behalf, the Pope insisted that he must come to Rome. That he did not understand why he should be thus persecuted, is clear from Niccolini's letters to the Grand Duke: he believed in a progressive revelation of truth and knowledge, but at the same time he had never swerved in his adoration of the great Maker of the Universe, or in his reverence for the Church. His position had not altered in the least degree from that which he had defined in a letter written to Professor Castelli of Pisa in 1613:

"It was well said by you that the Holy Scriptures cannot err and that the decrees therein contained are true and inviolable. But I should in your place have added that though Scripture cannot err, its expounders and interpreters are liable to err in many ways, and one error in particular would be most grave and most frequent if we always stopped short at the literal interpretation of the words. For in this wise not only many contradiction contradictions would be apparent, but grave heresies and blashbare. and blasphemies. It is necessary for wise expositors to produce the true meaning and to explain the particular reasons for which the particular and the particular areasons for which the particular and the particular areasons for which the particular areasons for the particular areasons are also are al reasons for which they have been thus worded. . . . It being manifest it being manifest that two truths cannot be contrary to each other it. each other it becomes the office of wise expounders to labour till the contract that two truths cannot be contract to labour till they find how to make those passages of Holy Writ concorded to the concorded to Writ concordant with the conclusions of which either

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demonstration or the evidence of our senses have made us sure and certain. All interpreters may not be divinely inspired, and I think it would be prudent if men were forbidden to employ passages of Scripture for the purpose of sustaining what our senses or demonstrated proof may manifest to the contrary. I believe that the intention of Holy Writ was to persuade men of the truths necessary to salvation, such as neither Scripture nor other means could render credible, but only the voice of the Holy Spirit; but I do not think it necessary to believe that the same God who gave us our senses, our speech, our intellect, would have us put aside the use of these, to teach us instead such things as with their help we could find out for ourselves, particularly in the case of these Sciences of which there is not the smallest mention in Scripture, and above all in astronomy of which so little notice is taken that the names of all the planets are not mentioned. Surely if the intention of the sacred writers had been to teach the people astronomy they would not have passed over the subject so completely."

Statements such as these scarcely seem worth making day, but to the priests and theologians of 300 years ago bey were not only heretical, but absolutely blasphemous. hat! Shall the Scriptures declare that "God hath made be round world so fast that it cannot be moved," and a mere an dare to affirm that it revolves round the sun? If the with had been intended to move "it would have been made ith joints and limbs, such as the animals have "; and as for planets that this deceiver pretends to have discovered, rery sane man knows that they "would never have been ten in his telescope if he had not put them there first."

To attempt to convince wiseacres such as these, seemed to ecolini worse than useless, and in a letter dated April 9, 83, he writes to a friend:

"I have exhorted him, in order to bring the matter to an end as soon as possible, not to be careful to maintain his doctrines, but to submit to anything they choose to ask, even if he does really hold and believe this doctrine of the earth's motion. This advice of mine has afflicted him extremely. Everyone here loves him exceedingly."

The ambassador and his wife were indeed good friends to but he was now taken from their house to prison, and the news could not be kept from his daughter. She writes on April 20:

"I have just been informed of your being imprisoned in the Holy Office. This, though on the one hand it grieves me very much, feeling sure as I do that you are anxious and uneasy and perhaps without bodily comfort, yet on the other hand—considering that it must have come to this before the business could be terminated, and considering also the benignity with which you have personally been treated, and above all the righteousness of your cause and your innocence in this particular matter, I feel comforted and hope for a prosperous ending with the help of Almighty God, to Whom I cry for you without ceasing."

Her trust in the "benignity" of the authorities seemed to her to be fully justified when she heard that he had been allowed to return to the Ambassador's house, and she writes cheerfully, telling him of all the little events with which she has forborne to trouble him while he was in such anxiety—she has paid the rent for the villa, she has been busy in the pharmacy, Arcangela has been made manager of the laundry, a post far more fitted to her than that of cellarer, for which she had asked—all can be poured out to him now that she has had the news of his release:

"The joy that your last dear letter brought me, and having to read it over and over again to the nuns, who made quite a jubilee on hearing its contents, put me into such an excited state that at last I got a severe fit of headache."

But her joy was short-lived. Geri Boccherini, Galileo's neighbour at Arcetri and his intimate friend, told her at how dear a price the release had been bought—that her father had been forced to abjure his doctrine of the Earth's motion on his knees, that the book was placed upon the Index, and that he would not be allowed to return home. The tale that he rose from his knees with the exclamation Eppur si muove, is said to be false, but the words must have been in his mind, if not upon his lips, and knowing what mental anguish he must be enduring she makes an attempt to console him, but does not touch upon the crux of their trouble, viz., that he whom they both regarded as the Vicar of God upon Earth should condemn what they knew to be truth:

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h he but at he arth "The news of your fresh trouble has pierced my soul with grief, all the more that it came on me quite unexpectedly. From not having had a letter from you this week I feared something must have happened and importuned Signor Geri to tell me; what I hear from him of the resolution they have taken concerning you and your book gives me extremest pain, not having expected such a result. Dearest lord and father, now is the time for the exercise of that wisdom with which God has endowed you. Thus you will bear these blows with that fortitude of soul which religion, your age and your profession demand."

The position was a tragic one; the Pope must be right and her father could not be wrong! Her only solace was to believe that one day their opinions would be reconciled and

hat the Truth would be divinely made manifest.

It was with this trust that she tried to comfort her father then he wrote to her in deep depression from his exile in Siena, saying that his name had been "wiped out of the book the living": he is not forgotten, she tells him, either in breign countries or his own, the clouds will pass, and joy will mce more return to him. There is something very touching the little details with which she tries to cheer him—" my ady mule " is behaving arrogantly and will allow no one to Mount her in her master's absence; there are pigeons in the lovecot waiting for him to come and eat them; beans in be garden are waiting for him to gather them, and the tower nom which he made his observations is lamenting his long That her loving words were not without effect is hown by the fact that he began to take an interest in everylay affairs again: he buys cheap flax and thread for the needlework, he sends cream cheeses for their frugal able and partridges for some who were ill in the infirmary.

It was in December 1633 that permission was at last given for his return, but a permission hedged about with the most humiliating conditions: he was not to enter Florence, he was not to entertain more than one or two friends at a sime at his villa, nor might he speak to them of his pernicious doctrines. But the one thing that he could not have borne was spared him, for no embargo was put upon his visits to his daughter; the joy of once more being with her compensated much, and if only she had lived there would have been much, and if only she had lived there would have been hext year is scarcely to be wondered at; grief on his behalf, as he wrote to Diodati, had undermined her health and the

perpetual mental conflict in which she knew no respite, prevented any hope of recovery. That he should quickly follow her to the grave, was his conviction: his eyesight was failing and his physical infirmities were almost unendurable, yet in spite of every obstacle and at the risk of further persecutions, his brain, he says, "goes grinding on."

It was in 1638 that Milton visited him, and the sight of his sufferings roused the fiery indignation to which he gives vent in his Areopagitica, for the Liberty of Unlicensed Printing:

"I could recount what I have heard and seen in other countries, where this kind of Inquisition tyrannises, where I have sat among their learned men—for that honour I had—and been counted happy to have been born in such a place of Philosophic Freedom, as they supposed England was, while themselves did nothing but bemoan the servile condition in which learning amongst them was brought; that this was it that had damped the glory of Italian wits, that nothing had been written there these many years now but flattery and fustian. There it was that I found and visited the famous Galileo, grown old, a prisoner to the Inquisition for thinking in Astronomy other than the Franciscans and Dominicans thought."

The letter written to the Cardinal Barbarini in February 1638 by the Inquisitor in Florence, even at this distance of time rouses an indignation as fierce as was that of Milton. Galileo had asked whether, in view of his state of health, he might be allowed to go to his son's house in the Costa San Giorgio; since the death of Marie Celeste, Vincenzio had been most dutiful in his attention to him, his little grandson was the joy of his heart, while the difficulty of getting medical help at Arcetri made an added reason for removal to the city. The Inquisitor paid him a visit, and writes:

"In order to fulfil more entirely the commands of His Holiness, I went when I was not expected, accompanied by a foreign physician who was in my confidence, so as to observe Galileo's way of living at Arcetri, feeling persuaded that I should then be able to judge, not so much of the kind of complaints he may have as of his present studies and of those who frequent his house, with whose aid he might hold gatherings in Florence with whose aid he might hold gatherings in Florence and discourses wherein to disseminate his condemned opinions concerning the earth. I found him totally oblind, and though he himself hopes for a recover, his

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physician considers that his age renders the disease Besides the blindness he suffers terribly from hernia, has continual pains all over his body and suffers from such a degree of sleeplessness that he never sleeps a whole hour together in the twenty-four. Moreover, he is so prostrate that he looks more like a corpse than a living person. His villa is so distant from the city and so inconveniently situated that the attendance of a physician is a difficulty and an expense to him. Blindness has put an end to his studies, though he has himself read to now and then; people do not visit him as much as formerly, for since his health has been so broken he does nothing as a rule but complain and tell his symptoms. I think, therefore, that if His Holiness were to show his infinite pity by giving him permission to go to Florence there would be no reason to fear the assembling of a great concourse of people at his house. And if there were any such fear he is so prostrate that a good admonition would be quite sufficient to keep him within bounds."

The favour was granted, and a letter written on March 10 says that the news has been taken to him:

"I have ordered him not to go out into the city under pain of imprisonment and excommunication, and have forbidden him to discourse with anyone on his condemned opinion of the Earth's motion. He is now seventy-four, and brought so low by his blindness and other complaints that we may easily believe his promise not to transgress this command. Moreover, his house is in a most out-of-the-way place, far away from any habitation, so that it can scarcely be called in the city. Besides this, he has a son, a civil, honest man, who is constantly with him and whom I have admonished not to admit any suspected person to visit his father and to see that those admitted do not stop too long. certain that the son will take heed that nothing is done to induce a revocation of His Holiness' permission, for It is to his interest that his father shall live as long as possible since the Grand Duke's pension of a thousand crowns ceases on his death. Notwithstanding, I shall watch narrowly to see that His Holiness' commands are carried out. He has entreated me to forward his request for permission to be carried to hear Mass at a little thurch distant twenty paces from his house; this I do accordingly."

That a man so persecuted in the name of religion should still cling to his faith seems almost incredible, but there is no doubting Galileo's absolute sincerity. As he states in a letter written in February, 1636:

"I have two sources of perpetual comfort: first, that in my writings cannot be found the faintest shadow of irreverence towards Holy Church; second, the testimony of my own conscience, which I myself know thoroughly, besides God in Heaven. God knoweth that in this cause for which I suffer, though many men might have spoken more learnedly, none—not even the ancient Fathers—have spoken with more piety, or with greater zeal for Holy Church than I."

What made this position possible for him, was his recognition of the fact that the Ecclesiastics were not acting from motives of mere arbitrary cruelty, but from a genuine desire to uphold what they believed to be the truth of Scripture; and his belief that in God's good time their eyes would be

opened to see their mistake.

That time, he did not live to see; taken back to Arcetri, he begged that the parish priest might be allowed to visit him, and this "His Holiness, in his great kindness," did not refuse; but when the end came in January 1642, his dying request that he might be buried in the church of S. Croce was met by the reply that such a favour could not be granted to "a pernicious heretic," and his grave was therefore made at the end of the corridor leading to the Sacristy. reconciliation for which Marie Celeste had prayed and agonised, that revelation for which he had confidently looked, did eventually come to pass; his books were taken off the Index in 1735, and two years later a monument was erected to him in the nave of the church, the coffin containing his bones being placed beneath it. There are those who have blamed Galileo for submitting to authority and so losing a martyr's crown; there are others who accuse him of being still subject to a blind superstition in his persistent allegiance to the Church of Rome; but we, surely, who look back upon the story of the story after the lapse of 300 years, can see both in him and his daughter. his daughter, no unworthy time-servers, no trimmers between conflicting. conflicting opinions, but souls pure, honest and devout, whose tracic for the conflicting opinions to the conflicting opinions. whose tragic fate it was to recognise truths for which the world was not ready.

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MARY BRADFORD WHITING.

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bychology, whether in matters of personal happiness or in the conduct of public affairs, has attained an influence more ogent than all other forms of exhortation. As a guide to onduct it has supplanted the position formerly occupied by ermons or by the rhetoric of literary prophets. Its teaching seagerly sought on all hands, less out of scientific interest han for the sake of direction in moral issues. Manuals on be development of character by distinguished psychologists and their less distinguished followers continue to multiply ad to reach ever-widening circles. Mental physicians and wen academic writers assume increasing authority in affairs. We might say that the most important feature of the new sychology is its practical character and its immediate earing on the problems of life." Such is a typical utterance. he new psychology gives counsel in every sphere: in family tations; in the upbringing of children; in professional ties; in all the preoccupations and passions of experience. en seek to learn from psychology how to be happy, sensible

The prestige of this school of moralists is firmly rooted. reputation is derived from several sanctions. There is general belief in its practical value; and this belief is hawn principally from the studies and practice of the denists. These doctors first succeeded in working miracles the insane and the neurotic; by employing the same Chnique, they were everywhere credited with achieving onders with perversities of character and moral troubles, before which other systems, counsels of duty, addresses to which other systems, counsely will, or theological appeal, have been found ineffective. here is indeed a mass of evidence, open to everyone's hspection, and a still greater mass of general belief generated by this evidence, to show that such methods have often triumphantly succeeded when the older methods, based on ideas of immediate responsibility, have failed. What psychologists have to say on the management of our lives is very naturally regarded as important, and there is a nice attraction about systems which offer cures for moral ills. Further, the authorities are themselves inevitably led, in the course of shaping the theories upon which they base their treatment, to offer criticisms upon accepted standards and to recommend new codes.

But part of the attraction of the new primers of conduct springs, for educated minds, from a theoretical sentiment with which they are familiar in other fields of nature, and which is very naturally and gratefully adopted in the realm of human behaviour. The appeal of psychology over other forms of guidance is due in part to its claim to be scientific. Physical nature has been directed to the ends of man, to establish in a thousand fields the material luxuries of civilisation, by the discovery of determinate connections amid the casual welter of events. Where we find order, so that from the presence of one set of events we can calculate the presence of another, we can exercise control. It is only in relation to such order that we can plan with confidence. The order of physics and chemistry has become the instrument of our purposes precisely because it is, in its sequences and arrangement, indifferent to these purposes; for in so far as it exhibits discontinuity and caprice, we cease to be able to control it. Where we are unable to detect laws in any realm of nature, we are, in relation to it, at the level of animism: we may be respectful towards it, but we cannot use it. The same principle has been brought to bear with marvellous results upon the control of the body. We have long ceased to abjure our diseases with incantations and witchcraft. It is only in the realm of the mind that superstition lingers. To conceive of human action as the expression of laws is fill. of laws is felt to be the best approach to its management. In so far account of the laws is far account of the laws is felt to be the best approach to its management. In so far as psychology can discover uniform operations common to minds as such, so far we can, if we will, direct them and not the them and not they us. If we wish, we can obtain immunity from many babit from many habits and diseases of mind which still ravage us; we can it is the we can, it is thought, banish many unnecessary fears and corroding worning corroding worries; we may be able deliberately to create new levels of many level new levels of mental efficiency or artistic power. of emotion, of learning, of the interaction of desires, provide us with the tools with us with the tools with which we can build the structure of our

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ovide of our Thus psychology has been found, as one popular guide puts it, "as practically useful as a telephone or a motor in onducting the affairs of life."

Professor McDougall has pressingly advocated the moral accessity for such studies upon political grounds. The main gent for producing the chaos in which the world finds itself physical science. Every increase in physical science only dds to our dangers. It is only in the science of life and mind hat salvation can be found. All our social organisation, our w, our politics, call for a basis of sound psychology. icialistic proposals must be tested by reference to the laws human nature. Economics is primarily a psychological mence, and the extraordinary and dangerous confusions thich it exhibits are due to an almost total neglect by nonomic writers of the laws of desire: and international relations rest upon the understanding of the psychology of utionalism. If we had given adequate study to these mestions, we might have avoided our present difficulties in hina or India.1

It is not the lofty expectations which are connected ith psychology which I desire to discuss. It is the infident belief that these expectations have already been talised. For it is often asserted that principles have been iscovered which serve as a solid basis for practice. We may gree with Mr Gerald Heard when he says:

"Certainly now psychology is the mode, as once was religion, then politics, and, until the end of the nine-teenth century, economics. . . . Myriads already look to it as a gospel—a power which may really set them free and keep them happy, a reality behind the shams of church and state and counting-house." ²

That an unprejudiced scrutiny of underlying motives institutes the most effective method of solving emotional hoblems is assuredly no new idea, and a cool estimation of the impulses of men characterises the literature of any wilised period. Recent popular psychology has widely accouraged the civilised temper and introduced it to those had never heard of Montaigne, Amiel or Proust. The works are more powerful agents than education.

Great expectations, then, for the enlightenment of indi-

² The Ascent of Humanity, p. 256.

¹ Professor W. McDougall, World Chaos.

viduals and society are centred round psychology, and it is believed on all hands that these expectations are well on the path to fulfilment. Freed from the vain learning of the schools, from metaphysical disputes revolving round the analysis of knowledge, psychology issues forth and is gratefully received—a science of human motives. And as the sciences of inanimate nature have provided men with the means by which they have been able to direct the materials and forces of the earth to achieve the immense machinery of modern cities, so still more extraordinary possibilities are opened out by the prospect of scientific control of human energies. Some enthusiastic believers in the potency of their instrument are already advocating the elevation of psychologists to important positions in the State.

II.

It is hard to agree that psychology is yet "as practically useful as a motor or a telephone." The theories upon which applications to practice are recommended are in a very different condition from the sciences which have produced telephones and motors. A science means in any field the discovery of principles of uniformity, a determined order. But the principles offered us in psychology are perplexingly various. We are presented with a round dozen of sciences of human nature, in each of which we are confidently recommended to put our trust, and though some harmony Thus there is feasible, there remain radical antagonisms. is Purposive Psychology, which has immense practical influence in England; there is Association Psychology; there is Structural Psychology; there is Gestalt, or Shape, Psychology; there is Behaviourism; there is Reaction Psychology; there is Dynamic Psychology; and there is the school which advocates the principle of Noegenesis. And looking beyond, we see a number of schools raised upon foundations of schools raised upon foundations of pathological psychology—the systems, for example of Equation 1. example, of Freud, Jung and Adler, each of which is supported on diff ported on different principles. And there are numerous writers on any land and Adler, each of willed to writers on a second points, writers on psycho-analysis who take up, on vital points, positions index positions independent of the masters.

A singular embarrassment in this science, in its pursuit of accurate information concerning mental events, attaches to the question of method; for there is a great deal of dispute over the proper technique to be employed in the study of the mind. Most schools rely on a combination of instrospection and observation of behaviour, introducing precision into

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oints, irsuit aches snute of the ection into hoth methods by experimental conditions. But it is frequently pointed out that the very artificiality of the experimental conditions distorts the process to be observed; and his is peculiarly so in the most important and interesting processes, such as emotions, desires and acts of will. o induce these experimentally is to induce something which s not genuinely experienced.

And the difficulty does not only lie with the artificiality of the conditions. It lies also in the interpretation of the response; in the attempt to isolate the point to be investipated from other tendencies in the individual. extremely hard to do this, for the individual acts as a whole: and the psychologist is prone in his experiments to simplify the account. It is not, further, easy to describe these dusive experiences in adequate language. And again, heories assumed or accepted by the subject distort the facts. The following is a typical utterance about introspection: "We all of us introspect to the advantage of our pet theories, and it is a rash man who will claim that what he finds in his psyche will be duplicated in others." 1

A science which is to be fruitfully applied must be based on principles of connection and upon tested data which form the units connected. Clearly in psychology there is no greement that either of these essentials has been found. As primordial data we are variously offered sensations, leflexes, instincts, shapes, selves, experiences, infantile wishes; s connecting principles, association by contiguity, condiloning, qualitative combination, attitudes, tensions, repres-

sions. In 1892 William James wrote:

"It is indeed strange to hear people talk triumphantly of 'the New Psychology' and write 'Histories of Psychology,' when into the real elements and forces which the word covers not the first glimpse of clear insight exists. A string of raw facts; a little gossip and wrangle about opinions; a little classification and generalisation on the mere descriptive level; a strong prejudice that we have states of mind, and that our brain conditions them: but not a single law in the sense in which physics shows us law, not a single proposition from which any consequence can be casually denounced. We don't even know the terms between which the elementary laws would obtain if we had them. no science, it is only the hope of a science." 2

¹ J. T. MacCurdy, The Psychology of Emotion, p. 59. ² Text Book of Psychology, p. 468.

In 1931 we have Professor R. S. Woodworth, in his Contemporary Schools of Psychology, echoing the same sentiments. "Existential psychology at the present time is rather an ideal or a programme for investigation, than anything like a rounded body of knowledge." Of Behaviourism: "It is a programme rather than a system, and a hope rather than a programme." And of Freud:

"If my personal opinion of Freud's psychology were sought, I should have to say that I cannot believe his system to be true in any absolute sense, or even to rank with the great scientific theories which co-ordinate existing knowledge and serve as guides for further discovery." 3

But it is fair to add with Professor Woodworth that a survey of schools is a very different matter from a survey of the present state of psychology. Most investigations of mental processes are prudently eclectic. But eclecticism is not science.

And we may conclude with a broadside from the most influential of English psychologists:

"It [psychology] remains a chaos of dogmas and opinions diametrically opposed; a jangle of discordant schools and sects; a field exploited by quacks and charlatans of every sort, preying upon the ignorance of a deeply interested public, which knows not which way to turn for authoritative guidance." 4

If the experts express themselves in this manner, the interested amateur may be well content to assume that on important issues of human conduct assured scientific conclusions are still undecided.

In referring to these conflicts of opinion and to these radical difficulties, which are sufficiently known to every student of the subject, we have no intention of disparaging the investigations into mental life described in text-books and journals. Amateur criticism of technical research may be safely ignored by educated men. And undoubtedly conclusions, drawn from accurate observations of the mind, of extraordinary practical interest are being offered us by psychologists. What we wish to demur from is the con-

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¹ Op. cit., p. 42. ² Op. cit., p. 97.

³ Op. cit., p. 171. ⁴ Professor W. McDougall, World Chaos, p. 67.

ention, frequently made in the manuals of advice, that we lave in psychology a body of principles comparable with those of other sciences; that these principles form a solid oundation for practice; and that the basis of a positive sychology has been laid in accordance with which the ractical reform of society and culture becomes possible. Te have no desire to criticise the doctrines of distinguished uthorities in detail, nor do we wish to dispute the remarkble advance which they show over previous psychological heories; an advance patent to anyone who peruses a text-1908 of psychology published before 1908.

These theories are still tentative. A cautious acceptnce of the psychological systems on which modern moralists ake their stand is essential. Assuredly, we do not invite, as consequence of such open-mindedness, a lofty scepticism bout the whole business. Physicists disagree, and so do hysiologists and biologists. So far from implying the futility this investigation or the incompetence of its professors, the ariety of conclusions in psychology points rather in the pposite direction. They suggest the extraordinary difficulty,

implexity and progressiveness of the subject.

III.

In spite, however, of declarations often found in the anuals that psychology has proved conclusively some eory of human action, there is little science of psychology at can be applied with assurance to conduct. Neither there any consistent moral doctrine to be obtained from lese authorities. The manuals invite too large a confidence hen they offer their advice in the name of modern psychoy. For there is no such advice. No agreement on moral sues exists among psychologists as a body, any more than ere exists concurrence on points of scientific theory. This versity of judgment may be amply illustrated from a trusal of a dozen of our guides upon such questions as the tation between the sexes, upon business ethics, or upon the ture of happiness. One general issue may be touched on

It is frequently supposed that psychology is critical of dition. It is deemed to advocate that experimental spirit personal relations which is pictured in the works of our venturesome novelists; who, indeed, often support attack on conventional ideas by referring to its hority. And certainly some psychologists offer radical

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criticisms of current standards. But others, and the most eminent among them, are firm upholders of accepted codes. Professor McDougall disdains the gospel of free morals. He spurns the creed of self-expression, he approves the apophthegm that repression is civilisation. Men of all ages are pretty well agreed, he finds, as to the standards of good and bad. They are enshrined in the moral tradition. The rules of society should be reverenced; they are the sources of character. And where people break loose from the restraining influences of established practice, corruption and crime set in.¹

Such sentiments are interesting in view of the fact that from the same psychological basis recommendations of a very different nature are drawn by other writers. For the system which is frequently relied upon in moral advice is that which expounds the theory of human instincts and their development. And this system is the work of Professor McDougall himself. The drive of human motives is to be traced to the activity of impulses inherited from pre-human ancestry. It is precisely upon this system (whether it is scientifically made out is for the moment irrelevant) that proposals advocating extreme freedom have been grounded. The parents' and the teachers' part must be a policy of "hands off."

"If a free outlet is afforded in the child's life for all the energy connected with instinctive tendencies, this energy will manifest itself on the highest level, in a way that is satisfactory socially, as well as giving free vent for the child's innate capacities." ²

As a policy for households this judgment is, perhaps, sanguine. It would call for considerable accommodation, at any rate, from the moral tradition. But our business is not to suggest criticism but to point out the presence of many voices on these questions. And some writers whose views on the foundations of human nature agree closely with Professor McDougall's disagree strikingly on the point that the moral tradition ought to occupy in conduct. An authority on the emotions of normal people observes that the norm of people's behaviour is not dependent in any way upon what their neighbours are doing or want. A person's normal conduct is determined by his mental and physical structure; it is irrelevant that society often finds such conduct

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¹ Ma ² Fli

See his Character and the Conduct of Life.
 Alice Raven, Motive Forces of the Mind.

psycho-analytic authorities with Professor McDougall's psychology attendant upon the successful repression of undoubtedly harmful and anti-social tendencies. Indepsychology has shown the content of the repressed houghts and tendencies to be either sexual or aggressive in haracter. Such proclivities, according to ordinary precepts and discipline, must be repressed. But we are warned that the man who has his repressed tendencies thoroughly under antrol will suffer from serious limitations of character. It is necessary to add that these counsels are the outcome of the theory of motivation according to Freud rather than

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These are challenging opinions. But for the most part, must be confessed, popular psychological ethics offer little hat is distinctive in the way of moral insight. There is cate sympathy with the irrational impulse, the confused uxieties and the divided emotions that assail human beings; bough the interpretation of these, the causes assigned to bem strike the uninitiated reader as extremely far-fetched. here is an abundance of interesting generalisations about be ways of men, resembling those to be found (more directly apressed) in the literature of fiction or essay-writing. great proportion of the counsel proceeds on a very decent wel. It is unwise to be pig-headed or too retiring; Aght to assert oneself in some situations and not in others; ociety ought to reverence the prophet as well as the priest; so on. The distinctive feature of these meritorious and miable passages is that such nursery precepts are implicated th doctrines of the Unconscious and repressions and stincts. But common-sense, or vulgar morality, does not epend so closely upon these ideas as the writers would have

New psychologists are fond of tracing the origins of movelents with which they do not sympathise to mental lechanisms of a primitive order. The French and Russian evolutions are due to mob-hysteria, "a second-rate lechanism, whereby a single controlling idea swept upwards with devastating effects—the idea of taking from the haves give to the have-nots." Bolshevism is a community dislegrated because it insists on remaking every experiment

Marston, Emotions of Normal People, p. 390.
Flügel, British Journal of Psychology, Vol. VIII., pp. 480, 481.

that history has already recorded. But doubtless this was

written before the Five-Year Plan.

The standards of these doctors often display an interesting sensitivity to the prevailing current of their society. Thus, one psychologist who teaches that men ought, in fact, to adjust themselves to the general opinions and tastes of their day, points out that it is an error to imagine that even the most original minds have not sought the approval of democracy. "Shakespeare, if we may judge from the historical records of his career, was an up-to-date successful citizen." 2 And business prosperity offers the most tangible rewards for ability and, we may presume, for contemporary virtue.

On critical questions we find, if we consult a number of these authorities, opinions as varied as those of persons whose judgments are not in any way dependent upon scientific studies. And the moral criteria are largely derived from the same sources; from various social and religious traditions and from personal discriminations. Even for the source of progressive and radical opinions in morals we may have to look elsewhere. They are part of a wider stream of reaction from Victorian attitudes, a reflection of the social independence of women, the offspring of theological disillusionment. Naturally, as a man, a psychologist has as much opportunity of gaining insight into the nature of good and evil as anyone else who preserves the freshness of his intuitions. Indeed he obviously has more opportunity than most men. But the processes by which he sets his patients free to discriminate for themselves do not supply the principles upon which moral insight rests.

IV.

In fact the principles assumed in the process of psychological investigation may be, if carried over to the moral life The pronounceof normal individuals, antagonistic to it. ments of psychologists often suggest more fundamental contradictions than those to which attention has so far been drawn. What is capitally implied in ordinary beliefs and practice is often ruled out by the psychological theory insisted upon by the moralist. The implications of ordinary beliefs and practice include such notions as the autonomy of moral perceptions, responsibility and the capacity for

¹ Crichton-Miller, The New Psychology and the Preacher, pp. 206-207.
² Professor F. S. Price New Psychology and the Preacher, pp. 206-207.

² Professor E. S. Robinson, Practical Psychology, p. 432.

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"The instinctive impulses determine the ends of all activities and supply the driving power by which all mental activities are sustained; and all the complex intellectual apparatus of the most highly developed mind is but a means towards these ends." ¹

The idea that any course of action is the right one to usue can find no place as a motive if this theory is to be ken literally. And in their ethical moments the psychosists abandon it readily. Nevertheless they present us with alyses of moral notions which serve to account for it on a stural basis. Thus it is shown, by an interesting description the evolution of moral ideas in communities or individuals, at such notions are ultimately derived from the attitudes approval and disapproval of society; the moral self is the sanctioned by some group. And the ultimate sanction in turn, the integrity or harmony of the group or person. The views, important as they are, hardly justify moral velopment. For the usual belief is that what makes any titude moral is not any sentiment adopted by anyone, but trightness of the sentiment.

There is general agreement to describe, in one form or

Nother, reason as the slave of the passions.

"The intellect with all its distinguishable functions, such as memory, recognition, discrimination, association, judgment and reasoning, is their servant, finding the way to the goals which they prescribe." 2

The psycho-analytic writers (in their scientific moods) sert this position in its extreme form. The reasons for our life purposes which we present to ourselves are in reality relevant. They serve but to disguise the emotions which makes are of natural causation. It is a serve the opinions of certain psychologists on the found, as I fondly imagine, that I think them to be wrong. I think them wrong because I resent them. And resentment is due to a concurrence of instinctive

1 McDougall, Social Psychology, p. 44.

² McDougall, Character and the Conduct of Life, p. 12.

tendencies and my environment. That we can create our purposes by insight and reflection is an illusion. One important school, that of Jung, saves our worthier impulses by recourse to incomprehensibility. They have their origin in that element in the Unconscious which is distinguished as the Superconscious. Κοὐδεὶς οἶδεν ἐξ ὅτον φανη. But not to be aware of what we are about in our purposes is not morality as ordinarily conceived.

It may be hazarded that psychology is much more successful in explaining men's errors than in accounting for what they do rightly. For errors frequently arise from psychological causes; but rightness does not seem to be a

causal matter.

Theories of unconscious motivation, of instinctive streams, naturalistic accounts of ideas of good, conflict with the assumptions which appear to be necessary to moral purpose. And finally these writers readily adopt, in the course of their moral teaching, criteria which expose them to a broad range of historical criticisms. They risk biological interpretation of right conduct. A man must be "adapted to his environment," adjusted to society and to the Infinite; his aim should be "the biological urge towards completeness" or "fulfilment of tendency." Common standards set before us are self-expression, self-regard, harmony of impulses, and a surprising ideal known as "the Herd." And there is an engaging acceptance of hedonism. But to adopt any of these criteria without careful safeguards is to ignore the history of reflection on these subjects.

It is an easy game to find evidences of dogmatism in elementary expositions; or of inconsistencies in a field so protean as psychological casuistry. The value of a knowledge of psychology to the theory and practice of conduct is indisputable. But the nature of its authority is often misinterpreted. For clearer insight into the purposive life of human nature we have to turn to the despised ethical philosophers; and for practical guidance to very different

authorities.

MEYRICK H. CARRÉ.

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THE HEADQUARTERS OF REALITY.

EDMOND HOLMES.

ulity. Real. What do these words mean? The problem treality is the central problem in philosophy. The central oblem; and also the initial problem and the final problem. w philosophers face it directly and for its own sake. Yet ere is a solution of it implicit in every philosophical system; dalso (since we are all philosophers with or without the usent of our consciousness) in every individual attitude wards life.

The New English Dictionary defines the real in terms of e actual; and the actual in terms of the real. This is not whelpful. And in one respect at least it is misleading. ere seems to be gradation in reality. There is none in tuality. On this point the trend of linguistic usage is, I nk, decisive. We can say that one thing is more real than other. We cannot say that it is more actual. There are any epithets, such as higher, lower, deeper, innermost, rinsic, supreme, ultimate, which make sense when applied "reality," but would make nonsense if applied to ctuality." The actual is that to the existence or happening which the normal sense-perception of the normal man bears mess, or could if necessary be made to bear witness. The ge and penetrative power of normal sense-perception can, course, be extended indefinitely by appropriate instruand the range of the actual can be carried beyond limits of sense-perception, even when so extended, by athematical reasoning from sense-data.

I do not forget that the word "actual" has other meanings than It is sometimes opposed to the potential, sometimes to the ideal; and tether of these cases is perceptibility through the senses of the essence But (1) these meanings are irrelevant to the question which confronts us—the question as to the relation between the actual and teal; and (2) it is worthy of note that in these, as in all other uses of word, the idea of limitation and finality is an essential feature.

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But though the range of sense-perception, and therefore of the actual, can be indefinitely extended, it has limits of its own which can never be passed. The range of the real has never been determined. What are the criteria of reality? finally answered. The late Francis Bradley devoted a whole volume 1 to the discussion of the problem. Alexander, in his Space, Time and Deity, dismisses it incidentally, by identifying reality with existence, and by adding (in another passage) that "there are no degrees in truth and still less in reality." In the earlier part of his book Bradley regards appearance and reality as mutually exclusive alternatives. In the latter part he contends that there is gradation in reality, and thinks of the world as a hierarchy of reals, leading up to "the Absolute," which alone is ultimately real. For Professor Alexander the objects of sense-perception are all intrinsically real. Yet he uses qualifying phrases, such as "an ultimate reality," "perfectly and absolutely real," "relatively real," "primary reality," "fuller reality," "realities of a lower order," "the ultimate nature of reality," which are meaningless if they do not imply gradation.

When doctors disagree with themselves as well as with hich is one another, who shall decide? I have said that each of us doub has his own solution of the problem; and each of us, if he be int would become aware of his own solution with a view to hich I critically examining it and determining its worth, must think to seem

the matter out for himself.

This is what I, for one, propose to do. I will begin by !! Me assuming that linguistic usage, in which "the soul of the postu world "records its inner, if not its innermost, experience, lalysis cannot be disregarded. I learn from linguistic usage that ality, there are different kinds of reality. Intrinsic reality is eves de Self-existent world different in kind from phenomenal reality. reality is different in kind from dependent reality. reality of supernormal things and happenings (however well tality attested these may be) is different from the reality of normal the ir things and happenings. The reality of the self which is the be scie object of normal self-consciousness is different in kind from badows the self which is the object of mystical experience and vision. hat the And the different kinds of reality translate themselves, in very some cases at least, into different levels of reality. Once we have freed as least, into different levels of reality. have freed ourselves from bondage to the crude dualism of the real and the the real and the non-existent, the idea of gradation in reality seems to force it all the seems to force itself upon us. And we are the more ready to

1 Appearance and Reality.

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pleome it because, as our usage of the words "real" and reality " testifies, we have always secretly entertained it. of its fe cannot but feel, for example, even if we have never has reditated on the problem of reality, that the happiness which ity? red self-sacrifice and service to other has happiness which rewards the accession happiness which rewards the acquisition of wealth; that the energy of unselfish devotion is more real than the energy selfish desire; that the beauty of a landscape or a flower g (in joy of reciprocated love is more real than the pleasure of still invested lust dley procated lust.

And so I am led to conclude that reality and its contrary, whatever name we are to call it, are not mutually exclusive ternatives, but correlated opposites, antithetical poles of a real. mess which is commensurate with the whole diameter of ing. What name (or names) am I to give to the positive ch as Me of that process? Am I to call it intrinsic reality? ity," ide range, and that ultimate reality is its last term, its ideal ity," al?

Let us begin with intrinsic reality. Is there anything with hich is intrinsically real, real in itself, real in its own right. of us doubt there is. But is there anything which I can know if he be intrinsically real, anything of the intrinsical reality of w to mich I can feel fully assured? The world which lies around think reseems to be real in itself, and it seems to be such-and-Is it in itself the such-and-such which it appears to in by 1. Most emphatically No. Physical science, which began of the postulating its intrinsic reality, in its attempt by searching ence, Palysis to discover the innermost secret of its presumed that ality, has resolved it into what the great physicists themty is elves describe as a world of "shadows" and "symbols"; istent world which differs widely from the material world which The blook out upon, and which seems to owe its phenomenal r well tality—its appearance in the form of our material world ormal othe interpretative action of man's percipient mind. And from he scientific analysis of matter is still incomplete. from hadows become more and more shadowy; and it is possible rision. hat there is behind them a substance which is immaterial in es, in ts very essence.

cannot take upon myself to guarantee the intrinsic sm of tality of anything that is outside myself, of anything that eality the object of my sense-perception. It would be pre-

If we could translate the infra-red and the ultra-violet "waves" to we could translate the initation what a different world we should look out upon!

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sumptuous of me to do so. I see things as they seem to be. I cannot pretend to see them as they really are. It is not for me, the sense-bound knower and thinker, to say

"I am the eye wherewith the Universe Beholds itself and knows itself divine."

or less than divine—perhaps a mere machine—if it so seems to me.

Am I, then, to give up the search for intrinsic reality as hopeless? Not necessarily. There is one quarter of thought which I have not yet explored. The fact that I cannot guarantee the intrinsic reality of what seems to me to be intrinsically real, cannot guarantee that the world of form which lies around me is, as such, the self-existent reality which it seems to be—suggests to me that I must ask two things of whatever claims to be intrinsically real:

(1) that it shall guarantee its own reality.

(2) that it shall be absolutely formless.

(1) It must guarantee its own reality. For if what claims to be intrinsically real has to go outside itself, e.g. to my mind, for the guarantee that it needs, it will in so doing subordinate its own reality to that of the guarantor; just as one who goes to a capitalist or a company for a financial guarantee admits, in doing so, the comparative inferiority of his own financial status.

(2) It must be absolutely formless—and therefore free to take every conceivable form. So far as it has form (with matter as its correlate) it is dependent on the percipient mind for its appearance, and on what underlies its own quasimaterial form for its measure of reality. It is only by being formless that the claimant to intrinsic reality can avoid

having to come to me for a guarantee.

Now there is only one thing within the range of my experience, which fulfils both these conditions—my own self. In and through my consciousness of self I guarantee my own reality. Among all man's experiences that of self-consciousness is in a sense unique. It is a self-certifying experience. The revelation of self to self guarantees its own authenticity, guarantees it to the self, which is at once subject and object of the experience. It asks for no corroborative evidence.

"There shines no light save its own light to show Itself unto itself."

Nothing can come between the self as subject and the self as object. If any doubt were thrown upon the authenticity of

that revelation, the self, which is subject and object, would have to weigh the arguments against the genuineness of an experience which is known only to itself. Even the most plausible of arguments would weigh light in that scale.

And the experience of self, as given in self-consciousness, as another feature which is all its own. Self as subject is all assured of the reality of self as object, but can form no icture of it, can find no words in which to describe it. The aperience admits one, as it were, into a formless world. Then I contemplate myself, there is nothing on which my utward or my inward eye can rest; nothing, absolutely othing, not even a blank, or a void. And yet I feel, with an assurance which transcends all intellectual conviction, that the "nothing" which faces me is real with a reality which annot be gainsaid.

What name are we to give to this Formless Reality which behold, if only for a timeless moment, whenever I commplate myself? Shall we speak of it as Spirit? Or as left? Either name will do. But, so far as their respective sociations go, the former has the wider and freer range of meaning. "Self," when we begin to think and speak about too readily individualises itself, too readily clothes itself form. "Spirit" suggests, in some at least of its contexts, manscendence of individuality, liberation from form. The lea of selfhood is, however, co-extensive with that of spirit; and the day will come when we shall realise that self is not mindividualised entity, but a limitless world.

This, then, is the conclusion to which my quest of intrinsic fality has led me. Spirit—that which reveals itself to itself, wever faintly and fitfully, in the self-consciousness of man is the one supreme, self-existent Reality. Formless in its sence, it takes innumerable Forms. These are ever changing passing; but the One, the changeless essence, remains.

What of the world which lies around us? We cannot marantee its intrinsic reality. We cannot guarantee that it in itself what it seems to be to the sense-perception of the mandardised man. But even if the air of intrinsic reality hich it undoubtedly wears is illusory, it does not follow that it is itself a mere mirage. Still less does it follow that it is itself a mere mirage. Still less does it follow that it is itself and degree, or rather its kinds and degrees, of reality. Its beauty, for example, more real than its colours and its sounds; and these are

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The dualistic trend of its thought has led the West to misinterpret Lastern conception of Māyā. The West may confound unreality with existence. The East does not.

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more real than the vibrations which our eyes and ears translate into colour and sounds. It depends for its phenomenal reality, in part at least, on the percipient spirit of man. To what source of being does it owe its more occult reality? I cannot say. But it is permissible for me to guess the answer to this question. And I will presently do so.

Meanwhile, I will try to commune with Reality in what

Meanwhile, I will try to commune with Reality in what seems to me to be the headquarters of it, my own self. It is into this world, mysterious, dimly lighted and in large measure unexplored, that my meditation on this theme has led me. In the act of self-awareness, in the revelation of soul to soul, of self to self, I catch a fleeting glimpse of Spirit, the one self-existent reality, which guarantees its own reality in the very act of hiding itself from my vision and my thought.

It is in my self that I must find Reality. The Formless Reality which I call Spirit is in me, is mine, is my own self. But it is equally the self of each of my fellow-men. How much of it, then, is mine? Actually, very little. Potentially

-all.

"True love in this differs from gold and clay That to divide is not to take away."

And what is true of Love is true of Spirit, for which Love is, as we shall see, another name. The supreme mystery of existence is a supreme paradox. Spirit—the One, the All—is present in each of us, is present, in the unity of its totality, as his Real Self, is present in me, for one, as what I really—

i.e. ideally-am.

But how am I to become what I really am. That there is gradation in reality is suggested, as we have already seen, by our usage of the word; and I have accepted the testimony of usage on this point as conclusive. As long as we look for reality outside ourselves we are prone to identify reality with actuality, with mere existence, and to think of all existents as equally real. But when we transfer the quest of reality from without to within, we see, each for himself, that there is gradation in reality; that the distinction between the higher and the lower self, the true and the false self, the universal and the individual self, is a valid distinction; and that it is in each case a distinction between what is more real and what is less real, between what is and what seems to be.

The first step to be taken in the quest of the real self is to kill out the sense of separateness; in other words, to rid oneself of the belief that the individual self—the self which seems to be distinct from all other selves, self-contained and self-centred, complete in itself, enclosed within the walls of

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is own individuality—is the real self. But the first step is also the last. For so strong is the sense of separateness that we cannot reason ourselves out of it, but must find other mays of escape from its despotic sway.

One way which is open to all of us is that of realising our meness with the world around us in and through our perreption of its beauty. The world around us is not the less beautiful because it owes its beauty, in part at least, to our recognition of and delight in its charms of form and colour and bound. We clothe it with beauty because, and so far as, we are able to respond, in varying ways and degrees, to the appeal that it makes to our more spiritual senses; but hough the garment with which we clothe it is of our weaving, tis also and for that very reason—so near of kin are we to the world around us—in some intimate sense the world's very own. And who are most skilful in weaving the garment of beauty? Who are most sensitive to the æsthetic appeal of the outward world? Are they not those who have the ntuition of totality, who see things as wholes rather than as aggregates of parts, and who care more for general effects than for details of form and colour? And are they not those whom what they see and hear conveys spiritual messages, suggestions of spiritual meaning, whispers of spiritual mystery; for whom the outward is symbolical of the inward, bough the symbolism is as a rule subconsciously felt rather

than consciously realised?

Let us consider some of the more impressive forms which the beauty of the outward world takes: a stormy sea breakng on a rock-bound coast; a range of snow-clad mountains; the stars at midnight; a sunrise in summer; a resplendent mset; an expanse of moonlight on a peaceful sea; the lowers and foliage of spring; the glories of the autumnal Moods; a thunderstorm at night; the morning hymn of the birds—each of these has a beauty of its own which it owes in Part to the synoptic faculty which sees things as wholes, and the imagination which passes on from what is seen to what unseen; and each of these has a spiritual significance of its own which raises to a higher power its beauty of form and colour and sound. Thus the sea breaking on the cliffs has the infinitude of ocean behind it, and speaks to us of power and majesty in movement. The snow-clad mountains point pward to the sky, and speak to us of power and majesty in lepose. The summer dawn, with its ineffable freshness and Purity, and with the silent advance of light and colour along the eastern sky, speaks to us of "the pure eternal course of

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things," and gives us an assurance that light will triumph over darkness, that life will ever renew itself, and that all will be well. It is the same with the other examples of visible or audible beauty. It will be found that in each of them there is a widening of one's outlook beyond the immediate horizon, and the whispering of a spiritual message.

The mystery of beauty will always remain a mystery. And it is well that it should. We must try to live our way into the heart of it. We cannot hope to understand it. We must be content to know that it is the most spiritual and therefore the most real aspect of the outward world; that in it spirit speaks to spirit, and that the response which it

awakes in the heart is love.

Another way of escape from self is through the quest of Truth. As Beauty mediates between vision and Reality, so does Truth mediate between knowledge and Reality. We may define truth as the objective side of knowledge, and as the subjective side of Reality. Both as an idea and as an ideal truth has a limitless range. It is true that there are twelve pence in a shilling and that four articles at ninepence each cost three shillings. And it is true that God is love and that charity covers a multitude of sins. The quest of truth which emancipates from bondage to self is the quest of ideal truth; of the truth that can never be won, in the sense of being presented to consciousness and measured and defined.

The desire to win ideal truth is latent in each of us. We want to understand the universe so that we may know how best to live. And, with this end in view, we try to bring the universe within the compass of the intellect. But this attempt involves an initial misunderstanding of the universe, which stultifies all the adventures—metaphysical or philosophical—to which it gives rise. We are surrounded by a world of Form; and it is in dealing with that world and the inter-relations of its phenomena that intellect is most at home and does its most successful work. And so the demand of the intellect for ideal truth becomes a demand for a formal

Sight and hearing are not the only senses to which the more occult aspects of the beauty of the outward world reveal themselves. The "scents of the infinite sea" and some of the more familiar scents of flowers and leaves have a suggestiveness of their own, the range and subtlety of which invest them with spiritual significance. The power, the vastness, the freedom, the loneliness, the mysteriousness of the sea, and even the spirit of adventure in men which it awakes and ministers to, are all in the tang of its salt savour; and the scent of a flower can recall with a sudden vividness "old . . . far off things," happy or "unhappy" as the ease may be.

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representation of Reality. But Reality transcends all forms; and the formal representation of it is therefore a misrepresentation. Nor is anything to be gained by transferring the quest of ideal truth to a region of quasi-logical abstractions. For futile as is the philosophy which postulates the intrinsic reality of material things, still more futile is the philosophy which postulates the intrinsic validity of words.

We are led astray by the desire for finality, for a creed which can be formulated, for a theory of things which logicmy constrains assent. In the pursuit of this phantom light re flounder into morasses of baseless assumption, of circular masoning, of dogmatic assertion, of barren controversy, of nger and strife. It is not in that direction that the truth thich sets us free is to be sought. There is a more excellent The conception of Spirit, the ultimate Reality, as manscending all form, is the most emancipative of all philoophical conceptions. It gives a change of direction to the quest of ideal truth, which makes it as fruitful as the intelactual quest is barren. It tells us that if we would know lings as they are, if we would bring the appearance of things nto harmony with their reality, we must transform ourselves, must clarify our mental vision, we must widen our mental orizon, we must live into our own depths, we must live up our own heights, we must make ourselves more real. For it sto self, as a whole, that Spirit, as formless Reality, reveals self; and the more real the self, the clearer will be its vision and the more adequate its conception of reality.

But it is hard for us to learn that lesson. We surround Wrselves with fixed horizons of thought; and each of us is pt to assume that his own horizon is the boundary line of vistence. To transcend that horizon, to transcend it again again, and to keep on transcending it, is the way of scape from imprisonment in self which the quest of ideal opens up to us. But the labour of climbing higher in rder to command a wider horizon is one from which we Astinctively shrink. The labour must, however, be faced endured. We must climb higher and ever higher if we the to command the horizon that really bounds the universe. though we shall never reach that mountain-summit, the however arduous it may be, will always be its own reward.

We ask for peace of mind; and we think of it as unbubbled repose in a state of complete mental satisfaction. Thich passeth all understanding," the peace of one who vol. XXXI. No. 1.

"looks on tempests and is never shaken," the peace of infinite unrest. For truth, in the ultimate sense of the word, is not a prize to be won and possessed. We are nearest to possessing it when we are possessed by it; when it enfolds us and blinds us with the excess of its light.

We must make ourselves more real. This is the only way to solve the problem of Reality. And the surest way to make oneself more real is to lead an unselfish life; the surest way and the simplest—as simple as it is difficult—and the way which is open to all of us. This is what Spirit, the Real Self.

is ever calling upon us to do. Universal in itself, it individualises itself in a hierarchy of living beings, living its life in each of these, as well as in the All, which is its inmost self. At its highest level it is ultimately as well as intrinsically real; but its highest level is for us, who look along the vista of our own spiritual development, an unattainable ideal. Yet it is of the essence of Spirit to be ever seeking its own highest level; in each of us this trend, this inward urge, is present as the will to growth, to becoming, to self-transcendence, to

self-realisation. To co-operate with that Will, to make it our own, to live for it and in it and through it, is our highest good. To thwart that Will, to resist it, to ask it to minister to the desires of the lower self, to try to imprison it in the

channel of one's own individuality, is the beginning and end of evil.

But here a question arises which each of us must answer for himself. How are we to measure gradation in reality? How are we to distinguish what is relatively real from what is relatively unreal? The answer to this question is that the standard is in ourselves. The inner impulse which moves spirit to seek its own higher levels is in itself the test and the measure of reality. It moves each of us in the direction of his own higher or more real self, and in doing so tells him that the higher is higher and the more real is more real. This inner impulse can be stifled, thwarted, perverted, arrested, mechanicalised, stereotyped; but it cannot be utterly abolished and destroyed. It is always there, waiting to re-assert itself when the malign influences which have temporarily overborne it lose their force. They come and go. It remains. They have their days of apparent triumph. day will surely come.

And there are lives even on earth which are lighted by the foreglow of that day. It is in our dealings with our fellowmen that the opportunities for leading an unselfish life—the life of self-transcendence through sympathy and self-

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our life selfsacrifice—mostly arise. But the unselfish life is a path which, if faithfully followed, may lead at last to an inner life, which seems to be self-regarding, but is really the apotheosis of unselfishness—a life of self-transcendence through self-contemplation, through facing what is formless and living with it and wresting from it its incommunicable secret. This is the life of the mystic, the life of the saint who is also a seer, of the seer who is also a saint. He has found the inward light and has not been blinded by it, but is perforce silent in its presence. His assurance of its intrinsic reality and its transcendent glory is only equalled by his helplessness when he tries to tell us what he has seen.

Yet there is one word which the mystic is allowed to utter—Love. What is quintessential in the Formless Essence which we call Spirit, what is quintessential in the life according to the Spirit, is Love. We can see, each for himself, that, even in its homeliest and most familiar form, love is the most real of all the realities within the range of our experience, the one thing that really matters, the final triumph of self-transcendence, the fulfilling of the Law—the law of man's higher life.

What is love? Who can answer this question? Complete self-loss is of the essence of love. So is complete reciprocity. This is one of the paradoxes in which our thought about love loses itself—and finds itself. And there are many more. Let us sum them all up in the supreme paradox: God is Love. God is Love—the Lover, the Beloved, and their mutual Love: Three in One, and One in Three.

God is Love. In other words, Love is the positive pole of leality, the inner essence of things in and through which All are One. This is the creed of the mystic, the one creed which mystics have in common. What is the negative pole? This is the question which I said I would answer with a guess; and I will now try to do so. The more successful we are in analysing matter into its constituent elements, the more immaterial does it become. That which lies, as yet undiscovered by Science, behind the "shadows" and "symbols" which the physicist's research has unveiled to us, is the antipole to the Ultimate Reality which we aspire to as the crown of our own spiritual development. And may it not be that the relation between pole and anti-pole is one of outflow and reflow? May it not be that the positive pole is ever generating the negative pole and ever drawing it back to Physical science, in its search for what is ultimate, seems to be moving in the direction of radiant light. May it not be that what love is to the inner reality of the universe light is to the outer reality; and that light is an eternal outflow from love and is ever returning, through seons of

evolution, to the source whence it came?

Or may it not be—to make a more prosaic but not less adventurous guess—that the immateriality which seems to be the vanishing point of the ultimates into which scientific research is resolving matter, is the other self of the formlessness which seems to be of the essence of intrinsic reality, and of the being of which each of us has incontrovertible evidence in his own spirit, in the revelation of his self to his self? May it not be, in other words, that the saying in the Upanishads "What that subtle being is of which the whole universe is composed, that is the real, that is the soul, that art thou" is something more than an inspired guess, is the outcome of insight into the deepest truth of things? The positive and the negative poles of reality may seem to be separated by the whole diameter of universal being; but it is said that one who follows the diameter of the spatial world to its ideal end returns at last to his startling point; and there is a point of view from which correlated opposites in a world-embracing antithesis seem to coalesce and become one.

My guesses have taken the form of questions which I cannot hope to answer, and which, for that very reason, I am free to ask. But there is, as we have seen, a solution of the problem of Reality which each of us can-and must-work out for himself. Whether we know it or not we are ever being challenged by the problem. And each of us must solve it in his own person and his own life. However far afield we may wander in the speculative quest of Reality, we must come back, baffled and bewildered, to ourselves at last. If we would learn to distinguish reality from illusion, or, with a finer discrimination, to distinguish between the different degrees of reality, we must try, by living to the spirit, to make ourselves more and ever more real. Each gain in the reality of one's own spirit is a gain in the power of guessing the secrets and sounding the depths of the Real. He who has lived his way—the way of self-loss and self-transcendence —into the heart of Reality is "the master of those who know."

EDMOND HOLMES.

Editor draws " T regard HIBBE eviden Knight Dr writes

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A WITHDRAWAL.

In a footnote to an article on "Biblical Mistranslation" by MrRay Knight in the July number of the Hibbert Journal (p. 596), certain statements appear which give the impression that the charge of ritual murder brought against the Jews at various periods is supported by modern scholarship. The Editor has since corresponded with Mr Knight, who withdraws the footnote in the following terms:—

"In view of the Editor's judgment that the statement regarding ritual murder among the Jews on p. 596 of the Hibbert Journal for July 1932 is not justified by the evidence, I hereby withdraw the note: (signed) Ray

Knight."

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to the ing ho nce ho Dr F. J. Foakes-Jackson, an authority cited in the note,

writes from New York as follows:—

"I deeply regret that the writer of the article on 'Biblical distranslation' has seen fit to use my name in connection with the 'blood charge' which has done so much harm to the Jewish community in many ages. No one who knows me, or has even glanced at my book on Josephus, could believe that I have ever countenanced that charge."

EDITOR.

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SURVEY OF RECENT PHILOSOPHICAL LITERATURE.

PROFESSOR G. DAWES HICKS, F.B.A.

A NEW departure has been made in the equipment of our English Universities so far as philosophy is concerned by the institution of a Professorship of Ancient Philosophy at Cambridge. Greek philosophy has, of course, always been an outstanding feature in the curriculum of an English University, and particularly in Oxford and Cambridge. But hitherto there has been no Chair devoted specially to the subject. Through a munificent bequest of Sir Percival Maitland Lawrence, Cambridge is henceforth to have a Professor whose duties will be confined to research and teaching in this branch of learning. Mr F. M. Cornford, the author of a wellknown book entitled From Religion to Philosophy, published in 1912, and of important papers on Pythagoreanism, has been appointed the first occupant of the Chair, and his Inaugural Lecture on The Laws of Motion in Ancient Thought (Cambridge: University Press, 2s. net) lies before us. Professor Cornford attempts to analyse in some detail the difference between ancient and modern science in their attitude towards the laws of motion and causality. In the early Greek cosmologies, nothing, he observes, is said about the necessary sequence of cause and effect, and the problem of motion is neglected in a way pronounced by Aristotle as scandalous. Aristotle's logic brings, indeed, to light some of the tacit assumptions of all Greek thought. The question which Greek speculation essayed to answer was: What is the nature of things—the rerum natura, the φύσις τῶν ὄντων? And the schools can be grouped in two main traditions, one of which found the nature of things in their matter, the other in their form. Neither form nor matter was, however, a "cause" in our sense of the word; they were, according to Aristotle, the internal constituents into which the total thing can be analysed. Attention was concentrated upon them, and the whole field of relations and in the whole field of relations and interactions was comparatively neglected. wholly, for an account of nature must needs have something to say about motion and change. In this context, popular maxims were accepted by philosophers from common sense without scrutiny.

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SURVEY OF PHILOSOPHICAL LITTERATURE 143

Thus movement in space was explained by asserting that "like attracts like"; change of quantity, or growth, by asserting that "like nourishes like"; and change of quality by asserting that "like affects like." Well-nigh every ancient philosopher invoked some principle of this type; and the only difference of opinion was on the question whether it is not rather unlike things that attract, or nourish or affect one another. No one was induced to ask whether these maxims are well founded or capable of bearing the structure

of theory based upon them.

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When I last wrote I referred to the first of Professor Cornford's articles on "Mathematics and Dialectic in The Republic, vi-vii" (Mind, January 1932). In the second article (Mind, April 1932), the programmes of education and research in The Republic are dealt with. Plato, it is contended, conceived the aim of dialectical research in mathematics to be first to ascend by analysis to the principle or basic truth, "the existence of a One," and then to complete the deduction from it of all mathematical truth so far discovered in a single chain of inference—a task which he thought would be accomplished once for all. In the realm of moral science his procedure is, however, different. Here the objective is a definition, not, as in the mathematical field, a primitive hypothesis or assumption of existence; and the technique of arriving at correct definitions is not the same as that of arriving at the ultimate hypothesis of science. The "hypothesis" of moral dialectic is an hypothesis in the ordinary sense—not a true and demonstrable assumption of existence, but an inadequate tentative definition, which is transformed or destroyed by criticism. Even when a correct definition of such an Idea as Justice is attained, it is essential to mount further to the supreme Idea in the moral field and define the nature of the Good. Only then will the full significance of the truth discovered be seen in its relation to the rest of truth. If the Good be reached, the inquirer will gain that illuminated vision of the whole field which can only be had from the summit.

Students of Greek philosophy everywhere will wish to join in congratulating the University and the editor and collaborators of the Oxford translation of The Works of Aristotle upon the completion of the great undertaking. The scheme became practicable through a munificent bequest of Benjamin Jowett to Balliol College. In a codicil to his will Jowett expressed the hope that the translation of Aristotle's works, begun by his own translation of the Politics, should be proceeded with as speedily as possible. Through the co-operation, financial and other, of the delegates of the University, the task of realising the design started in 1908. The whole of the eleven volumes can now be procured. The last of the translations to make its appearance is that of the De Anima. It has been done by Professor J. A. Smith, and is obtainable in a separate part Oxford: Clarendon Press, 1931, 10s. net). Needless to say it is a thoroughly reliable and dignified version of a difficult text. other English translations exist—that of Edwin Wallace, which appeared in 1882, and that of R. D. Hicks, which appeared in 1907. Both of these were scholarly productions; and the notes, particularly of the latter, will continue to be consulted. But there is little doubt that the translation of Professor Smith will be in future the standard

English rendering of the treatise.

In Mind (April 1932), Mr A. K. Stout returns to the study of the Cartesian philosophy, and gives a very clear and suggestive interpretation of "Descartes' Proof of the Existence of Matter." He lays special stress on the part played in the proof by the natural impulse to believe, usually called by Descartes "the teaching of nature," of which he contends Étienne Gilson, in his recent book, underestimates the importance, confusing it with the "natural light" (lumen naturale), although the two are sharply distinguished by Descartes. Mr Stout conceives the main steps of Descartes' proof to be the following: Starting from the ideas we have of sensible objects, the question arises as to their cause. Since they are not under the control of our will, we cannot ourselves be their cause. They must, therefore, come from some outside source, and that source must contain either formally or eminently the perfection contained objectively in the ideas; if it is not "corporeal nature," it must be "God or some other creature of a rank superior to body." At this point it is needful to realise that long before raising explicitly the philosophical question, we have been taught by the nature which God has given us to believe that these ideas come from corporeal objects. Not only does that teaching resist any attempt of the natural light to shake it, but we have no clear and distinct idea to the contrary. The only ground for doubting it would be the possibility of an all-powerful deceiver; but we know that on the contrary God is veracious, and could not have given us a nature which would fundamentally and hopelessly mislead us. It is that knowledge which completes the proof.—An article on "Some of Malebranche's Reactions to Spinoza" (Phil. R., July 1932), by G. S. Getchev, will also interest students of Cartesianism. It is based upon the correspondence of Malebranche with Dourtous de Mairan in 1713-14, which was printed in 1841. Mr Getchev shows that, as against Spinoza, Malebranche lays stress on the separation of essence and existence. Intelligible extension falls under the first heading and its figures are ideas, material space falls under the second heading, and its parts are material objects. Malebranche argues against Spinoza (a) that matter is not a unitary substance, but is made up of parts or an infinite number of substances, that only by confusing it, as Spinoza had done, with intelligible extension, can one regard it as unitary and indivisible; (b) that matter is not necessarily existent, as Spinoza, through a like confusion, had taken it to be, but contingently as it is the confusion at the confusion of the con tingently existent, dependent upon the will of God; and (c) that infinitude is a second to the side and the confusion, and taken it to be, but that infinitude is a second to the side and infinitude is wrongly ascribed by Spinoza to extension; of extension is infinite but its ideatum is perhaps finite."

Much has been written concerning Locke on the occasion of the tercentenary of his birth; the article in the Times Literary Supple-

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ment of August 25 is one that should not be missed. After a fascinating account of Locke's career, the writer proceeds to consider the ontributions made by him to several branches of human culture. The "prime philosophy" of the Essay is not the only philosophy of Locke. There is likewise the practical philosophy of the Two Treatises and the Letters on Toleration, which became ingrained in our national life. "Locke is one of those immersed thinkers who are the glories of the English name—thinkers who have moved in the realm of action as well as the world of thought. He stands with Bacon and Burke; he stands, if we may come to our own times, with Morley and Bryce." Many elements went to the building of his political philosophy. He drew on the Naturrecht of the Continental jurists, he drew too on the English law of equity, from which he took his conception of political power as being, in any rational society, of the nature of a trust rather than of a contract. Above all, he drew on the central idea of English Puritanism. Though he may have lost some of the original glow of his early Puritanism in his Oxford days, it was rekindled in his contact with the Remonstrants m Holland in the years before 1689, so that, in writing the Treatises and the Letters, the Puritan sense of the supreme importance of the individual soul, the assurance of its right to determine its own relations to God, and to enjoy, at least, toleration from the State, and from all authority, in so doing, was strong within him.—In my last Survey referred to a sermon of Berkeley's on "The Will of God," which had been published by J. Wild (Phil. R., November 1931). version was, however, from a rough draft in the library of Trinity College, Dublin; and Dr A. A. Luce has discovered that amongst the Berkeley papers in the British Museum there is a corrected, fair and mal copy of the same sermon in Berkeley's own handwriting, and inscribed as having been preached at St Colemans, Cloyne, on Whit Sunday, 1752, so that it may well have been his farewell to the pulpit, for he left Cloyne early in August of that year. Dr Luce has pubished this revised version of the sermon, together with an early one On religious zeal, in the Dublin journal Hermathena (Vol. xxii., 1932), and, although it can hardly be said to add much to what we know from other sources of Berkeley's views, it throws light on some of them, e.g. his conception of natural religion and of innate notions or dispositions. All students of Berkeley's philosophy will be grateful to Dr Luce for the care he has taken in getting a correct version of the sermon into print.—A most valuable and important contribution to our knowledge of the great age of British philosophy has been made by the publication in two handsome and beautifully printed Volumes of The Letters of David Hume (Oxford: Clarendon Press, 1982, 50s. net), under the editorship of Professor J. Y. T. Greig. There can be little doubt that this comprehensive and carefully compiled edition will supersede J. Hill Burton's Life and Correspond dence of David Hume, which appeared in 1846, upon which Hume's biographers have hitherto chiefly relied. The volumes contain 548 letters of Hume himself, of which fifty-nine are altogether new and 120 have been previously published only imperfectly; and, in addition, there are included numerous letters from Hume's correspondents. The correspondence dates from the year 1727, when Hume was sixteen years of age, and is brought down to 1776, the year of his death. We come here into contact with many of the leading figures in the literary world of Scotland, such as Adam Smith, Francis Hutcheson and Lord Kames, as also with d'Alembert, J. J. Rousseau and Horace Walpole in Paris and London. As the editor remarks in his Introduction, it is greatly to be regretted that so few letters dating from the years 1727-40 are extant. "We would willingly exchange a dozen written in the year 1766, when he thought, talked and wrote of little but the foolish Jean-Jacques (Rousseau). for another like the four to Francis Hutcheson in 1739-43, or the two to Gilbert Elliot about the Dialogues in 1751."

During the last twelve months celebrations of centenaries of one kind or another have been unusually frequent; but probably none has been of greater significance than that of the centenary of Hegel's death on November 14, 1831. In Germany itself the commemoration was observed in many University centres. In Kiel, for instance, Professor Richard Kroner delivered an impressive address, Hegel: Zum 100, Todestage (Tübingen: J. C. B. Mohr, 1 M.). He tells the story of the dismay occasioned in Berlin by Hegel's death (" For us," wrote Varnhagen v. Ense, "what an awful void! He was veritably the corner-stone of our University"); and of how soon afterwards from having held undisputed predominance the Hegelian philosophy seemed to suffer almost complete eclipse. Yet, strange to say, at the beginning of the present century, partly through the influence of Dilthey and Windelband, "the star, Hegel, began once more to shine brightly," and nothing is more characteristic of several trends of German thought to-day than its return to Hegel. Professor Kroner attributes the revival to what he takes to be the fact that the Hegelian philosophy does essential justice to the fundamental motive of thinking itself—attempts, namely, to assign to each existent entity its due place in the scheme of reality. In this respect he compares the Hegelian Weltanschauung to those of Aristotle and St Thomas Aquinas, and reminds his hearers how repeatedly, in the development of philosophic speculation, the great systems of these thinkers have come again to the front. "Hegel's recognition that all spiritual life is historical in character, and his tremendous attempt metaphysically to interpret this historical character of human thought, certainly," he declares, "presents us to-day with the most attractive side of his system, for the union of the historical character of our life with the superhistorical nature of the values, which in this life we have to realise, is once again for the philosophical thought of our time the most difficult and the most urgent of problems. Professor Kroner's address is undoubtedly a striking and significant utterance: and address is undoubtedly a striking and significant utterance; and, along with it, we have received the Verhandlungen des zweiten Hegelcongresses vom 18, bis 21, Oktober 1931 in Berlin (Tübingen: J. C. B. Mohr, 1932, M. 11, 20), arranged by the Inter-

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national Hegelbund, founded in 1930. In this assembly, too, Professor Kroner played a prominent part. His opening speech forms the beginning of the volume, and it is likewise an eloquent presentation of what he takes to be the enduring features of Hegel's philosophy. The Hegelian metaphysic culminates, he maintains, in spiritual realism; and the tendency of current reflexion is also lowards a realism. Weary of merely epistemological inquiries, the effort of present-day philosophers is directed to the task of comprehending reality itself, as indeed the titles of numerous philosophical woks which have appeared since the war are sufficient to indicate. The volume includes a number of other interesting papers. Professor Theodor Haering, of Tübingen, writes on "Der Werdende Hegel," and deals with the earlier stages of Hegel's philosophising, while Principal J. B. Baillie, of Leeds, discusses "Die Bedeutung der Phaenomenologie des Geistes." There are two contributions from Italian philosophers. Giovanni Gentile, in an essay entitled "Il mcetto dello Stato in Hegel," expresses the opinion that Hegel was the first discoverer of the real notion of the State. He showed that the freedom of the mere individual is an abstract freedom, and that actual concrete freedom is only realisable on the basis of a rational political organisation. The other Italian contributor, Professor Guido Calogero, contrasts the principle of the Hegelian dialectic with that of the traditional logic. Furthermore, Professor Hermann Glockner, of Heidelberg, writes enthusiastically on Hegel's Aesthetik, and Professor Stenzel, of Kiel, no less so on his treatment of Greek philosophy. The last paper is by Professor Lasson, the well-known editor of the new edition of Hegel's works, on Hegel's Philosophy of Religion. He contends that Christianity was for Hegel the religion in which the notion of religion stood completely revealed to consciousness, and thus became the content of rational selfconsciousness. He named it the religion of revelation and of truth, the religion of atonement and of freedom, and it is noteworthy that here too freedom appears as the ultimate core of spiritual being. The May number of the Phil. R. is a Hegel centenary number; it contains the three papers read at the centenary session of the Eastern Division of the American Philosophical Association, held at Yale in December last. Professor Sidney Hook tries to specify "The Contemporary Significance of Hegel's Philosophy." Professor G. H. Sabine examines "Hegel's Political Philosophy," and considers specifically (a) the dialectical method as a device for interpreting Social phenomena, (b) the distinction which Hegel drew between the State and civil society, and (c) his theory of freedom. Professor Morris R. Cohen discusses critically "Hegel's Rationalism."

Attention should be called to an exceedingly suggestive and able work by Professor H. Levy on *The Universe of Science* (London: Watte & Co., 1932, 7s. 6d. net). The author endeavours to depict in broad outline the background over against which the work of science ought to be viewed. Science, as he conceives it, is essentially a feature of a developing society; and, by so regarding it, we can

test the methods it has used in selecting those aspects of the changing world which are amenable to scientific analysis, the nature of the instruments it has found essential in handling those aspects, and the criteria of scientific truth. Science, like common sense, sets out, in the first instance, to search for systems that can be imagined as isolated from their setting in the universe without appreciably disturbing their structure and the process they present. Every isolated system, every isolate, is itself unique in its mode of functioning, otherwise it could not be isolated; and it is a unique combination The whole technique of experimental inquiry is of sub-isolates. concerned with finding out precisely how little of an environment need be included in order to render a system neutral. But, although science does, in fact, find circumstances in which such systems can be delimited with great precision—scientific laws are all statements concerning such systems, idealised—yet it has to recognise that there are no absolutely isolated systems, unless the whole universe be one. From this point of view, Professor Levi, in a surprisingly lucid and ingenious chapter, tries to explain to those unfamiliar with the subject the fundamental character of mathematical investigation and the way in which mathematical methods are used in scientific discovery. Seeing that the writer is himself a well-known mathematician, it is significant to find him protesting against the tendency of mathematical physics in recent years to take on the appearance almost of a separate science, in which facts about the world are proved rather than discovered. "As the treatment becomes more and more abstract, the symbols become the realities, and their properties when capable of being re-interpreted become evidence that there is a new mystery in the Universe. The numbers, that initially were mere measures of qualities, are divorced from their setting, and science usurped by mathematics is represented as dealing only with superficial structure, and so the Universe itself eludes us." In a succeeding chapter on the scope of scientific prediction, the author discusses the issue between determinism and indeterminism, and criticises with much force and acuteness Eddington's assertion that science can furnish not a particle of evidence in favour of determinism in the material world. The fact that certain aspects of electronic behaviour are not capable of prediction in detail suggests, he argues, that the scientist is here attempting to force a false isolate, and does not imply that matter in the gross or certain kinds of matter are likewise outside the pale of determinism. G. DAWES HICKS.

University College, London.

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ply ide An Idealist View of Life. By S. Radhakrishnan. Being the Hibbert Lectures for 1929. London: George Allen and Unwin Ltd., 1932.—Pp. 351.—12s. 6d. net.

PROFESSOR RADHAKRISHNAN has hitherto been chiefly known as a writer on philosophy through his critical and historical studies. Students of the philosophy of religion may be grateful to the Trustees of the Hibbert Lectureship for affording him the opportunity to develop his own constructive ideas on this subject in the present rolume. He has the rare qualification of being equally versed in the great European and the not less great Asiatic tradition which may be said to hold in solution between them the spiritual wisdom of the world, and of thus speaking as a philosophical bilinguist upon it. He modestly disclaims any originality for the view which his book expounds. But if originality in philosophy as in poetry consists, not in the novelty of the tale, nor even in the distribution of light and shade in the telling of it, but in the depth with which its significance is grasped and made to dominate over the details, his book certainly does not fail in this quality.

Though not formally so divided, it falls into three parts, consisting of a general statement of the problem, a careful account of what the author understands by religious experience, and a consideration of the extent to which the known character of the universe seems to

admit of belief in the veridical character of that experience.

By a review of the different movements in physics, biology, psychic analysis, anthropology and revolutionary politics, forming what the author calls "The Modern Challenge to Religion," and of the various "Substitutes for Religion" (neo-Stoicism, Humanism, Pragmatism, Modernism, Authoritarianism)—all "obvious and easy" but none of them showing "adequate appreciation of the natural profundity of the human soul"—we are led to the conclusion that the world is "waiting for a vital religion, a live philosophy which will reconstruct the basis of conviction and devise a scheme of life which men can follow with self-respect and creative joy." To this the author thinks that the idealist view of life has something valuable to contribute and that "the stage is set" for a fresh statement of it.

The two chapters that follow on "Religious Experience and its firmations" and on "Intuition and Intelligence" many readers

will find the most interesting, as they are the most important in the A philosophical treatment of the intuitive non-rational element in knowledge at its upper limit, parallel to that which Bradley and others have given of it at its lower, has long been overdue. These chapters are the author's contribution to this somewhat neglected subject. "The idea of God is an interpretation of experience." What is the nature of that experience? M. Bergson, who has perhaps bestowed more attention on this problem than any recent philosopher, in the book that has appeared since these lectures were written,1 traces the earlier of the two forms of religion which he recognises to the sense in social man of his weakness and the biological necessity of finding some way of heartening himself in the presence of the powers of Nature. The author has cut himself off in advance from this solution. Religion can be no "mere instrument of social salvation." Man is a social being and responds to social values, but he is He is endowed with "ideal possibilities." Religion issues from his reaction to the whole of these, as, in spite of their ideality, representing his true reality and (as so doing) something absolute and eternal. It is these "integral intuitions" which "are our authority They reveal a Being who makes himself known to us through them and produces revolt and discontent with anything short of the eternal" (p. 89). In the further exposition of this form of experience, as illustrated by the lives and teaching of the great religious teachers both of East and West, the writer touches upon what M. Bergson has defined as the second or higher form of religion. Along with striking resemblances there are, however, equally striking differences in his account. He agrees as to the directness, objectivity and authority of the intuition. But whereas M. Bergson subordinates the passive and receptive side of the experience to the active, and finds the completion of it in voluntary participation in the onward creative movement of the élan vital, Professor Radhakrishnan reverses this order and finds the completion of the active co-operative element of religion in the sense of rest and salvation that comes with the consciousness of unity with the Whole, as something beyond the reach of time and movement.

Leaving this for the moment we have a further difference, traceable like the last to the emphasis which the two writers respectively place upon the discontinuity or the continuity of the higher with the lower forms of human experience. While in M. Bergson's account the higher is here apt to appear something wholly distinct in kind from more normal types, Professor Radhakrishnan finds anticipations of it in what may come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we experience the illumination of many come to any of us "when we are also any of us " mination of new knowledge, the ecstasy of poetry or the subordination of self to something greater, family or nation, or the selfabandonment of falling in love" (p. 93).

The most important difference (in this case one to which the author explicitly refers) is, however, in the place which he assigns to

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¹ Les Deux Sources de la Morale et de la Religion (1932), reviewed elsewhere in the present number of the HIBBERT JOURNAL.

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intellect in the higher intuition. He here puts forward his own view as a reconciliation of M. Bergson's (in which he finds "a tendency to oppose intuition and intellect ") and Hegel's (which he accuses of "assigning a privileged position to the merely rational," p. 151). As against the anti-intellectualist bias of the French writer he is prepared to insist that intellect must not only be present but must be "In moving from intellect to intuition we are not on the stretch. moving in the direction of unreason but are getting into the deepest rationality of which human nature is capable " (pp. 152-3). this is not to say that intellect can be present alone. It must have the support of the whole mind, including feeling and will. the whole mind that will reach the whole object. The essence of things cannot resist the concentrated attack of the whole mind " of. pp. 88 and 155). It is to such concentrated attacks that we owe the great discoveries in science, the great works of creative genius in art and poetry. The spiritual poverty of much of the best literature of our day is due to the fact that it "deals with the tumult of the soul and not with its depths" and appeals too exclusively to the intellect. But "while the spirit in man fulfils itself in many ways it is most completely fulfilled in the religious life. Here is consciousness at its full and simultaneous realisation"; and the author goes on, in some of the most eloquent pages of the book under the heading "The Spirit of Man," to outline what he conceives religious genius to be.

Does this intuitive certainty of God which is the hall-mark of religion find support in what we know of the general character of the universe? In attempting a reply to this question in the third part of the book the author reviews some of the more recent conclusions of physical and mental science. As to the former, while he holds that they put all materialistic explanations out of court, he rejects out of hand (surely rightly) the idea that the physical doctrines of relativity and the quanta give any support to subjective idealism "Features which are relative and or ordinary libertarianism. variable are not necessarily subjective. . . . Even the freedom of the will is not helped in any way by freaks within the atom " (p. 246). On the other hand, he regards the displacement of hard indivisible atoms by electric influences as of the greatest importance for philosophy, seeing that it enables us to regard matter as "concentrated structural energy" "preparing for an unfulfilled future" in the emergence of life. By the same token he finds in the newer biology a view of life that suggests a preparation for mind. What in fact the sciences show us is a continuous advance from less to greater degrees of internal relatedness and therewith of self-determination and individuality. In the chapter on "Human Personality and Destiny" this thought is followed out at the level of self-conscious intelligence with a view to showing first that the self is a centre of experience everywhere seeking for unity through the organisation of its contents; secondly that the values after which it thus strives themselves "organic to existence," and that "the whole course of nature is the expression of a meaning to be understood by men"

(pp. 273-4, an admirable passage).

Taking this to be the essence of his teaching, one cannot help wishing that in the remainder of this section the author had been content to show how, from the point thus reached, the soul has the power by self-identification with the world of values (to which time does not apply and where dates, so to speak, are out of date) of entering into communication with the eternal, and so to save the truth embodied in the popular doctrines whether of Immortality or Rebirth. He would then have been able on the subject of "Human Destiny" to "speak that we do know and testify that we have seen," leaving the question of personal survival to be decided by empirical evidence. But Professor Radhakrishnan's loyalty to the Eastern doctrine of Rebirth does not permit him to leave the argument there, and he devotes the rest of this section to an attempt to commend that doctrine to Western readers by considerations which many of them I fear will find far from convincing.

Starting, in the last chapter on "Ultimate Reality," from the principle he has sought to establish of the "affinity between the structure of the world and the mind of man" and thence of the

structure of the world and the mind of man," and thence of the legitimacy of the inference from "the reality of the function of religion" to "the reality of the environment where the function

finds its use," the author goes on, after a section of acute criticism of recent "emergent" theories, to argue that the conception of God as wisdom, love and goodness is "no mere abstract demand of thought but the concrete reality which satisfies the religious demand." From this side he finds himself able to accept what, in spite of ambiguities,

he conceives to be M. Bergson's real view, viz., that "the world is in the making" and that we are called on to co-operate in the making of it. But while he holds that this view of God meets certain religious needs, he holds also that there are others which cannot be met by

it, seeing that "in the highest spiritual experience, we have the sense of rest and fulfilment, of eternity and completeness" (p. 342). To correspond to this we require the conception of a Being whose nature is not exhausted by the cosmic process but who possesses an

all-fulness of reality which our world only faintly shadows—in other words, the conception of God as the Absolute. How are these two ideals, the character of God as a self-determining principle, manifested in a self-determining principle, manifested in a self-determining principle.

in a temporal development and the character of God as eternally complete, to be reconciled with each other? This we are told "has been the great problem of the philosophy of religion." Unfortunately, in this real results of the philosophy of religion.

in this volume the author has left himself room only for a few epigrammatic remarks upon it, which give the reader the sense of being at the beginning instead of at the end of an argument. Perhaps we may hope that this is meant to be so, and that the writer, who has here shown himself

shown himself a master in what Socrates in the Symposium calls the "lesser mysteries of Love," intends in a future book to apply himself more fully to the greater. Meantime others besides fellow-idealists will be grateful for the greater.

will be grateful for what he has here achieved.

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If the editors of the HIBBERT JOURNAL will grant me space for one other word, I should like to add that this may well be of not less importance for the practical than for the theoretic problems which What if in the religion which is being expounded, oth certain doctrinal differences but with a singular unity of spirit, by two writers who occupy similar positions as leaders of thought in Europe and in India, we have just the vital faith for which they both hink the world is waiting—one which, instead of dividing continents and sects within them, is capable of uniting them in a single allegiance, not to any material crown or empire, but to the values which are the rown of life and the empire of the spirit?

J. H. MUIRHEAD.

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Thics. By Nicolai Hartmann, Professor of Philosophy in the University of Berlin. Translated by Stanton Coit. Vol I.: Moral Phenomena.—Pp. 343.—12s. 6d. Vol. II.: Moral Values.— Pp. 476.—16s. Vol. III.: Moral Freedom.—Pp. 288.—12s. 6d. net. London: Allen and Unwin, 1932.

For the first time, perhaps, since Kant's Critique, a definitely new departure has been effected in philosophical ethics; and the result resembles the flood lighting of some noble structure long familiar in the sombre hues of day. Phenomena and categories, principles and methods, have been given a fresh orientation by a thinker whose command of theory equals his insight into concrete problems. Equally Noteworthy is the ability with which the translator not only conerves the substance of the work, but presents it in a form that may Utimately rank with the rare classics of British philosophy.

Just as, in a work of art, some single detail may gain outstanding significance, so the recurrence of Wert and its derivatives forms the keynote of Hartmann's intellectual symphony. His "central task" the "analysis of the contents of values" by combining Kantian a Priori formalism with the actualities of experience, ever threatened as these are by a corrosive relativity which seems to banish all absolute grounds to the Limbo of abstraction. In spite of the author's modest claim to offer little more than an Introduction, his survey is so comprehensive that the selection of even its cardinal features is unusually difficult. Although his system is philosophic, it is neither abstract nor final, since he insists that our experience itself creates not merely the task of the day or the age, but likewise its ideal performance. The pursuit of values is inseparable from the inherent consciousness of values; but subjectivism is precluded by the depiction of man as "a colleague of the demiurge in the creation of Audacious and anthropic though this may seem in contrast with humanity's microscopic space-time dimensions, Hartmann maintains that if man fails to play his part, the world process must remain for ever incomplete. His "cosmic littleness" is quite compatible with "metaphysical greatness." Ethics is, therefore,

"super-temporal," and the Ought transcends the very experience wherein it arises; the moral life is unique because, however imperfect its reflections may be, man is the "mirror of Being" in and through consciousness as sentient, active and rational. The dominant Ought is one with the vision of value, and ethics becomes "the midwifery of the moral consciousness," whereby its implicit norms are made explicitly influential. For moral vision discerns demands and commandments, and their incessant rivalry can be reconciled only within an expanding "system of ends and values." Without this "we do not know what good and evil are," and our firmest convictions are no

more than conflicting approximations.

The attainment of such a system is the task, in the first instance, of the sense of value as "primal, immediate, unaccommodating, unique." Undying and autonomous, this outdistances thought concepts, which thus become an eternal drag on the wheel. Hence the ineradicable relativism of moral experience; but relativism does not involve subjectivism, since neither value nor reality can change; what alters is their orientation in racial history. "Every age carries in itself dark seeds of ideas, and no age entirely comprehends itself"; values have an objective "existence in themselves," and, therefore, they "determine consciousness." Now, whatever is a value for feeling may provide a principle for thought, so that sense and reason cooperate within one objectively actual sphere. Nevertheless, values "are not laws of existence; they have no binding necessity over the actual"; the demand of the Ought-to-Be, therefore, depends for its realisation wholly on man's free choice and action. But since action, precisely in being free, can never be dictated, the question arises-By what is conduct really guided? This introduces the difficult problem of the a priori. Exactly as for Kant moral law is a "fact of reason," so "the primary consciousness of value is aprioristic"aprioristic, because it must not simply see, but must foresee. Not that it is infallible, any more than is æsthetic insight as a parallel type of "aprioristic intuition"; but even in "pure theory" the same process occurs, only so much more rapidly that, by contrast, it seems absent elsewhere. Here, again, subjectivism is discarded by the insistence, as against Kant, on the objectivity of "aprioristic contents." The author's apriorism is material instead of barely formal, and "aprioristic knowledge is inherently intuitive"; so that while ethics must give explicit expression to the "apriorism of feeling," this itself remains indispensable to moral personality.

Values, then, as not relative but absolute, not formal but objectly material tively material, are discerned not by thought but by "inner vision"; all relativism springs from confusion between relativity and relationality, while absoluteness involves self-existence. Values "subsisting independents absoluteness involves self-existence." independently of the consciousness of them, and knowledge of values is genuine by is genuine knowledge of Being." Their self-existence "overlies the whole sphere of real Being," and the "ethical ideal sphere is grasped in the feeling for in the feeling for values"; thus epistemological realism is expanded

into ethical realism.

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We can now advance to concrete experience. For "ethical ideal self-existence denies the real which contradicts it, stamps it as contrary to value," and thus generates man's tense awareness of the Ought-to-Be and the Ought-to-Do. Values assume the form of principles which "seize hold on the world of moral acts," and mould the actual so profoundly that "they can transform Not-Being into Being." Only never, as we might anticipate, of themselves alone; and with this we return, free from "anthropocentric megalomania," to man's "unique position in the world as the miracle of the ethical phenomenon." The crux of theory consists in man being "a worldreator in little "; however natural its origin may be, only a self can thus function in the universal process; and this under no coercion but freely, as though Divinity were to leave its "cosmic throne and dwell in the will of man." Hence his status as the "teleological being mong causal entities." But this implies neither a cosmic teleology, which would degrade man to the naturalistic plane by destroying his moral essence, nor a "personal Creator" wholly transcending know-Hartmann rejects both the metaphysical personalism of Scheler and the "as if" of Kant; for ethics, as such, "man, singly and alone, is the moral being."

Within this impressive schema is presented the analysis of more detailed issues: the strength and gradation of values, their opposition, and the profound antinomies native to the entire realm, skilfully depicted as a "valuational space" or continuum of several dimen-This analogy suggests a notable extension of Aristotle's octrine of the Mean; but since these subjects are mainly technical, bough their practical aspects are never ignored, I may pass on to matters of more fundamental importance. The exemplum crucis is the problem of freedom, inseparable as this is from guilt and responsibility. "Only a free being is capable of being good or bad" in the Proper sense; only thus can man transcend the mechanicality of an automaton and become the sole agent whereby values are realised. Once again the Kantian als ob is discarded in favour of freedom as the "fundamental condition of all moral experience," although any com-Plete solution is unattainable, since—as in Hartmann's epistemology a soupçon of scepticism always remains. Waiving the current scientific discussion of Causation and Indeterminism, "free will is not undetermined will, but is determined and chooses determinately." Freedom and determination are, therefore, so far from being antithetic that moral freedom is a "determinedness sui generis." Instead of Kant's dichotomy between appearances and the real, Hartmann distinguishes within actual experience "two kinds of determination," forming a twofold stratum of "Causal Nexus and Moral Law." The Ought, in itself non-causal, effects a "self-direction of the will," whereby it "encounters causality and adds itself to the texture of the real world, without rending it."

While I fully agree that "a free will is possible only in a world entirely determined causally," I think that Hartmann's definition of causation, as "the nexus connecting physical bodies and processes,"

is much too narrow. It at once excludes even biological changes, to say nothing of economic and still wider social phenomena; for "the ethical problem is entirely unpsychological." As a methodological device this is quite legitimate, but it involves a dualism as profound and dubious as the Kantian; and while the author is too able a writer to take cover behind methodology, he frankly accepts "a metaphysical dualism of determinations throughout the cosmic structure." Thus the term "free" acquires two distinct meanings; every stratum is "free" as regards all lower strata in the sense that it is never fully conditioned by these, e.g. vital processes by physical changes. But the will is also "free" as being not merely unconditioned, but self-conditioned or self-determined; and the correlation between these two aspects of the whole complex situation remains somewhat obscure. Accepting the definition, however, it follows that "a purposive relation can never be brought forth" from the causal nexus; and, therefore, that "the will is determined super-causally." From a fresh standpoint the principle is affirmed that personal selfdetermination is the unique and "categorially highest determinant." even though this confronts us with an ultimate irrationality. For not only is the physico-causal nexus absolutely non-teleological, but the cosmos likewise manifests no higher type of finalistic determination towards ends which, in its turn, would abrogate man's freedom. This is substantial, effective and indispensable; the will must maintain itself on one side against causality, while in the opposite direction it must confront all principles issuing from objective values so as to exercise unimpaired its prerogative "For or Against."

Inseparable from freedom, thus conceived as in the fullest sense real, are its corollaries, responsibility and guilt; and, although the "metaphysical weight" of the former exceeds that of the sense of freedom, it may be taken as adequately recognised in all sound moral theory. Yet Hartmann's unfaltering and repeated insistence on guilt is of the highest significance. For while ethics has consistently emphasised its finest ideals, it has had remarkably little to say about the result of failure to fulfil their imperative demands for adequate realisation. Now, if we chose to regard the universe as thoroughly causational, it is obvious that every act must involve effects that are indelible; and how this fact is interpreted is here irrelevant. Similarly ethical theism must lay its unmistakable stress on guilt. But Hartmann rejects both points of view; and yet, while restricting causality as rigidly as he excludes finalistic determination, he depicts guilt as "imperative, inevitable, real and felt to be real, like a fate"; and this not as some inexplicable and arbitrary intrusion from without, but rather as a declaration from "the depth of human nature" whose "drastic expression and inner necessity" man can evade only by sacrificing "Line himself by sacrificing "his autonomous personality." Intolerable to himself though his guilt may be, man sees quite clearly that to minimise, falsify and all lease to falsify and, above all, deny guilt is to forfeit his dignity and cease to be human.

The racial and individual "will to guilt" is, therefore, an out-

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standing fact, to which ethics has hitherto given inadequate conideration. It is no illusion, to be explained by naturalism, explained away by psychology or ignored by optimism. Yet, in its relation to the author's other principles, it seems to involve the significant conclusion that values are, ultimately, almost reduced to impotence. for, since they can exert neither causal nor finalistic determination, they can never actualise themselves. "An exclusive supremacy of values leads to absurdity; they must always wait to receive power nom another quarter; another factor must always be added, and his inheres in the actual person; man is the real power which alone in a position to transform what ought to be into what is." Peronality is the catalyst of the spiritual cosmos, the sole means whereby ralues can emerge from their splendid heaven. But "the will is not is it ought to be, at least never completely so"; in its own way, even guilt retains its insuppressible value; and "one cannot shift wilt from one's own shoulders; there is no annulment of guilt as such." All that is ever possible is "a yearning to be able to throw t off"; and how intensely powerful this is, history abundantly

I venture to think that Hartmann has missed the true significance of this situation. For, exactly as impurity diminishes the efficiency of a catalyst, so in varying degree guilt makes it impossible for finite personality to actualise values as these demand to be. There is a permanent reduction in power comparable to the effects of recoil in a Jun; as has been seen, "there is no annulment." Undeniably, there is, in principle, no incapacity to be good, and the possibility of letterment always exists," if this means absolute "incapacity." But sufficient degree is always present which makes it as futile for the inite self to attempt to realise the Ought-to-Be, and fulfil the Oughtb-Do, adequately, as for one who violates hygienic rules to gain athletic triumphs; his self-incurred weakness mocks the very ideals for which he yearns. We need not here leave ethics, to appeal to either religion or philosophy. No one has shown more forcibly than Hartmann that values are objectively self-subsistent, imperiously dominating, and splendidly attractive; but, with equal clarity, that they are themselves helpless to attain realisation. For this, personality is indispensable; while finite selfhood is prevented by guilt from any more than imperfect achievement. And none is more keenly aware of this than the open-eyed guilty one himself; too often he feels as incapable of serving his ideals as a traitor of saving the beloved cause he has betrayed; if all depends on him alone, it is for ever doomed. Guilt, then, concerns not man only, but still more the eternal cosmic values. So far as it is a matter of will, these are openly defied, while evil acts carry out the defiance into successful rebellion by the destruction of some concrete value.

Such is the *impasse* to which this able and logical Ethics leads. Yet it yields most significant suggestions which may rescue values from this final futility. For personal autonomy and freedom are higher than those of principles. "There is no supremacy of values

as ends, except where a person commits himself to them "; and the "highest determinant" is "personal self-determination." Now, to rank mere human autonomy and determination above cosmic values is surely absurd. May these not imply, therefore, the concept of a the dr cosmic personality, whose nature equals, or even transcends, that of values themselves, a personality which man, as "the mirror of Being," may reflect if only as the dewdrop mirrors the sun?

Hartmann may hold that we touch here the fringe of an antinomy, the limits of whose solubility must be discovered not by ethics but by philosophy. But if this is really the case, his own words are the finest stimulus: "The new ethics has the courage to face the whole metaphysical difficulty of the problems which arise out of the con-

sciousness of the eternally marvellous and unmastered."

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Dialogues Sacrés par Sebastien Castellion. Réproduction d'après l'exemplaire de Breslau. Paris: Fischbacher, 1931.—Pp. 157.— 25 fr.

Martin Bucer. By Hastings Eells. Milford: Yale University Press, 1931.—Pp. 539.—28s.

Guillaume Farel. Biographie nouvelle. Neuchâtel: Delacheux et Niestlé S.A., 1930.—Pp. 760.—Fr. s. 25.

No one conversant with Reformation scholarship can have failed to remark how much recent years have added to our knowledge of men and movements in the French-speaking countries. Building on the excellent foundations of such men as Herminjard and Weiss, scholars have at last attempted scientific accounts of what agencies were at work in France and Switzerland before and beside Calvin. We have had Vuilleumier's great history of the reformed church of Lausanne, Jourda's exhaustive biography of Margaret of Navarre—and still they come. The tiny volume from Fischbacher and the monumental Farel biography are the latest examples of a tendency that bids fair to win for scientific research a field of history where facts have been few and misconceptions rife.

It was high time that somebody made accessible to the student the unique copy of a most famous and original Protestant school book. The Sacred Dialogues of Castellion, in their original Latin and French form, are here photographically reproduced, with no comment other than the underlinings and summaries of the Strassburg owner of the Breslau copy. It is hard, perhaps, in these sophisticated days to appreciate the solution of the Breslau copy. days to appreciate the imagination and the enterprise of a teacher who put the Old m who put the Old Testament into dialogued scenes in two languages, "ad linguas moresque puerorum formandos." From Adam to Samson, all speak their parts, and one may doubt whether Latin

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or Scripture are taught more directly or unconventionally by any modern method than they were to the sixteenth-century girl who could read or declaim the words of Ruth as from her own lips, watch of a the drama of Jael and Sisera played in the classroom, or to the boy who could boast with Samson: "Maxilla asini quantam stragem edidi." Colourless to a modern reader, these dialogues were once vibrant with life, and became, as Buisson says, the manual of a In default of introduction, Buisson's own chapter in his great life of Castellion is the best commentary on this reproduction, in which, slight though it be, the French scholar who died but a few months ago would have seen a welcome continuation of his own long efforts to make known "Master Bastian," as the Geneva records call him.

It would be faint praise for any life of Bucer to term it interesting. No adequate chronicle of this most roving and restless of reformers could be anything less, and the student who desires a general view of both life and works will find that Mr Eells has gone faithfully into the mass of negotiations, polemic, travel and correspondence that make Bucer's career so complex and fascinating. swell told, albeit in a popular and sometimes jaunty way. Readers may be misled by the price of the book. It is a readable and welldocumented account, correcting here and there Baum, Mentz or Anrich. But it is not the authoritative work on Bucer for which we still wait. The narrative is too kaleidoscopic for this historian's judgment to have much play. One would often welcome more insight into the reformer's character, the persistence of his irenic endeavour, the real and hidden greatness of his life. This might have been so if instead of several minor authorities, we could have found the greatest more frequently drawn upon: Allen's Erasmus, Armstrong's Charles V., Holl or Mackinnon on Luther.

The new Farel biography is a reproach to English publishing. For a 500-page narrative of Bucer's life the student must pay 28s. For 25 Swiss francs he gets more than 700 pages of close detailed scholarship, embodying new and important conclusions. This stately compilation, the work of a score of expert contributors, has been written to mark the fourth centenary of the Reformation in Neuchâtel, and in a short notice it is clearly impossible to give any real account of its findings or discuss its main issues. The writers have had to cast a wide net, and the result is almost a history of the Reformation in French Switzerland. At times perhaps the desire to vivify skeleton facts leads to exaggeration and misstatement, but only one case is worth notice here. It is typical of the difficulties presented by every part of the subject and concerns the so-called Determination of 1524, a satire which Erasmus attributed to Farel and which is here confidently listed in his writings. I have set out elsewhere the objections to this ascription, the more important since it provides the only evidence for a visit to Strassburg in 1524, which the new biography accepts apparently without hesitation. The compiler of the bibliography is even led into what must be a false description of the tract. Misinterpreting Weiss's cautious assumption that it came from Petri's press in Nuremberg, M. Schnetzler actually

includes place and printer as part of the title.

Space allows only of bare mention of two very significant points on which this volume as a whole brings new light; first on what may be termed the morphology of the Reformation, and secondly on the character of Farel. In case after case one can follow and compare the steps by which Farel introduces the new way, meets the inevitable opposition, stabilises the faithful and strives (often through long years and against decisive setbacks) to build up an organisation. No other reformer can have had such an experience of infant churches, and of the introduction of new belief and practice into hostile or indifferent milieux like Montbeliard, Neuchâtel. Geneva, Aigle or Metz.

Of even greater value to the general student is the decisive way in which, unassumingly and by cumulative evidence, these careful and often brilliant chapters make an end of the popular conception of Farel as a violent preacher who achieved his ends by an excited volubility. The error dies hard, and even Mr Eells thinks Farel's conduct at Metz to have been mere "courageous stupidity." In each and every sphere of his labour there is sufficient evidence of vastly different and more Christian qualities, that make this ardentmissionary, not the legendary figure who frightened Calvin into going to Geneva, but one who over a large area, and in troubled days, amid incessant conflicts of doctrine and of political organisation assumed and patiently bore the cares of all the churches.

W. G. MOORE

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